

Of S. Matthewe.

had brought forth the hye. g. fyfte sonne, and called his name Iesus.

The notes.

- a. Iesus, or after the Hebrue Iesus, is by interpretation, Sauoure.
- b. Dauid and Abraham are fyfte reherced, because Christ was especially promysed vnto them, to be of their seide.
- c. Christ is in hebrue, Messias, and signifyeth a Messias. noynted, which name was gyuen to all kynges, pates and prophetes in the olde lawe, because they were anoynted with oyle: but to the sonne of the begyn, because he was anoynted with the oyle of the hpyrite more aboundantlye then any other, whiche anoyntynge was also signified by the other.
- d. They be made ensamples, whiche be openye ensamples punished as euill doers, to put other in feare to haue the lyke.
- e. Angel, is by interpretation, Messenger, wher Angell, fore the priesstes and all other that do declare and sette forth the the wyll or worde of God: are in the scripture called Angels.
- f. Emanuel, is interpreted, God with vs, which Emanuel, name was geuen vnto Christ, because he beinge God, was (as Paule witnesseth) found lyke vnto vs in all thynges. synne onely excepted.
- g. The mynde of the euangeliste when he declared Christe to be the fyfte sonne of Mary, was to sonne. proue that he was the sonne of a begynne, accordinge to the prophete that was of him, and not to declare that Mary had more chyldre after him as some phantasy.

The. ii. Chapter.

The tyme and place of Christes bythe.

The wyle men offere their presentes.

Christe fleed into Egypte. The chyldre

be slayne. Christe turnech into Galilee.

When Iesus was borne at Bethleem in Judee, in the tyme of Herode the kyng: Beholde, there came. a. wyle men fro the east, to Jerusalem sayinge. Where is he that is borne kyng of Iues? we haue seie his starre in the east, and are come to worshyppe hym.

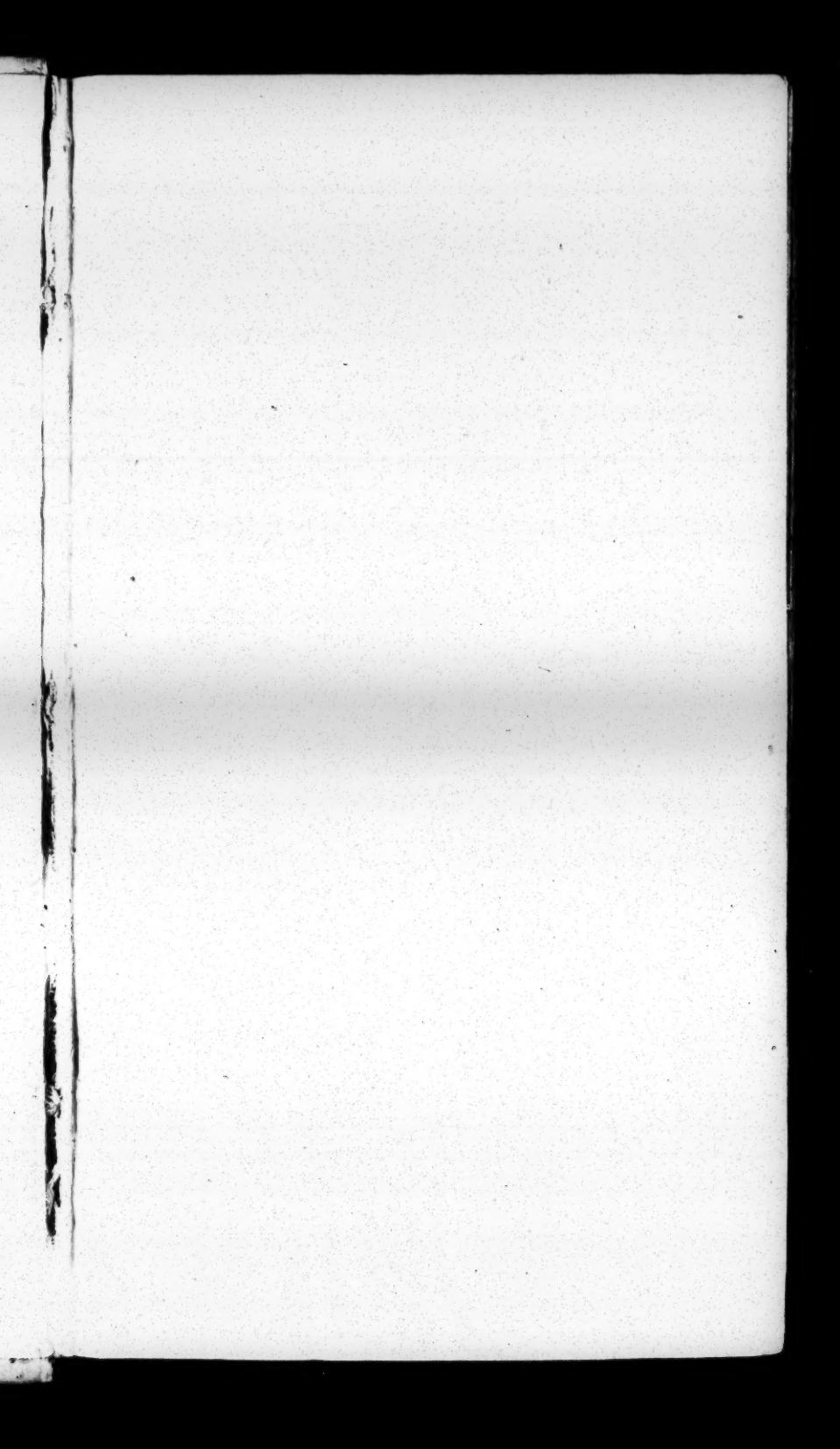
When Herode the kyng had hearde thys, he

A ii. was

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[Richard. Jugge: London]

Al. F. Isaac.

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Of S. Matthew.

had brought forth the hye. g. fyrste sonne, and called his name Jesus.

The notes.

a. Jesus, or after the hebreue Jesus, is by interpretation, Sauoure.

b. Dauid and Abraham are fyrste reherced, because Christ was especially promysed vnto them, to be of their seide.

c. Christ is in hebreue, Messias, and signifieth anointed, which name was gyuen to all kynges, priestes and prophetes in the olde lawe, because they were anointed with oyle: but to the sonne of the begyn, because he was anointed with the oyle of the spirite more aboundantlye then any other, whiche anoyntynge was also signified by the other.

d. They be made ensamples, whiche be openly punished as euill doers, to put other in feare to doo the lyke.

e. Angel, is by interpretation, Messenger, wher Angel, fore the priestes and all other that do declare and sette forth the the wyll or worde of God: are in the scripture called Angels.

f. Emanuel, is interpreted, God with vs. whiche Emanuel, name was geuen vnto Christ, because he beinge God, was (as Paule witnesseth) found lyke vnto vs in all thynges. synne onely excepted.

g. The mynde of the euangeliste when he declared Christe to be the fyrst sonne of Mary, was to sonne. proue that he was the sonne of a begynne, accordinge to the prophete that was of him, and not to declare that Mary had more chyldre after him as some phantasy.

The. ii. Chapter.

The tyme and place of Christes birth.

The wyse men offre their presentes.

Christe fleed into Egypte. The chyldre be slayne. Christe turneth into Galile.

When Jesus was borne at Bethleem in Iudeye, in the tyme of Herode the kyng: Beholde, there came. a. wyse men fro the east, to Ierusalem sayinge. Where is he that is borne kyng of Iues? we haue seide his starre in the east, and are come to worshyppe hym.

When Herode the kyng had hearde thys, he

A ii. was

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was troubled, and all Jerusalem with hym, and he gathered all the chiefe Priestes & Scribes of the people, and axed of them where Christ should be borne. And they sayde vnto hym: at Bethleem in Iurpe. For thus it is wrytten by the Prophet:

Michee. b. And thou Bethleem in the lande of Ieurpe, arte not the least concernynge the Princes of Juda. For out of the shal come the capitayne, that shall b. gouerne my people Israel.

B. Then Herode pryncely called the wyse men, and diligently enquired of them, the tyme of the starre that appeared, and sent them to Bethleem sayynge: Goo and searche diligently for the chylde. And when ye haue founde him, bringe me worde, that I may come and worshippe him also. When they hearde the kynge, they departed: and lo the starre whiche they sawe in the east, went before them, tyll it came and stode ouer the place where the chylde was. When they sawe the starre, they were maruelously glad: and went into the house, and founde the chylde with Mary his mother, &

Mat. lxx. a. kneled downe and. c. worshipped him, and opened their treasures & offered to him gyftes, golde, frankynsence & myrr. And after they were warned of God in a dreame, that they shoulde not go agayne to Herod, they returned into their owne countre another waye. **H.**

C. When they were departed. Beholde the Angel of the Lorde appeared to Ioseph in a dreame sayynge: Arise, and take the chylde and his mother, and flee into Egypte, & abyde there tyll I bringe the worde. For Herode wyl seeke the chylde to destroye him. Then he arose and toke the chylde and his mother by nyght and departed into Egypte, and was there vnto the death of Herode to fulfill that which was spoken of the Lord, by the Prophet whiche sayeth: Out of Egypte haue I called my sonne. Then Herod perceauynge that he was

Mat. xi. a. mocked of the wyse men, was exceeding wroth, and sent forth and slew all the chyl dren that were in Bethleem, and in al the costes therof, as many as were two yere olde and vnder, accordynge, to the tyme whiche he had diligently searched oute of the wyse men. Then was fulfilled that which **er. xxxi. c.** was spokē by the prophet Jeremy saying: On the hylleg.

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hilles was a boyce hearde, moynynge, wepyng,
and great lamentacion: Rachel wepyng for hyr
chylde, and woulde not be comforted, bycause
they .d. were not. **†**

† When Herode was dead: beholde, an aſſangel
of the Lorde appeared in a dreame to Joſeph in
Egypte ſayinge: ariſe & take the chylde and his
mother, and go into the lande of Iſrael. For they
are dead which ſought the chyldeſ lyfe. Then he
aſe up, and toke the chylde and his mother, and
came into the lande of Iſrael. But whē he heard
that Archelaus did raigne in Iury, in the rounne
of his father Herode, he was aſcayde to go th-
ther. Not withſtandyn after he was warned of
God in a dreame, he tourne a ſyde into the par-
ties of Galile, & went and dwelt in a citie called
Nazareth, to fulfill that whiche was ſpoken by **Judi. rth**
the Prophetes: he ſhalbe called a Nazarite. **†** **Eſay.**

¶ The notes.

a. Strabo (who was in the tyme of Chriſtes
byrth) ſayeth, that the wyſe men, were certayne
ſage men amonge the Perſians, as Moſes was
amonge the Hebrues. He ſayeth alſo, that they
were the prieſtes of the Perſians.

b. To gouerne, is to rule the people by lear- **To go-**
nyng and examplis. **uerne.**

c. The Hebrues do often uſe thys worde moſt
hype for doyng of reuerence wyth the enclina- **Worſhy-**
tion and bowynge of the bodye, as ye haue ſe-
neſi. xxiii. a. And Regum. xxix. et.

d. Were not. is as much to ſay, as they remaine **Were not**
not into hyr. This prophecy is one of them that
be verified and fulfilled by our ſayes & at ſun-
drie tymes, beyng true ſpoken of them all. As
appeareth by the. xxxi. chapt. of Jeremie, where
immediatly after this prophete is promysed the
returne of the chylde of Iſrael from captiuitie.

¶ The. iii. Chapter.

¶ The baptiſme, preachynge and office of
John. and howe Chriſt was baptysed of
hym in Iordane. **†**

In thoſe dayes John the Baptiſt came and
preached in the wyldernes of Ierry, ſaying: **Mark. i.**
Repent, the kyngdome of heaue is at hande. **Luke. iii**
Thys is he of whom it is ſpoken by the Pro-
phet **A. iii.**

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Esai. xli. c. phet **Esai** which sayeth: The voyce of a cryer in
and. xli. c. wyldernes, prepare the Lordes waye & make his
Zache. i. a. pathes strait. This John had his garmēt of **Ca**
Esai. xl. c. mels hear, & a gerdell of a skynne about his loy-
John. i. c. nes. His meat was locustes & wyld hony. Then

Went out to hym, Ierusalem & all Iury, & all the
region rounde aboute Jordan, and were baptised
of him in Jordan, confessynge their synnes. **I**

I When he sawe manye of the Pharisees & of
the Saduces come to his baptisme, he sayd vnto
them: O generacion of bypers, who hath taught
Luk. iiii. b. you to fle from the vengeance to come? Brynge
forthe therefore the frutes belongynge to repen-
taunce. And se that ye once thynke not to saye in
your selues, we haue Abraham to our father. For

C I saye vnto you, that God is able of these stones
to rayse vp chylde vnto Abraham. Euen now is
the axe put vnto the roote of the trees: so that eue-
ry tree which byryngeth not forth good fruite, is

Mat. i. b. hewē downe and cast into the fyre. I baptise you
Luke. iiii. c. in water in token of repentaunce, but he that co-
ohn. i. d. meth after me is myghtyer then I, whose shues
I am not worthy to beare. He shall baptise you
with the holy ghost & with fyre: which hath also

his fan in his haube, and wyl pouge his floure,
Luk. xli. d. and gather the .a. wheat into his garner, & wyl
burne the chaffe with vnquencheable fyre. **I**

W Then came Iesus fro Galile to Jordan, vn-
Mark. i. b. to John, to be baptised of him. But John forbade
Luke. iiii. d. hym sayinge: I oughte to be baptised of the: and
comest thou to mee? Iesus answered and sayde to
him: Let it be so nowe. For thus it becometh vs
to fulfil all .b. rightuousnes. The he suffered him.
And Iesus as sone as he was baptised, came
straight out of the water. And lo heauē was open
ouer hym, and John sawe the sperte of God de-
scende lyke a dove, and lyght ouer hym. And lo,
there came a voyce from heauen saying. This is
that my beloued sonne in whom is my deylte. **I**

The notes.

Wheate. a. By wheat & chaffe, he maketh difference be-
All right- twene good and yll.
uous, b. All rightuousnes, that is to do all the ody-
nauces of God for suche purpose as God ordey-
ned them for.

C. The

Of S. Matthew.

The. iiii. Chapter.

¶ Christ fasted and is tempted. He calleth Peter, Andrew, James, and John: And healeth all maner of lyckenes.

Then was Jesus .a. led away of the spirite A into wilderness, to be tempted of the deuyl. *Mat. i. 13*
And when he had fasted, xl. dayes and .xl. *Luk. iiii. 2*
nyghtes, he was afterwarde an hungred.

Then came to him the temptour, & sayde: if thou be the sonne of God, commaunde that these stones be made bread. He answered & sayd: it is writtē, man shall not lyue by bread onelye, but by euery deu. *bill. a*
worde that proceedeth out of the mouth of God.

Then the deuyl toke hym by into the holy cite, and set him on a pynacle of the temple, and sayd vnto him if thou be the sonne of God cast thy selfe downe. For it is writtē, he shal geue his angels charge ouer the, and with their handes they shal holde the by, that thou dash not thy fote against a stone. And Jesus sayd to him, it is writtē also: Thou shalt not tempte thy Lorde God. *Wen. vi. e.*

The deuyl toke hym by agayne and ledde hym into an excedyng hygh mountayne, and shewed him all the kyngdomes of the worlde, and all the glory of them, and sayde to him: all these wyll I geue the, if thou wilt fall downe and worshyppe me. Then sayde Jesus vnto him. Awayde Sathā: For it is writtē, thou shalt worshyppe the Lord *Wen. vi. d.*
thy God, and hym onelye shalt thou serue. Then *and. x. d.*
the deuyl left hym, and beholde the angels came and ministred vnto him.

¶ When Jesus had hearde that John was taken, he departed into Galile and left Nazareth, *Mat. i. 13*
and went and dwelt in Capernaum, whiche is a *Luk. iiii. 1*
citty vpon the sea, in the coastes of Zabulon and *Jo. iiii. 1*
Nephtalim, to fulfyll that whiche was spoken by *Isaie. ix.*
Isaie the prophet, sayinge: The lande of Zabulon and Nephtalim, the waye of the sea, beyonde Jordan, Galile of the Gentyls, the people which sate in darkness, sawe a great lyght, and to them whiche sate in the region and shadowe of death, lyght is begone to shyne. From that tyme Jesus beganne to preache, & to saye .b. Repent, for the kyngdome of heauen is at hande.

¶ As Jesus walked by the sea of Galyle, he C
A *iii.* sawe

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Mark. 1. a. sawe two bꝛethꝛē: Simon which was called **Peter**
Luke. 6. a. ter, and Andrew his brother; casting a net into
 Peter and the sea, for they were fyshers, and he sayde vnto
 Andrew. them, folowe me, and I wyl make you fishers of
 men. And they straght waye lefte theyꝛ nettes,
 and folowed him. And he went forth from thence
James and and sawe other two bꝛethꝛē: James the sonne of
John. Zebede, and John his brother, in the shippe with
 Zebede their father, mendynge their nettes, and
 called them. And they without tarynge lefte the
 ship & their father and folowed him. ¶

D ¶ And Iesus went about all Galile, teachyng
 in their synagoges, & pꝛeachynge the .c. Gospell
 of the kyngdome, & healed all maner of sickenes,
 and all maner of diseases among the people. And
 his fame spꝛede aꝛoade thꝛoughe out all Siria.
 And they brought vnto him all sicke people that
 were taken with diuers diseases and grippnges,
 and them that were possessed with deuyls, & tho-
 se whiche were lunatyke, and those that had the
 palse, and he healed them. And ther folowed him
 a great nombre of people, frō Galile. ¶ And from
 the ten cities, & from Ierusalem and from Iurie,
 and from the regions that lye beyond Iordan.

¶ The notes.

Led away a. Led awaye into wyldernes, &c. Not because
 into wyl- no mā can be tempted of the deuyl out of wilber-
 dernes. nes but because our sauour (who vsed to eat and
 drynke indifferently in all mens cōpany) mighte
 not haue fasted so longe, & so straghtly in those
 partes where he hadde bene before conuersaunte,
 whereby the deuyl might haue iuste occasion to
 tempte him in suche sort as he dyd.

To repent b. To repente, is to sorow euen frō the bottom
 of the harte, that euer we dyd the thyng wher-
 of we repente. And to endeoure wiche all oure
 myght to do the contrary.

Gospell. c. Gospell, is the glad rydynge of the fretter-
 cye and redemption thꝛowhe Christ.

¶ The. b. Chapter.

C In this Chapter he pꝛeacheth of the ryght
 heatitudes or blessinges, of manslaughter,
 wrath and anger, of aduoutry, of swerynge
 of sufferynge wronge, and loue euen towar-
 des a mannes enemyes.

When

of S. Matthew.

When he sawe the people, he went by into a mountayne, & when he was sette his disciples came to hym, & he opened his mouth, and taught them sayinge: Blessed are the Luk. vi. d.
 a. poore in spirit, for theirs is the kyngdome of heauē. Blessed are they that moune, for they shal be comforted. Blessed are the meke, for they shal Couenaunt inheret the earth. Blessed are they which .b. hon-
 ger and thurst for rightuousnes, for they shal be filled. Blessed are the mercifull, for they shal ob-
 tayne mercy. Blessed are the pure in hert: for they shal se God. Blessed are the .c. peace makers, for they shal be called the chyldre of God. Blessed are they which suffer persecuciō for rightuousnes sake, for theirs is the kyngdome of heauen. Blessed are ye when men reuple you & persecute you, and shal falsly saye all maner of euyl sayinges against you for my sake. Reioyce and be glad, for great is your rewarde in heauē. For so persecuted they the Prophetes whych were before your dayes. Pe. ii. c.

¶ Ye are the salt of the erth: but if the salt ha-
 ue lost hir saltnes, what can be salted therwyth? Mar. ix. a
 It is thence forth good for nothing, but to be cast Luk. iiii. a
 out and to be troden vnder fote of men. ye are the Lychte,
 lighte of the worlde. A cytie that is set on an hyl, Mar. iiii. c
 can not be hyd, neither do men light a candel & put Luc. viii. c
 it vnder a bushel, but on a candellsticke, & it ligh-
 teth all that are in the house. Let your lycht so
 shyne before mē, that they may se your good wor-
 kes, & glorify your father which is in heauē. and. xi. c.

¶ Thynke not that I am come to destroye the C
 lawe, or the Prophetes: no, I am not come to de-
 stroye them, but to fulfyl them. For truly I saye Luc. xvi. d
 vnto you, tyl heauē & earth perish, one iote or one
 title of the law shal not escape, tyl all be fulfilled.

Who soeuer breaketh one of these lest cōmaundementes, & teacheth men so, he shal be called the
 least in the kyngdome of heauen. But whosoener
 c. obserueth and teacheth, the same shal be called
 great in the kyngdome of heauen. Jacob. ii. b

For I say vnto you, excepte your rightuousnes
 excede the rightuousnes of the Scribes & Phar-
 rises ye can not entre into the kyngdome of heauē.

ye haue hearde howe it was saied vnto them of Erod. xx.
 the old tyme: Thou shalt not kyl, for who soeuer Deut. v. b
 kylleth,

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Racha.

hylleth, shall be in daunger of iudgement, But I saye vnto you, whosoener is angre with his brother shall be in daunger of iudgement. Whosoener sayeth to his brother .f. Racha, shall be in daunger of a counsell. But whosoener sayeth thou sole, shall be in daunger of hell fyre. Therfore when thou g. offerest thy gyfte at the altare, & there rememberest that thy brother hath oughte agaynst thee: leue there thy offeringe before the altare and go thy waye first & be reconciled to thy brother, and then come and offer thy gyfte.

Reconcilinge.

Luk. xii. g. **E** Agre with thyne aduersary quickly, whyles thou art in the way with him, lest that aduersary deliuer the to the iudge, & the iudge deliuer the to the minister, & then thou be cast into prison. I say vnto the verely: thou shalt not come out thence tyll thou haue payed the uttermost farthyng.

Exod. xx. c

Ecc. xii. d

Aduontrie

Mar. ix. g

Ryght eye

We haue hearde howe it was sayed to them of olde tyme: Thou shalt not commit adultery. But I say vnto you, that whosoener looketh on a wyfe, lustynge after hir, hath committed adultery with hir already in his herte. Wherefore if thy right eye offende the .k. pluck him out, & cast him fro the. Better it is for the that one of thy members perishe, then that thy whole body should be cast into hell. Also if thy right hand offend the, cut him of & cast him from the. Better it is that one of thy members perishe, then that all thy body should be cast into hel. It is sayed, whosoener putteth away his wyfe, let him geue hir a testimoniall as is of the deuozement. But I say vnto you: whosoener putteth away his wyfe (excepte it be for fornication) causeth hir to breke matrimony. And if whosoener marieth hir that is deuozed, breketh wedlocke. Agayne ye haue hearde how it was sayed to them of old tyme, thou shalt not forswere. Deut. b. b. thy selfe, but shalt performe thine othe to God. **Jacob. b. e** But I say vnto you, sweare not at al, nether by heauen, for it is Goddes seare: nor yet by the earth, for it is his fote stole: nether by Jerusalem, for it is the cite of that great kynge: nether shalt thou sweare by thy head, because thou canst not make one white hear, or blacke, But your communication shall be, yea, yea: nay, nay, for what soeuer is more then that cometh of euill.

Deuozement

Mar. x. b

Lu. xvi. d

1. cor. vii. b

Leui. xix. c

Exo. xx. b

Deut. b. b.

Jacob. b. e

Sweare.

ye haue

Of S. Matthew.

Ye haue hearde howe it is sayde, an eye for an eye. *Exo. xxi. c.* eye: a tothe for a tothe. But I saye to you, that ye Den. *xxx. c.* resist not wrong. But whosoener geue the a blow *Leui. xxi. c.* on thy right cheke, tourne to him the other. And if *Luce. vi. c.* any man will sue the at the lawe, and take away thy coote, let him haue thy chooke also. And whosoener will copell the to goo a myle, goo with him twayne. Geue to hym that axeth, & from him that would bozow tourne not awaye.

¶ Ye haue hearde how it is sayde: thou shalt loue thy neighbour, and .i. hate thyne enemye. But I saye vnto you, loue your enemyes. Bleise them *Leui. xxi. c.* that curse you. Do good to them that hate you. *Leui. vi. d.* Praye for them whiche doo you wronge and persecute you, that ye maye be the chyldzen of your father that is in heauen: for he maketh hys sonne to aryse on the cypyl, and on the good, sendeth hys rayne on the iuste and vniust. For if ye loue them, *Luce. vi. c.* whych loue you: what rewardes shall ye haue? Do not the Publicans euen so? And if ye be frendlye to your brethren onely, what synghuler thyng do ye? Do not the Publicans lyke wyse? ye shall *Publicans.* therefore be perfecte, euen as your father whiche is in heauen, is perfect.

The notes.

a. Woze in spirite are such as set not theyr ear: Woze is hys the gettinge or heppinge of ryches but labour in spirite. diligentely in theyr vocation, because God hath commaunded so. And if the ryches of the worlde chaunce to the: they receiue it wyth thankes, and endeuoure to ble it as God hath commaunded.

b. To hunger and thirst ryghtheousnes, is to be hungry, as desyrous of the ryghte vnderstandynge of the worde of God and the frammynge of our lyfe to the same: as the bodye is of meate and drynke.

c. Peace makers are called the chyldzen of God, Peace maketh not onely the makers of outward and worldelie hys. peace: but chyevely the peace makers of the conscience who do by the confozable promyses of the scriptures, make atonement betwene God and our consciences.

d. God rewardeth hys faythful seruantes, not because they be persecuted, but because the persecution cometh for hys sake.

e. Wyss obseruynge and teachynge, is not of the

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Observing outwarde letter : but of the spirite. Whych who
and tea- so obserueth and teacheth, shall be greate in the
chynge. kyngdom of God. That is, mightie in preachinge
the worde of God. For his dedes & wordes shall
preach both one thing. This is declared by that,
that foloweth. Excepte your ryghtuousnes. &c.

Racha.

f. Racha after Chrysostome, is a word of the Si-
riens speache, by which is shewed that the mind
is moued to anger. But badre thys worde sole,
doth. S. Augustine and Chrysostome vnderstand
all iniurye opprobrious & despitfull wordes.

Offering

To pluck

out the eye

g. This offering is mencioned in Paul. Ro. xii.
h. To plucke out the eye is to mortifye the con-
cupiscence of the herte, proceedinge by the mea-
nes of the eye. And likewise to cut of handes and
fete, as Math. xviii. b. Marc. ix. g.

Hate thyn

emie.

i. Hate thynne enemye. Thys had the Pharysees
added to the commaundemente, because of that
they founde wyrtten. Exod. cxxiii. b. Deu. bli. a.
Josue. xxiii. c. concerninge the hauynge of no fa-
miliaritie with the gentyles.

The. vi. Chapter.

Of Almes prayer & fastynge. He forbiddeth
the careful sekynge of worldly thynge. ✠

Ake hede to your almes, that ye geue it not
in the syghte of menne, to the intent that
ye would be sene of them. Or els ye get no
reward of your father which is in heauen.
When soeuer therefore thou geuest thyn almes,
thou shalt not make a trompet to be blowen be-
fore the, as the hypocrites do in the synagoges &
in the stretes, for to be praysed of men. Verely I
saye vnto you they haue their reward. But when
thou doest thyn almes, let not thy left hande
know what thy right hande doth, that thine al-
mes may be secret: and thy father which seeth in
secret, shall reward the openly. ✠

And when thou prayest, thou shalt not be as
the hypocrites are. For they lone to stand & praye
in the synagoges, and in the corners of the stretes
because they would be sene of men. Verely I saye
vnto you, they haue their reward. But when thou
prayest, entre into thy chamber, & shut thy doore
to the, and praye to thy father which is in secreete
and thy father which seeth in secreete, shall reward
the openly.

Prayer

Of S. Matthew.

the openly. And when ye praye, bable not muche as the heathē do: for they thynke that they shal be herde, for their much bablyng sake. Be ye not lyke theim therfore. for your father knoweth where of ye haue neade, before ye axe of hym. After this maner therfore praye ye.

c. Our father which arte in heauen, halowed be thy name. d. Let thy kyngedome come. e. Thy wyll be fulfilled, as wel in earth, as it is in heauen. f. Geue vs this day our dayly bread. g. And forgeue vs oure trespasses, euen as we forgeue our trespassers. h. And lead vs not into temptation. i. but deliuer vs from euill. For thyne is the kyngdome and the power, and the glozpe for euer. Amen. for and if ye shal forgeue other men their trespasses, your heauenly father shall also forgeue you. But and ye wyl not forgeue men their trespasses, no more shall your father forgeue your trespasses.

✠ Mozeouer. h. when ye fast, be not sad as the hypocrytes are. for they disfigure theyr faces, that they might be sene of mē how they fast. Where I say vnto you, they haue their reward. But thou, when thou fastest, annoint thyne head, and wash thy face that it appeare not vnto men. how that thou fastest: but vnto thy father whiche is in secrete, and thy father whiche seeth in secrete, shall rewarde the openly.

See that ye gather you not treasure vpon the earth, where ruste & mothes corrupte, and where theues breake through and steale. But gather ye treasure to gether in heauen, where neyther ruste nor mothes corrupte, and where theues neyther breake by nor yet steale. for where soeuer your treasure is, there wyl your hertes be also.

The .i. lyght of thy body is thyne eye. Wherefore yf thyne eye be synge, all thy bodye shall be full of lyght. But & yf thyne eye be wycked, then all thy bodye shall be full of darkenes. Wherefore yf the light that is in the, be darknes: how great is that darknes.

✠ No man can serue two masters. For eyther he shall hate the one & loue the other: yea or else sters. he shall leane to the one, and despyse the other. ye cannot serue God and Mammon. Therefore I

saye

The Booke.

saye vnto you . iii . be not carefull for y^{our} lyfe
what ye shal eate or what ye shal drynke . nor yet
for your body what ye shal put on . is not the lyfe
more worth then meate . and the body more of
value then rayment . Behold the foules of the ayer
for they sowre not . neither reape . nor yet cary into
the barnes : and yet your heauenlye father feedeth
them . Are ye not muche better then they .

Foules

Which of you (though he toke thought there-
fore . could put one cubit vnto hys stature : And
why care ye then for rayment : Considre the lilies
of the felde . howe they growe . They labour not
neither spinne . And yet for all that I say vnto you
that euen Solomon in al hys royaltie was not as
rayed lyke vnto one of these .

Lilies.

Wherefore if God so clothe the grasse . whiche
is to daye in the felde . and to morowe shal be cast
in to the sournace : shal he not much more do the
same vnto you . o ye of lytle fayth .

Therefore take no thought saynge : what shall
we eate . or what shall we drynke . or wherewith
shall we be clothed . After all these thynges seke
the gentils . For your heauenly father knoweth
that ye haue neede of all these thynges . But ra-
ther seke ye first the kyngdome of heaue and the
righteousnes therof . and all these thynges shall
be mustred vnto you .

Care not the for the morow . but let the morow
care for it selfe : for the daye present hath eue
ynough of his owne trouble .

The notes.

Left hande a. Let not thy left hand . &c . By this leftte hand
is mente the fleshye phantastie . whych woulde
haue all thynges done to the pompe of the worlde
She muste not therfore knowe of the workes of
the spirite .

b. Thys entring : into thy chambze and shut-
tyng of thy doze to praye in secrete : is to declare
that true prayer is the secrete yftrynge by of the
hert vnto God . all worldlye phantasies shut out
of the mynde . For it is the crye of the herte that
souneth in the eares of the Lorde . The lyke is
in A saye the .xxvi . chap . d .

with pe- c. Malowed be thy name . That is . let al them
that profess thy name . lyue holilye as thou arte
holye .

Of S. Mathew

holpe, and so shall thy name be sanctified in them
d. Thy kyngdome come. &c. That is the tyme **ii. Petitions**
when thy soune shal surrender his kyngdome vnto
to the. As it is. i. Cor. xv. Thys kyngdome is also
mentioned in the. viii. to the Roma. in. d. wher
is declared that al creatures desyre that daye as
the tyme of theyr reste and perpetuall Saboth.

e. Thy wyll be done. &c. This petition must al **iii. petitions**
wayes be the ende of al our praieres and petitions
accordinge to the example of our Sauoure in the
xxvi. of Mathew. Wher he desiereth to be deliue
red from the dolorouse death of the crosse.

f. Gene vs thys. &c. By thys petition we are ad **iii. petitions**
monished, that all we receyue in this lyfe is the
mere gyft of God, though it seme to chaunce vnto
vs by oure owne labour or otherwyse.

g. Forgeue vs. &c. Thys petition teacheth vs **b. Petitions**
todo as we woulde be done by.

h. Lead vs not. &c. By this petition we are ad **vi. petitions.**
monished of our weaknes, howe farre vnable we
are to stande faste, if God shoulde proue vs as he
did Abraham: or suffer the Deuel to trie vs as he
dyd Job.

i. But deliuer vs. &c. This petition declarerth **vi. petitions**
mas weaknes to be emuloned and beset on euerie
syde with puel, that is, the uicked concupiscence
of the fleshe, the bayne desyres of the world, and
the subtil subiections of the serpente. From the
which God shalpe deliueret.

k. When ye faste. &c. Here is to be noted that **fastynge.**
fastynge is thre folde. One is hypocrisie whiche
oure Sauour reprehenderth in the phariseis, as
bayne and to be rewarded wth the vaine prayse
of the worlde. The other two are godlye and are
rewarded according to the cause they procede of.
The one proceedeth of mercy, wher we do so pitye
the needye, that we refrayne oure owne fode to
geue it vnto theym, and that is rewarded wth
the manifold mercies of God to wardes vs **Mat**
ix. i. The other proceedeth of Godly care to sub
due the flesh to the Lorde wth charitable praier
And this is rewarded wth the plentifull fulf
yllynge of all our requestes. **Mat. xxiii. c.**

l. The light. &c. This light is knowledge, The light
which is it be wyllyng, is ignorance before God.

Be not

The Gospell,

Be not carefull. Be not carefull, &c. Here is not forbidden the honeste prouision that men make for them selues and theyr families (for Paul sayth that suche as make not thys prouision wyth theyr laboure are worse then Infydeles) but the miserable feare to lacke, whiche declarerh vs to thinke that God is not carefull for vs.

n. The kyngdom. &c. Thys ryghtuousnes, can no mā seketh at labourerh not in his vocation.

¶ The. vii. Chapter.

¶ The forbiddeth folow a temerarious iudgmēt, reprouerh hypocrisy, exhorterh vnto prayer, warneth to beware of false prophetes.

Luke. vi. f. **I**udge not, that ye be not iudged. For as ye iudge soe, shall ye be iudged. And wiche what mesur ye mete, with the same shall it be measured to you agayne. Why seist thou a moote in thi brothers eye, and perceuest not the beame that is in thyn owne eye? Or why saist thou to thy brother: suffer me to plucke out the moote out of thyn eye, & behold a beame is in thyn own eye? Hypocrite, first cast out the beame that is in thyn own eye, & then shalt thou se clearly to pluck out the moote out of thi brothers eye. **b.** Beue not that which is holy to dogges, nether cast ye your pearles to swyne, lest they treade the vnder their fete: and the other tourne agayne & all to rent you.

Luke. xi. b. fynde. knock and it shall be opened vnto you. For who soeuer axerh recepuethe, and he that seketh fynderh, and to him that knocketh, it shall be opened. Is there any man amonge you which yf his sonne axed him bread, woulde offer hym a stone? Or yf he axed fyre, woulde he profer him a serpense? if ye then which are euil, can geue to your chyldre good gyftes: how muche more shall your father whiche in heauen, geue good thynges to the that are him? Therfore whatsoeuer ye wold that men shoulde do to you, euen so do ye them. This is the lawe and the Prophetes.

¶ Enter in at the strait gate: for wide is the gate and broad is the way that leaderh to destruccio: and many ther be which go in therat. But straye is the gate, & narrow is the way which leaderh vnto lyfe: and fewe thes be that fynde it.

Beware

Of S. Matthew.

I. Beware of false Prophetes, which come to you in shepes clothynge, but inwardly they are rauenyng wolues. ye shal knowe them by their frutes. Do men gaddze grapes of thornes? or figges of byers? Euen so euery good tree byyngeth forth the good fruite. But a corrupte tree, byyngeth forth euyl fruite. A good tree cannot byynge forth bad fruite: nor yet a bad tree can byynge forth good fruite. Euery tree that byyngeth not forth the good fruite shalbe hewen down, and cast into the fyre. Wherefore by their frutes ye shal knowe them.

Not all they that say vnto me. Master, master, shall enter into the kyngdome of heauen, but he that doeth my fathers will which is in heauen. Many will saye to me in that daye: Master, master, haue we not in thy name prophesied? And in thy name haue cast out denyrs? And in thy name haue done many miracles? And then wil I know ledge vnto them, that I neuer knewe them. Depart from me, ye workers of iniquitie.

Who soeuer heareth of me these sayinges and doeth the same, I will lyken him vnto a wyse man which bylt his house on a rocke & aboundaunce of rayne descended, and the floudes came, and the wyndes blew and bet vpon that same house, and it fell not, because it was grounded on the rocke. And who soeuer heareth of me these sayinges and doth them not, shalbe lykened vnto a folyshe man whiche bylt his house vpon the sande, & aboundaunce of rayne descended, and the floudes came, and the wyndes blew and bet vpon that house, and it fell, and great was the fall of it.

And it came to passe, that when Iesus had ended these sayinges, the people were astounded at his doctrine. For he taught them .e. as one ha-
uynge power, and not as the Scribes.

The notes.

a. Judge not. &c. Suche is the rightuousnesse of God, that he will punishe with the same thinges that the offence is committed withall. As is mencioned in the booke of wisdom the .xi. chapter. G. Math. xxi. So that if we misdeme other vpon lyght occasions: we shall in lyke manner be misdemed of other. If we shewe small merce: we shall fynde as little, &c.

Gene

The Gospell

Sege nos. b. **Gene not. ec.** This holy thyng, is the worde of God. The Dogges are the obstinate blinde, which are ready to persecute al such as go about to instructe them. And swyne are suche as de-lyght in filthye liuynge so muche, that if they be at anye tyme inforced to leaue theyr puddle: yet will they incontinent returne to the same.

Falſe pꝛo- phetes. **c.** Beware of falſe pꝛophetes. **ec.** Falſe pꝛophetes are pꝛeachers that peruerſe & wꝛeſte the worde of God. Shepſhynes ſigniſie the appaꝛaunce of outwarde holynes. Rauenynge wolues, are tyraunts that delite in perſecution, and ſheadynge of innocent bloude. Actu. x. f.

Buyllynge d. Who ſo euer heareth. **ec.** Thys ſimilitude of buyllynge declareth that we ſhoulde grounde our conſcience vpon none other foundation, but the ſure rocke of Gods word.

Power. e. As one hauynge power. **ec.** Thys power is the ſpꝛite of pꝛophete, whiche appeared not in the phariſeis. For they hꝛylded all togyther wth olde fathers conſtitutions.

¶ The. liii. Chapter.

¶ Chꝛiſte cleaſerh the leaper, healerh the cap-tyaynes ſeruaunt: and many other deſeaſes: helperh Peters mother in lawe, ſpyllet h the ſeaſ and winde, and dꝛynerh the deuyls out of the poſſeſſed into the ſwyne.

Ma. i. d. **Luke. b. c.** **A** When he was come down fro the mountayne, muche people folowed him. And lo, there came a leper & worſhipped him ſayinge: Maſter, if thou wylt thou caſt make me cleane. And Jeſus put forth his hande and touched him, ſaying: I will, be thou cleane, & immediatly his leproſy was clenſed. And Jeſus ſayde vnto hym. Se thou tell no man, but go and ſhewe thy ſelfe to the pꝛieſte, and. a. offer the gyfte that Moyses comaunded in wytnes to them.

Leu. xlii. **Luke. vii. a.** **A** When Jeſus was entred into Capernaum there came vnto him a certayne Centurion, & beſought hym ſayinge: Maſter my ſeruaunte lyeth ſyche at home of the palſye, and is greuously payned. And Jeſus ſayd vnto him: I wyl come and heale him. The Centurion answered and ſayde: Syr I am not worthy that thou ſhouldeſt come vnder my roff, but ſpeake thy worde onely and my ſeruaunt ſhal be

of S. Mattheu.

shalbe healed. For I also my selfe am a man bndre power, and haue souldiers bndre me, and I saye to one, go, and he goeth, & to another come, and he cometh: and to my seruaunte, do this, he doeth it. When Iesus hearde that, he marueyled and sayed to them that folowed hym. Verely I saye vnto you, I haue not founde so great saythe: no not in Israell. I saye therfore vnto you that manye shall come frome the east and west, and. b. shall rest wyth Abraham, Isaac, and Jacob in the kyngdome of heauen: and the chylidren of kyngdome shalbe caste out into vtter darchnes: there shalbe wepyng and gnashyng of tethe. Then Iesus sayed vnto the Centurion, goo thy waye, and as thou beleueste so be it vnto the. And his seruaunte was healed the selfe houre.

And then Iesus went to Peters house, & sawe Mark. i. c. his wyues mother lyng sick of a feuer and touched hir hand, and the feuer left hir: and she arose, and ministered vnto them. When the euen was come, they broughte vnto hym manye that were possessed with deuyles. And he cast oute the spirtes with a worde, and healed all that sick, to fulfill that which was spoken by Esaias the prophete sayng. He toke on hym oure infirmities, and beaue oure sykenesses. Luce. iiii. f. Marc. i. d. Esai. lili. d

When Iesus sawe much people aboute hym, he commanded to go ouer the water. And there came a scribe and sayd vnto hym: master, I will folowe the whither soener thou goest. And Iesus sayde vnto hym: the foxes haue holes, and the byrddes of the ayer haue nestes, but the. c. sonne of man hath not whereon to rest his heade. A nother that was one of hys disciples sayde vnto hym: master, suffer me fyrste, to go & burye my father. But Iesus sayd vnto hym: folowe me, and let the. d. dead burye theyr deade. Luke. ix. f.

And he entred into a shyppe, & his disciples folowed him. And behold there arose a great tempest in the sea, in so much that the shyppe was covered with waues, & he was a slepe. And his disciples came vnto him, & awoke him sayng: master save vs, we perishe. And he sayd vnto them: why are ye fearfull, o ye of lytell fayth? Then he arose, & rebuked the wyndes and the sea, & there folow.

The Gospell

folowed a greate calme. And the men marneyled and sayed: what man is thys, that both wyndes and sea obey hym? f

D And when he was come to the other syde, into **Mar. b. a.** the countre of the Bergesites, ther mete him two **Luc. viii. d** possessed of deuyls, which come out of the graues and were oute of measure feare, so that no man might go by that waye. And beholde they cryed out sayng: O Iesu the sonne of God, what haue we to do with the? Art thou come hyther to torment vs before. e. the tyme be come? And ther was a good way of from them a great heard of swyne fedynge. Then the deuyls besought him sayinge: if thou cast vs out, suffer vs to go our waye into the heard of swyne. And he said vnto the, go your wayes. Then went they out & departed into the heard of swyne. And beholde the whole heard of swyne was carped with violence headlynge into the sea, & perished in the water. Then the heardmen fled and went their wayes into the cite. and tolde enery thyng, and what had fortunied vnto the possessed of the deuylles. And beholde all the cytie came out & met Iesus, and when they sawe hym they besoughte hym soze to departe oute of their coastes.

The gyfte

The notes.

To reste.

a. Offer thy gyft. &c. This gyfte is mēcioned in the. xiiii. of Leuitic in the letter B. And Christ comaunded the leaper to offer it, as a witness to the Priestes that he woulde not haue one iote of the law left vndone tyll it were fulfilled in him.

b. Shal reste. &c. To reste with Abraham Isaac and Jacob, is to be of the same faythe and hope that they were. The chyldren of the kyngdom, are the people of the Jewes. Utter darcknes, is ignoraunce of Gods mysteries. Gashynge of tethe, is payne, the grieve where of can not be expressed with tounge. The east and west: are all the partes of the worlde.

Sonne of man.

c. The sonne of māne, is a name muche bled amonge the Prophetes, and comunly geuen vnto them that shuld cōsidre and rebuke the synnes of the people. Wherefore Christ to declare hym selfe to be no lesse then a prophete, & yet to be a boepe naturall mā: calleth hym selfe the sonne of man.

Let

Of S. Matthew.

b. Let the dead burye theyr dead : is as muche The dead
to saye, as let such as endenour not to folowe my
doctrine (without whyche no soule lyueth) bur-
rye the dead carcases, wherunto they maye right
wel be compared.

c. The tyme wherein the wycked spirites shall The tyme,
be tormented is the daye of iudgmente.

The .ix. Chapter.

He healed the paulsey, calleth Matthew fro
the custome, answered for his disciples, hea-
led the woman of the blonddy fixe, helpeth
Jairus daughter, geneth two blynde men
theyr syght, maketh a dombe mā to speake,
and dryueth out the denyll.

Then he entred into a shyppe, & passed ouer **A**
and came into his owne cite. And lo, they **Mark. 8. 13**
brought to hym a man sycke of the palsey, **Luke. 9. 1.**
lyynge in his bed. And whē Iesus sawe the
fayth of thē, he said to the sicke of the palsey, Some
be of good chere, thy synnes be forgiven the. And
beholde certeine of the scribes sayde in them sel-
ues, this man blasphemeth. And whē Iesus saw
their thoughtes, he sayde: wherfor thinke ye euill
in youre hertes? Whether is easyer to saye, thy
synnes be forgiven the, or to saye: aryse & walke?
a. That ye may know that the some of mā hath
power to foregeue synnes in earth: then sayed he
vnto the sicke of the palsey: aryse, take vp thy
bed, and go home to thyne housse. And he arose
and departed to hys owne housse. And when the
people saw it, they marueyled and glorified god
which had geuen suche power to men.

And as Iesus passed forth from thence, he saw **B**
a mā spt receiuyng of custome, named Matthew, **Mark. 11. 1**
and sayde to hym: folowe me. And he arose and **Luke. 5. 26**
folowed hym. And it came to passe, as he sate at
meate in the housse: beholde manye publicans,
and synners came and sate downe also wyth Je-
sus and hys disciples.

When the Pharyses sawe that, they sayde to
hys disciples: why eateth you master with pub-
licans and synners? When Iesus hearde that, he
sayde vnto them: The whole neade not the phar-
sition, but they that are sicke. Go and: b. learne,
what that meaneth: I haue pleasure in mercy, &
not:

The Gospell

Oze. xl. I am not in offeringe. For I am not come to call the
righteous, but the synners to repentance. ¶

C ¶ The came the disciples of John to him sayng:
why do we and the Pharisees fast ofte: but thy dis-
ciples fast not? And Iesus sayde vnto them. Can
the wedding chyldre moene as longe as the bide-
grome is with them? The tyme will come when
the bidegrome shalbe taken from them, and then
c. shall they faste. No man peecethe an olde gar-
ment with a peece of newe cloth. For then taketh
he awaye the peece agayne from the garmente, and
the rent is made greater. Neither do men put new
wyne into olde vessels, for then the vessels breake,
and the wyne runneth out, & the vessels peryshe.
But they poure newe wyne into new vessels, and
are both saved together. ¶

D ¶ Whyle he thus spake vnto them, beholde there
came a certayne ruler, & worshipped hym sayng:
Mar. v. b. my daughter is euen now deceased, but come and
lay thy hande on hyr, and she shal lyue. And Iesus
arose and folowed him with his disciples. And be-
holde, a woman which was diseased with an issue
of bloude. xii. yeres, came behynde him & touched
the hem of hys besture. For she sayd in hir selfe: if
I maye touche but euen hys besture only, I shalbe
safe. Then Iesus tourned hyn about, and behelde
hyr sayng: Daughter be of good comforte, thy
d. fayth hath made the safe. And she was made
whole euen that same houre.

And when Iesus came into the Rulers house,
and saw the minstrels and the people ragynge, he
sayde vnto them: Get you hence, for the mayde is
not deade, but slepe the. And they laughed hym to
scorne. Asone as the people were put forth, he wāt
in and toke hir by the hande, and the mayde arose.
And this was noyled through out all the lande.

And as Iesus departed thence, two blynde men
folowed hym cryng and sayng: O thou sonne of
Dauid haue mercy on vs. And when he was come
home, the blynde came to hym. And Iesus sayde
vnto them. x. Beleue ye that I am able to do this?
And they sayde vnto hym: ye Lorde. The touched
he their eyes, sayng: accordyng to your fayth, be
it vnto you. And their eyes were opened. And Je-
sus charged them sayng: Se that no man knowe
of it,

Of S. Matthew.

of it. But they as soon as they were departed, spread abroad his name throughout all the lande.

As they were come out beholde, a donne mā poe: **Mar. vii. c** filled of a deuyl, was brought to him. And as soon **Luk. xi. d.** as the deuyl was cast out, the donne spake: And the people merueiled, sayinge: it was neuer so sene **Donne.** in Israell. But the pharises sayed: he casteth oute deuyls, by the power of the chiefe deuyl.

And Iesus went aboute all cities and townes, teachyng in their synagoges, and preachyng the gladde tidings of the kyngdome, and healinge all manner sicknesses and disease amonge the people. But when he sawe the people, he had cōpassion on thē, because they were pyned a waye, and scattered as hōade, euen as shepe hauinge no shepheard.

Then sayde he to hys disciples .i. the herueste is greate, but the labourers are fewe. Wherfore pray the Lorde of the harvest: to sende forth the labourers into hys harvest.

The notes

- a. Thys miracle shal be a signe vnto you, that I haue power to forgiue synne. **That ye may know**
- b. Learne what this meaneth. &c. By thys is declared that the repentant will seeke to doo the workes of mercye (with the omitting wherof he shalbe charged at the later daye) & not to appease the wrath of God with sacrifice, for that must be the worke of such one: as is already iuste and perfecte, and not of the synner that seeketh for iustice thowhe Chryste. **Learne.**
- c. Thys is no superstitious faste vpon prescripte dayes, but suche as is mencioned in the actes the xxvii. chap. and in other places of the epistles. **They that**
- d. It is the phrase of sprache to saye that the thyng whiche made vs apt to receyue any benefite, gaue vs the benefite, The sayth of the woman healed by: not: but made by: apt to be healed of Chryste. Euen so when we saye that sayeth onely iustifieth, we meane that sayeth onely maketh vs apt to receyue iustice from God by Christ and for Christes sake. **They that**
- e. Thys question declareth that sayeth prepareth and maketh vs mete to receyue Godes benedictions. And the charge he gaue them, not to tell any man of it, declareth that he woulde not haue vs

quorfe

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relopye in tempozall benefytes as that was. And they spreadyng abroade of the thyng, declareth that they sought the glozie of God, whose power they had afoze confessed to be in Chryste.

The her-
ueste.

f. The heruest, is the bertes of menne prepared to receyue the worde, as it appeareth of the Samaritaynes John. iiii. f.

¶ The. x. Chapter.

¶ Chryste sendeth forth the hys. xii. disciples to preache in Iurpe, geueth them charge, teacheth them, and comforteth them agaynst persecution and trouble.

Mar. iiii. b
Luce. vi. b

And he called his. xii. disciples vnto him, and gaue them power ouer vncleane spirites, to caste them out, and to heale all maner of sicknesses, and all maner of diseases. The names of the. xii. Apostles are these. The fyrste Simon, called also Peter: & Andrew his brother. James the sonne of Zebede, & John his brother: Philyp and Barthlemewe: Thomas and Matthewe the Publican: James the sonne of Alphe, & Lebbeus otherwyse called Taddens: Simon of Cane, and Judas Iscarioth which also betrayed him.

Luke. ix. c

These. xii. sent Iesus, & commaunded them sayinge. a. Go not into the wayes that leade to the Gentyls, & into the cities of the Samaritans enter ye not. But go rather to the loste shepe of the house of Israel. Go and preach sayinge: that the kyngdō of heauē is at hand. Heale the sicke, cleanse the lepers, rapse the dead, cast oute the denyis. Frely ye haue receiued, frely geue agayn. Possesse not gold, nor silver, nor brasse in your girdles, nor yet scrip towardes your iourney: neither two cotes, neither shues, nor yet a staffe. For the workman is worthy to haue his meate. Into whatsoever cytie or towne ye shall come, enquire who is worthy in it, & ther abyde tyl ye. b. go thence.

Luke. x. .

B And when ye come into an house salute the same. And if the house be worthy, your peace shall come vpon it. But if it be not worthy, your peace shall retourne to you agayne.

And whosoener shall not receiue you, nor wyl heare your preachyng: when ye departe oute of that house or that cite, shake of the dust of your fete. Truly I saye vnto you, it shalbe easer for

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the lande of Zodoma and Gomozra in the daye of iudgement, then for that cite.

Beholde I send you forth as shepe among wolues. Be ye therfore. d. wyse as serpentes, and innocent as dones. Beware of men, for they shall deliuer you bp to the counsels, and shall scourge you in their synagoges. And ye shal be brought to the head rulers and kyniges for my sake, in witness to them and to the Gentyls. But when they deliuer you bp .e. take no thought howe or what ye shall speake, for it shall be geuen you, euen in that same houre, what ye shal saye. For it is not ye that John. b. d. speake, but the spicite of youre father which speaketh in you. The brother shall betraye the brother to death, and the father the sonne. And the chyliden shall aryse agaynst their fathers and mothers, and shall put them to death: and ye shall be hated of all men for my name. But he that endureth to the ende shall be saued.

When they persecute you in one cite, flye into C another. I tell you for a treuth, ye shall not synfully all the cities of Israell, tyll the sonne of manne be come. The discipule is not aboue hys master: nor yet the seruaunt aboue hys lord. It is ynough for the discipule to be as his master is, and that the seruaunt be as his Lorde is. If they haue called the Lorde of the house. f. beelzebub: how muche more shal they call them of his household so? Feare not Mar. lxxx. i therfore. There is no thyng so close, that shall not be opened, and nothyng so hid, that shall not be knowne. What I tell you in darcknes, that Luke. viii. speake ye in lycht. And what ye heare in the eare, and. xii. a. that preache ye on the house toppes.

And feare ye not them whych kyll the body, and be not able to kyll the soule. But rather feare him which is able to destroye both soule and body into hell. Are not two sparawes sold for a farthing? And none of them doth light on the ground, with out your father. And now are al the heres of your heades numbred. Feare ye not therfore: ye are of more balue then many sparawes.

Who soeuer therfore shal acknowledge me before men, him will I acknowledge also before my Luce. ix. e. father whiche is in heauen. But who so euer shall and. xii. b. denye me before men, him wyl I also denye before

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my father whiche is in heauen.

D **Thinke not that I am come to sende peace in:**
Luke. xii. fto the earth, I came not to sende peace, but a sword
 For I am come to set a man at variance agaynst
 hys father, & the doughter agaynst hys mother,
 & the doughterlaw against hys mother law: And
Mich. vii. ca mānes foes shall be they of his own household.

He that loueth hys father, or mother more thō
 me, is not mete for me. And he that loueth his soñ
 or doughter more thō me, is not mete for me. And
 he that taketh not hys crosse and folowethe me,
Luc. xiii. f is not mete for me. He that .g. synneth hys lyfe,
 shall lose it: and he that losith hys lyfe for my sa-
 ke, shall fynde it.

He that receiveth you, receiveth me: & he that
 receiveth me, receiveth him that sent me, He that
 receiveth a prophet in the name of a prophet, shall
John. xii. c receive a Prophetes .h. reward. And he that recep-
 ueth a righteous man in the name of a righteous
 man; shall receyue the rewarde of a righteous
Mark. ix. f man. And whosoever shall geue vnto one of these
 lytle ones to dryncke, a cuppe of cold water only,
 in the name of a disciple: I tel you of a trueth, he
 shall not lose his rewarde.

The notes.

So not. q. a. This forbiddynge was to declare that he was
 chiefe sent to the Israelites. And the forbidding
 of prouision: was to pull them frome the cares of
 thys worlde, agaynste he shoulde send them into
 the eueryall worlde.

Tyl ye go b. Til ye go thence, is as much to saye, as tyl ye
 departe the citie: For it is not belesmyng that the
 messengers of God shoulde be so incircumspect in
 plaeyng them selfe to be lodged in a citie, that they
 shoulde afterwarde synne lodgynges,

Easier. q. c. Not that it shall be easie to the Zodomics in
 that daye: but in comparison of the vengeance
 prepared for suche as refuse the true preachers.

Wyle and Innocent. d. The wysdome that is noted in the sepet is to
 auoyde the swete songes of theym that go aboute
 to destrope hym whylle he geueth eare to them, so
 that by thys wysdome he escapeth death at theyr
 handes. So shoulde we by thys wysdome escape
 the hādes of the persecntours. The innocentie no-
 ted in doves, is to hurt none other beaſt, but sim-
 ply to

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phy to take hyr fode where she findeth it, and if any other beaste profer hyr wrong, she resisteth not but fleeth, and so endeuoureth to escape.

e. There are we admonished not to defende oure cause (oz rather Chyffes cause) by the wyttie and thoughtfwerre that we can inuente: but to trust vpon the mysdome that he shall geue in the selfe instaunte, his spirite answerynge in vs.

f. This worde signifyeth God oz Lorde of fyes. Belzebub. And by thys name dyd the Jewes call the greates Idole Bel. bycause of the greates multitude of fyes that resorted to the bloude and wyne that was shed in the sacrifices done thereunto. And for the abominatiō of the Idole: they reputed it as prince of wenpiles.

g. To fynde hys lyfe. is to satisfye the desyre of The lyfe. his herte, refusynge oz hychynge agaynst the crosse of Christe, that is the persecution that foloweth the professynge of the trueth, oz what soeuer burden God layeth vpon vs.

h. The rewarde of a prophet, is encrease of knowledge in this lyfe, and euerlastynge ioye in the lyfe to come, accordynge to the parable. To hym that hath shalbe geuē. And agayn. Well done good seruaunt, enter into thy lordes ioye.

The. xi. Chapter.

¶ John baptist sendeth his disciples vnto Christ. Rebuketh the bnythanful cities, & lounghly exhorteth men to take his poche vpon them.

And it came to passe when Iesus had made an ende of commaundynge his twelue disciples, he departed thence to teache and to preache in theyr cities.

¶ When John beyng in prysen hearde the wordes of Christe, he sent two of his disciples, and sayde vnto hym. Arte thou he that shall come, oz shall we loke for another? Iesus answered & sayd vnto them. a. Go and shewe John what ye haue heard & sene. The blinde se, the halt go, the lepers are clynsed: the deaf heare, the dead ryse agayn, & the glade tidynge is preached to the poore. And happy is he that is not offended by me.

And as they departed, Iesus begane to speake vnto the people, of John. What thyng went ye out into the wyldernes to se? wente ye out to se a

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reede shaken wyth the wynde: other what wente
ye out for to se? A man clothed in soft rayment?
Behold they that weare softe clothynge, are in
kynges houses. But what wot ye out for to se? A
prophet? yea I say to you, & moze then a prophet.
Mal. iii. a. For this is he of whom it is wyrtten. Beholde, I
sende my messenger before thy face, whiche shall
prepare thy waye before the. **+**

B. + Verely I say vnto you, amonge the chyldren
of women arose ther not a greater then John the
baptist. Not withstanding he that is .c. lesse in the
Lu. xvi. d. kyngdom of heauen, is greater then he. From the
tyme of John Baptist hytherto, the kyngdome of
heauen suffereth violence. & they that go to it with
violence plucke it vnto them. For all the proph-
Mal. iii. b. etes & the lawe prophesied vnto the tyme of John.
Also if ye wyll receyue it, this is helyas whiche
shoulde come. He that hath eares to heare lette
hym heare. **+**

But where vnto shal I liken this generacion?
Luc. vii. e It is lyke vnto chyliden whiche lyt in the market
and call vnto their felowes, and say .d. We haue
pypped vnto you and ye haue not daunsed: We ha-
ue mozned vnto you, and ye haue not sorowed. For
John came neither eatinge nor drinking, and they
say, he hath the deuyll. The sonne of man came eat-
inge and drinkynge, and they saye, behold a glut-
ton and drunke of wyne, and a frende vnto publi-
cans & sinners. Neuerthelatter. e. wysdome is iust-
fied of hir chyliden.

C. + Then began he to bybrazd the cities, in
Luke. x. c. whiche most of his miracles were done, because
they mended not. Wo be to the Chorazin. Wo be
to the Bethzayda: for if the miracles which were
shewed in you, had be done in Tyze and Sidon,
they had repented long ago in sackcloth & ashes.
Neuerthelesse I saye to you: it shal be easier for
Tyze and Sidon at the day of iudgement, then for
you. And thou Capernaum, whych art lyft by vnto
heauen, shalt be brought downe to hel. For if
the miracles whiche haue bene done in the, had be-
ne shewed in Zodom, they had remayned to this
day. Neuerthelesse I say vnto you: it shal be easier
for the lande of Zodom in the daye of iudgement,
then for the. **+**

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¶ At that tyme Iesus answered & sayd: I prayse Luke. x. c.
the, o father Lorde of heauen and earth, because
thou hast hid these thinges from the wise and pruden-
dent, and haste opened them vnto babes: euen so
father, for so it pleased the. All thynges are geuen
vnto me of my father. And no man knoweth the
sonne but the father: neyther knoweth any man the
father, saue the sonne, and he to whom the sonne
wyl open hym.

Come vnto me al ye that .c. labour & are laden,
and I wyl ease you. Take my yoke on you and
learne of me, for I am meke & lowly in hert: and
ye shall find rest vnto your soules. For my yoke
is easy: and my burden is lyght.

The notes.

a Go and shew Ihon. &c. This answer did plain-
ly declare, that he was the Messias looked for. For
the workes were the workes of Messias. But the
chief thing to be noted, is the good hap of the that
were not offended by him (that is) did not stumble
at hym and so fal.

b. The recde is a figure of the doctryne that is
not of God, which wauereth with euery wynde.

c The sonne of the liuyng God, equall with hys
father in power, coulde not be inferiour to Ihon,
who was but man, and therfore he saith he that is
lesse (that is) he that is humbled to the lowest
degree of seruantes, reputed rather as a woman
then a man, is greater then he, euen the sonne of
God, of whom it is sayde. I am a woman and no
man, an opprobrie of the Gentiles, and an outcast
of the rascal people.

d Wisdom is iustified. &c. That is, they that Wisdome
are the children of God, receiue his doctrine, and
his worde as truth and wisdom, al though the
contray part, do not so receiue it.

e ye that labour, &c. Those are counted here to Labour
laboure, that acknowledge thier sinne, and scale
the heauie burthen of the fleshe.

The. xii. Chapter.

¶ The disciples plucked the eares of corne. He
excuseth them, healeth the drie hand, helpeth
the possessed that was blinde & dumbe, rebuketh
the that would nedes haue tokens & sheweth
who is his brother, sister and mother.

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In that tyme went Iesus on the Saboth dayes thowow the corne & his disciples were an hūgred and beganne to pluche the eares of corne. and to eate. When the wharises saw that. they sayd vnto him: Beholde, thy disciples do that whiche is not lawfull to do vpon the Saboth. **Saboth.** He sayde vnto them: Haue ye not read what Dauid dyd, when he was an hūgred, & they also which were with him? How he entred into the house of God, & eate the halowed loues, which were not lawfull for hym to eate, neither for thē which were wyth hym. but onely for the priestes. Or haue ye not reade in the law, how that the priestes in the temple breake the Saboth day, and yet are blamelesse? But I saye vnto you: that here is one greater then the temple. Wherefore if ye had wist what thys sayng meaneth: I requyre mercie & not sacrifice: ye woulde neuer haue condemned innocentes. For the sonne of man is lord euen of the Saboth day.

Mat. xii. a
not sacrificie.

Luk. bi. b.
Whetherd hande.

And he departed thence, and went into their sinagoge: and beholde there was a man, whiche had hys hande dried bp. And they axed hym sayng: is it lawfull to heale hysen the Saboth dayes, because they might accuse him. And he said vnto thē. Which of you woulde it be, if he had a shepe fallē into a pitte on the Saboth daye, that woulde not take hym & lyft hym out? And howe muche is a man better then a shepe? Wherefore it is lawfull to do a good dede on the Saboth dayes. Then sayd he to the mā: stretch forth thy hande. And he stretched it forth. And it was made whole agayn lyke vnto the other. ¶

25 ¶ Then the wharyses went out, & held a counsell agaynst him, how they myght destroye hym. When Iesus knewe that, he departed thence, & muche people folowed hym, & he healed them al, & charged them, that they should not make hym knowe: so fulful that which was spoken by Esay the prophet, which sayeth. Behold my chyld, whō I haue cholen my beloued, in whō my soule deliteth. I wyl put my spirite on hym, & he shall shew iudgement to the gentils. He shal not strue, he shall not cry neither shall any man heare hys voyce in the streetes, a boyled rede shall he not breake

Esai. xlii. a

Of S. Matthew.

break, & flaxe that beginneth to burne, he shall not quench, til he sende forth iudgemēt vnto victory, and in his name shall the gentyls truste. ¶

Then was brought to hym one possessed with **Mar. iii.** a deuyl which was both blynde & dourbe: and he **Luce. xi.** healed hym, insomuch that he which was blind blind and dourbe, both spake & sawe. And al the people dourne, were amased, and sayde: Is not this that sonne of David. But when the Pharises heard that, they sayde: This felowe dyueth the deuyls nonother wise out but by the helpe of Belzebub the cheife of the deuyls.

But Iesus knewe their thoughtes, and sayed to them. Every kingdom deuided with in it selfe shall be brought to naught. Neptier shall aueritie or hencholde deuided agaynst it selfe, continue. So if satan cast out sathan, then is he deuyled agaynst hym selfe: Howe shall then hys kyngdom endure? Also if I by the helpe of Belzebub cast out deuyls: by whose helpe do your chyldren cast the out? Therfore they shall be your iudges. But if I cast out the deuyls by the spirit of God: the is the kingdome of God come on you?

Either how can a man enter into a strong mans house, & violently take away hys goodes: except he first binde the stronge man, & then spoyle his house? ¶ He that is not with me, is agaynst me. And the that gathereth not wyth me, scattereth abroad. ¶ Therefore I saye vnto you, all maner of **Mar. iii.** synne and .a. blasphemie shall bee forgiven vnto **Luk. xii.** men: but the blasphemie of the spirit, shall not be **Blasph.** forgiven vnto menne. And whosoener speaketh a mye, worde agaynst the sonne of manne, it shall be forgiven him. But whosoener speaketh agaynst the holy goost, it shall not be forgiven him: no, neither in this world, neither in the world to come.

Either make the tree good, and his frute good also: or els make the tree euill, & hys frute euill also. For the tree is knowen by his frute. O generation of hyperes, how can ye say well, when ye pone selues are euill? For of the aboundance of the herte, the mouth speaketh. A good man out of the good treasure of hys herte, bringeth forth good thinges. And an euil man out of his euil treasure bringeth forth euil thinges. But I say vnto you

W. iii. that

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Jhyll that of enery ydel word that mā shall haue spokē.
wordes. they shal geue a countes at the day of iudgement.
 For by thy wordes thou shalt be iustified: and by
 thy wordes thou shalt be condemned. ¶

Luk. xi. b. ¶ Then answered certeine of the scribes and of
 the Pharises saynge. Master, we woulde sayne
 se a signe of the. He answered and said to them, d.

The euill and aduouterous generation seketh a
 signe, but there shall no sygne be geuen to them,
Jona. ii. a. saue the signe of the Prophete Jonas. For as Jo-
 nas was thre dayes and thre nyghtes in the wha-
 les bellye: so shall the sonne of man be thre dayes
 and thre nyghtes in the herte of the earthe. The

Minuie. men of Minuie shal rise at the daye of iudgemēt
 wyth thys nacion, and condemne them: for they
 amended at the preaching of Jonas: And beholde,

Jona. iii. b a greater thē Jonas is here. The quene of the sout
iii. Re. x. a. shall ryle at the daye of iudgemēt with this gene
ii. Da. ix. a ration, and shall condemne them: for she came frō
 the bittermost parties of the worlde to heare the
 wisedome of Solomon. And beholde a greater thē
 Solomon is here.

D When the vncleane spirite is gone out of a man
 he maketh the throughtout .c. drie places, sekynge
 rest and findeth none. Then he sayth: I wyll re-
 rourne agayne into my house, from whence I ca-
 me out And when he is come, he findeth the house
 empty and sweppte & garnished. Thō he goeth his
 way & taketh vnto him seus other spirites worse
 then him selfe, & so enter they in and dwell there.
 And the ende of that man, is worse thō the begin-
 nyng. Euen so shall it be with thys euill nacion.

Mar. iii. d Whill he yet talked to the people: beholde hys
Luc. vii. c mother and his brethzen stode without, desiringe
 to speake with hym. Then one sayd vnto hym: be-
 holde thy mother and brethre stande without, de-
 siringe to speake with the.

He answered and sayde to hym that tolde hym:
 Who is my mother? Who are my brethzen? And
 he stretched forth his hande ouer his disciples, and
 said: behold my mother and my bethre. For whos-
 so euer doth my fathers will which is in heauen,
 the same is my brother sister and mother. ¶

¶ The notes.

a. Thys blasphemie is, when men se and knowe
 the

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they open a manifeste truth of God and his word, Blasphe-
 they: conscientes beynge fully certified therof: and my against
 yet not withstanding wpl rayle vpon it, and per- the spirites
 secute it to the bittermoste of they: power, sayng:
 it is of the deuyll and not of God. Whyche sinne
 shal neuer be forgyuen. For so is the meanyng of,
 neyther in this world, nor in the worlde to come,
 as appeareth by the other Guangelistes.

b. Enil & aduouterous generation: are those that
 beleue not in God and his sonne Iesus Christe to
 be the onely Sauoure. But seke other meanes.

c. These drie plates are the hertes of men so dry- ^{the plates}
 ed by wyth the sunne beames of Goddes worde ^{res.}
 that the wycked spirites can haue no comodyous
 dwellynge there.

The. xiii. Chapter.

The parable of the seede, of the tares, of the
 mustarde seede, of the leuen, of the treasure
 hyd in the feld, of the pearles, & of the nette.

The same, daye wente Iesus oute of the
 house, and sate by the sea side, and much
 people resorted vnto hym, so greatly that
 he went and sate in a shyppe, and all the
 people stode on the shoore. And he spake many thin-
 ges to them in similitudes, saynge. Beholde, the ^{L. c. lvi.}
 sower went forth to sow. And as he sowed, some ^{A sower.}
 fell by the wayes syde, & the fowles came and de-
 uoured it by. Some fell byō stonye ground where
 it had not muche earth: and anon it sprong by be-
 cause it had no depth of earth: and when the sunne
 was by, it caughte heate, and for lake of rotyng
 wyddozed awaye. Some fell among thornes, & the
 thornes sprong by and choaked it. Warte fell in
 good grounde, & broughte forth good frute: some
 an hundred fold, some fiftie fold, some thirtie fold.
 Whosoener hath eares to heare let him heare.

And the disciples came and sayde to hym: Why ^B
 speakest thou to them in parables? He answered &
 sayd vnto them: it is geue vnto you to knowe the
 secretes of the kyngdom of heauē, but to them it
 is not geuen. a. For whosoener hath, to him shall
 be geuen & he shall haue aboundaunce. But who
 soener hath not, from him shalbe takē awaye euē
 that he hath. Therfore speake I to them in simi-
 litudes, for though they se, they se not: & hearyng
 they

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Esaie. li. b. they heare not: neither vnderstand, And in them
Mar. iiii. b. is fulfilled the Prophecie of **Esaia**, whych **pro-**
Luc. vii. b. phesie sayeth: wth the eares ye shall heare and
John. xii. shall not vnderstande, and with the eyes ye shall
Act. xxi. b. see and shal not perceyue. For this peoples hertes
Rom. xi. b. are waxed grosse, & they eares were dull of hea-
 ryng, and their eyes haue they closed, lest they
 shoulde se with their eyes, and heare with their
 eares, and shoulde vnderstand with their hertes,
 and shoulde forue, that I myghte heale them.

Luke. x. d. But blessed are your eyes, for they see and your
 eares, for they heare. Verely I say vnto you, that
 many Prophetes and perfecte men haue desired
 to se the thinges whych ye se, and haue not sene
 them: and to heare the thinges whiche ye heare,

Mar. xiii. b. and haue not hearde them. Heare ye therfore the
Luc. vii. b. similitude of the sowar. Who so euer heareth the
 The sow- worde of the .b. kyngdom, and vnderstandeth it
 er is expo- not, ther cometh the euil mā and catcheth away
 unded, that whiche was sowne in his herte, & this is he
 which was sowne by the way side. But he that
 was sowne in the stonye grounde, is he whych
 heareth the worde of God, and anon with ioye
 recepueth it, yethathe he no rootes in him self, &
 therfore dureth but a season. For as sone as tribu-
 lacion or persecutiō ariseth, bicause of the word,
 by & by he falleth. He that was sowne amōg thoz-
 nes, is he that heareth the word of God: but the
 care of this worlde, & the dissaytfulnes of riches
 choket he worde, and so is he made vnfrutful. He
 which is sowne in the good grounde, is he that
 heareth the worde and vnderstandeth it, whiche
 also beareth frēt and byngeth forth, some an. C.
 folde, some sixty folde, and some. xxx. folde.

D Another similitude put he forth vnto the say-
 ing: **¶** The kyngdome of heauen is lyke vnto a
 man whych sowed good seede in hys filde. But
 whyle men .c. slept there came hys foo and so-
 wed tares amonge the wheate, & went his waye.
Tares. Whō the blade was sprong bp and had broughe
 forth frute, the appeared the tares also. The ser-
 uauntes came to the housholder, and sayde vnto
 him: Sir sowedeste not thou good seede in thy
 close? From whence the hath it tares? He sayed to
 them. The enuious mā hath done this. Then the
 ser-

Ol. S. Matthew.

seruautes sayd vnto hym. Wilt thou then that we go & gadder them? But he said, nay, lest while ye go aboute to weede out the tares, ye plucke by al so with thē the wheat bi the rote. Let both grow together tyll harueste come, and in tyme of haruest, I wyl saye to the reapers, gather ye fyrste the tares, and bynde them in sheues to be brent: but gather the wheate into my barn. ¶

¶ Another parable he put forth vnto chē sayng. **The** kyngdom of heauen is like vnto a graine of **Mar. iiii. e** mustard seed, which a man taketh and soweth in **Luc. xiii. d** his felde, which is the leest of all seedes. But whō Mustard it is growne it is the greatest amōg herbes, and seede. it is a tree: so that the byrddes of the ayer come & bylde in the braunches of it.

¶ Another similitude said he to thē. The king- **Luc. xiii. d** dome of heauen is like vnto leuen which a woman Leuen. taketh and hideth in. iii. peckes of mele, tyl al be leuended. Al these thinges spake Iesus vnto the **Mar. iiii. d** people by similitudes & without similitudes spake he nothinge to them, to fulfil that which was spoken by the prophet saynge. I wyl open my **Isalm.** mouth in similitudes. and will speake forth thin **Is. xlii.** ges which haue ben kept secrete from the beginning of the worlde. ¶

¶ Then sente Iesus the people awaye, and came home. And his disciples came vnto hym, sayng: declare vnto vs the symilitude of the tares of the felde. Then answered he and sayed to thē. **The** that sowethe the good seede, is the sonne of Tares are man. And the felde is the worlde. And the chyl- **exponed** dzen of the kyngdome, they are the good seede. And the tares are the chylzen of the wycked. And the enemye that sowethe them, is the deuyl. The harueste is the ende of the worlde. And the reapers be the angels. For euen as the tares are gaddzed and bzent in the fyre: so shall it be in the ende of this worlde. The sonne of man shall sende **Apo. xiii. a** forth his angels, and they shall gather out of his kyngdom all thinges that offende, & them which do inquisite, and shal cast them into a founaine of fyre. There shal be waspyng & gnashyng of teeth. Then shall the iuste men shyne as byghte as the **Sap. iiii.** sunne in the kyngdome of heur father. Who seer ner hath eares to heare let hym heare. ¶

Agayne

Th: Gospell

Esaie. li. b. they heare not: neither vnderstand, And in their
Mar. iiii. b. is fulfilled the Prophecie of **Esaie**, whych pro=
Luc. viii. b. phesie sayeth: wth the eares ye shall heare and
John. xii. b. shall not vnderstande, and with the eyes ye shall
Act. xxi. b. see and shall not perceyue. For this peoples hertes
Rom. xi. b. are waxed grosse, & they eares were dull of hea-
 ryng, and their eyes haue they closed, lest they
 shoulde se with their eyes, and heare with their
 eares, and shoulde vnderstand with their hertes,
 and shoulde forume, that I myghte heale them.

Luke. x. d. But blessed are your eyes, for they se: and your
 eares, for they heare. Verely I say vnto you, that
 many Prophetes and perfecte men haue desired
 to se the thinges whych ye se, and haue not sene
 them: and to heare the thinges whiche ye heare,

Mar. xiii. b. and haue not hearde them. Heare ye therfore the
Luc. xiii. b. similitude of the sowar. Who so euer heareth the
 The sow- worde of the .b. kyngdom, and vnderstandeth le-
 er is expo- not, ther cometh the euil mā and catcheth away
 unded,

that whiche was sowne in his herte. & this is he
 which was sowne by the way side. Wit he that
 was sowne in the stonpe grounde, is he whych
 heareth the worde of God, and anone with ioye
 recepueth it, yet hath he no rootes in him self, &
 therfore dureth but a season. For allone as tribu-
 lacion or persecutiō ariseth, bicause of the word,
 by & by he falleth. He that was sowne amōg tho-
 nes, is he that heareth the word of God: but the
 care of this worlde, & the dissaytfulnes of riches
 choket he worde, and so is he made vnfrutful. He
 which is sowne in the good grounde, is he that
 heareth the worde and vnderstandeth it, whiche
 also beareth frēt and byngeth forth, some an. C.
 folde, some sextie folde, and some. xxx. folde.

D Another similitude put he forth vnto the say-
 ing: ¶ The kyngdome of heauen is lyke vnto a
 man whych sowed good seede in hys felde. But
 whyle men .c. slept there came hys foo and so-
 wed tares amonge the wheate, & went his waye.
 Whē the blade was sprong bp and had brought
 forth frute, thē appeared the tares also. The ser-
 uauntes came to the housholder, and sayde vnto
 him: Sir sowdeste not thou good seede in thy
 close? Frō whence thā hath it tares? He sayed to
 them. The enuious mā hath done this. Then the
 ser-

Tares,

Of S. Matthew.

scripantes sayd vnto him. Wilt thou then that we go & gadder them? But he said, nay, lest while ye go aboute to weede out the tares, ye plucke by al so with ths̄ the wheat bi the rote. Let both grow together tyll harueste come, and in tyme of haruest, I wyll saye to the reapers, gather ye fyrste the tares, and bynde them in sheues to be brent: but gather the wheate into my barn. ¶

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✠ Another similitude said he to thē. The king- **Luc. xiii. d** dome of heauen is like vnto leuen which a woman Leuen. taketh and hideth in. **iii. peckes** of meale, tyl al be leuended. Al these thinges spake Iesus vnto the **Mar. iiii. d** people by similitudes & without similitudes spake he nothyng to them. to fulfil that which was spoken by the prophet saynge. I wyll open my **Isalm.** mouth in similitudes. and will speake forth thin **lyxxviii.** ges which haue ben kept secrete from the beginning of the worlde. ¶

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Agayne

The Gospell

Treasure. ¶ Agayne the kyngdome of heauen is lyke vnto treasure hidde in the felde, the whiche a man fyndeth and hyddeth: and for ioye thereof goeth and selleth all that he hath, and buyeth that felde.

Pearles. Agayne the kyngdome of heauen is lyke vnto a marchant that seeketh good pearles, which when he had found one precious pearle, went and solde all that he had, and boughte it.

Nette. Agayne the kyngdome of heauen is like vnto a net caste into the sea, that gathereth of all kyndes of fyshes: which when it is full, is drawe to lande, and sytte and gadder the good into vessels, & cast the bad awaye. So shall it be at the ende of the worlde. The angles shall come out, and seuer the bad from the good, and shall cast them into a furnace of fyre: there shall be wailing and gnasyng of teth. Iesus sayde vnto them: vnderstande ye all these thynges? They sayde: yee Lorde. Then sayde he vnto them. Therfore euery .d. scribe which is taught vnto the kingdom of heauen is lyke an housholder, which bringeth forth out of his treasure, thynges both new and olde. ¶

Mat. xi. a. And it came to passe when Iesus had finished
Luc. xiii. c. these similitudes, that he departed thence, and came into his owne countrey, and taught them in their synagoges, in so much that they were astounded and
John. vi. c sayd: whence cometh all this wysdome and power vnto hym? Is not this the carpenters sonne? Is not his mother called Mary? and his brethren be called James and Ioseph and Simon and Judas? And are not his sisters all here with vs? Whence hath he all these thynges? And they were offended by him. Then Iesus sayed to them, a Prophet is not without honour saue in hys owne countrey, and amonge his owne kynne. And he dyd not many miracles there, for they were beleefes sake.

¶ The notes.

Who so hathe. a. That is to say, that hath a good herte toward Gods worde to fulfill it: shall be more grace geue. And from hym that hath not, shall be taken awaye euen that same knowledge that he hath, and hys herte so hardened, that he shall not repent.

kingdome b. kyngdome signifieth here the Gospell, by the which God reygnerh in the hertes of the faythful. And the same signifieth Christe whych is oure kynge.

Of S. Matthew.

kynges, and oure kyngdome raignynge in vs, and in whome we ragge as we praye.

c. This slepe signifyeth the negligence that Sleepy men haue in the thynges belongynge to God, whiche is by the carefulnes of rythes, and pleasures of this worlde.

d. Scribes were they that had the office of enterpretynge and answerynge to the sentences of the prophetes, as it appeareth by that Herode enquired of the Scribes, in the. iij. chap. afoze. C.

The. xliij. Chapter.

¶ John is taken and headed. Christ sedeth fyne thousande men with fyue lones and two synes, and appeareth by night vnto his disciples vpon the sea.

At that tyme Herode the Tetrarcha heard of the fame of Iesu, and sayed vnto his seruantes. This is John baptiste: he is resen agayne from death, & therfore are suche miracles wrought by hym. For Herode had taken John and bounde hym and put hym in prison for Herodias sake. a. his brothers whyllys wyfe. For John sayed vnto hym: It is not lawfull for the to haue hyr. And whē he would haue put hym to death, he feared the people, because they counted him as a prophet. ¶ Wnt whō Herodes byrth daye was come, the daughter of Herodias dancsed befoze them, and pleased Herode. Wherfore he promysed wyth an othe, that he woulde geue hyr what soeuer she woulde axe. And she beyng informed of hyr mother befoze, sayd: giue me here John Baptistes head in a platter. And the kyngge sorowed. Nevertheless for his othe sake, & for theysakes that sate also at the table, he commaunded it to be geuen hyr, and sent and beheaded John in the prison, & his heade was brought in a platter and geuen to the damsell, & she brought it to hyr mother. And his disciples came and toke by the body and buryed it: and went and tolde Iesus.

¶ When Iesus hearde that, he departed thence by way into a desert place out of the way. And when the people had heard thereof, they folowed hym a fote out of their cities. And Iesus went forth and sawe much people, and hys herte dyd melte wpon them, and he healed of them those that were sicke.

¶ When

The Gospell

When euen was come, his disciples came to hym sayinge. Thys is a deserte place, and the daye is spent: let the people departe, that they maye goe into the townes, and bye them bitayles. But Iesus saied vnto them. They haue no neede to goe awaye. Gue ye them to eate. Then sayed they **flue lounes** vnto hym: we haue here but. v. lounes and two **fl** and two **fl** Mes. And he sayed byng them hyether to xii. And he commaunded the people to syt downe on the grasse: & toke the. v. lounes & the two fyshes, and lokyd bp to heauen, and blessed, and brake and gaue the lounes to hys disciples, and the disciples gaue them to the people. And they did al eate and were suffised. And they gathered bp the gobets that remayned. xii. basketsful. And they that eate, were in numbre aboute. v. M. men besyde women and chyldren.

C And strayght way Iesus made his disciples en **Mark. vi. c** ter into a shippe, & to go ouer befoze hym, whyle **John. vi. b** he sente the people awaye. And as sone as he sente the people awaye, he wente bp into a mountayne alone to pray, and when nyght was come, he was there hym selfe alone. And the shyppe was now in the myddest of the sea, and was toste wpyth waues for it was a contrarye wynd .c. In the fourth watche of the nyght Iesus came vnto them walking on the sea. And whos hys disciples sawe hym keth on the walking of the sea. they were troubled, saying: it is some spyrte, & cryed out for feare. And straight waye Iesus spake vnto theym sayinge: be of good cheare, it is I, be not afrayede. Peter answered hym, and sayed: master: if thou be he, byd me come vnto the on the water. And he sayed, come. And

Peter wat when Peter was come downe out of the shyppe, kethon the he walked on the water, to go to Iesus. But whos he sawe a myghty wynde, he was afrayed. And as he began to synke, he cryed saying: Master, saue me. And immediatly Iesus stretched forth the hys hande and caught hym, and sayed to him. O thou of lytle fayeth wherfore diddest thou doubt? And as sone as thei were come into the shippe, the wind ceased. Then they that were in the shyppe came and worshypped hym, sayinge: of a trueth thou **W** arte the sonne of God.

Mark. vi. c And when they were come ouer, they wente into the land

Of S. Matthew.

the land of Benezareth. And whē the men of that Benezareth place had knowledge of hym, they sente oute into reth. all that countrey rounde about, and brought vnto hym all that were sycke, & besought hym, that they might touche the hemme of his besture only. And as many as touched it, were made safe.

¶ The notes.

a. Note that hys brother was then on lyue. For Brothers if he had bene dead, Herod might haue answered, wyfe. that by the law of the Jewes, he might mary his owne sister beinge free frome other men, as it appeareth in the. xii. chap. of the seconde booke of the kynge, betwene Ammon & Thamar his sister.

b. To bleste, is in most places of the new Testamēte, to prayse God, and geue hym thanks, as after in the. xxvi. E.

c. The Hebrewes diuided the night into foure partes, which they called the. iiii. watches. Wherfore the fourth watche was next to the moynynge, and was called the moynynge watche, as in the fyrste of the kynge, the. xi. C.

¶ The. xii. Chapter.

¶ Chyrlke excuseth his disciples, and rebuketh the Scribes and Pharisees. He deliuereth the woman of Cananes daughter, Healeth the multitude, and with seuen loues and a fewe litle fishes, feadeth foure thousande men.

Then came to Iesus Scribes and Phariseis frome Hierusalem, saynge: Why do thy disciples trasgresse the traditions of the elders? for they washe not their handes when they eate bread. He answered and sayde vnto them: Why do ye also trasngresse the commaundement of God thowowe youre traditions? For God commaunded saynge: Honour thy father & mother, and he that curseth father or mother shall suffer death. But I saye, euery mā that saye to his father or mother, that which thou dost of me to heale the wyth, is geuen to God, and so shall he not honour hys father or mother. And thus haue ye made, that the commaundement of God is without effecte, thowowe youre traditions. Hypocrites, well prophesied of pou Blasas, saynge: This people draweth nye vnto me wyth theyr mouthes, & honoureth me with theyr lippes,

The Gospell.

Matthew howe be it their hertes are farre from me: but is preceptes. baine they worshyppe me teachynge doctrynes, **Mar. vii. c** which are nothinge but mens preceptes. And he

What test & vnderstand. That which goeth into the mouth
leth a man defileth not the man: but that which cometh out
of the mouth, defileth the man. Then came his
disciples, & sayde vnto him: Perceyuest thou not,
howe that the Pharyses .a. are offended in hear-
rynge this saying? He answered and sayd. b. all
plantes which my heauēly father hath not plant-
ed, shalbe plucked vp by the rotes. Let the alone
they be blinde leaders of the blinde. If the blinde
leede the blinde, both shal fall into the dyche.

**Blinde
leaders.**

Mar. vii. c Then answered Peter and sayd vnto him: de-
clare vnto vs this parable. Then sayde Iesus, are
ye yet without vnderstandynge? Perceyue ye not
that. c. what soeuer goeth in at the mouth, defileth
what man deth downe into the bely, and is cast out into the
is defyled. draught? But those thinges which procede out
of the mouth, come from the hert and they defyle
the man. For out of the hert come euyl thoughtes
murder. breakynge of wedlocke, whordome,
theftes, false witness bearyng, blasphemie. These
are the thinges whiche defyle a man. But to eate
with bniwassen handes, defyleth not a man.

C And Iesus went thence, and departed into the
Mar. vii. c costes of Tyre and Sidon. And behold a woman
The wo- which was a Cananite, came out of the same co-
man of Ca stes, & cryed vnto him saying: haue mercy on me
nanpe. Lord the sonne of Dauid, my doughter is piteously
bexed with a deuil, And he gaue hir neuer a word
to answer. Then came to him his disciples, & be-
sought him saying: sende hir awaye. for she folow-
eth vs cryng. He answered, & sayde: I am not
sent, but vnto the losse shepe of the house of Isra-
el. Then she came & worshipped him saying: ma-
ster helpe me. He answered & sayd, It is not good
to take the chyldernes bread, and to cast it to .d.
dogges. She answered & sayd: truth Lord, agone
chelelle she whelpes eate of the cōmes, which fall
from their masters table. Then Iesus answered
and sayd vnto hir: O woman great is thy .e. fayth
be it to the euen as thou desirest. And his doughter
was made whole euen at that same houre. **Then**

Of S. Matthew:

Then Iesus went awaye from thence, & came Mat. vii.
 vnto the sea of Galile, and went bp into a mount-
 ayne & sate downe there. And much people came
 vnto him, hauinge with them halt, blinde, dōme,
 maymed, and other many: and cast them down at
 Iesus fete. And healed them, in so much that the
 people wondred, to se the domme speake, the may-
 med whole, the halt to goo, and the blynde to se.
 And they glorified the God of Israel.

Then Iesus called his disciples to him & sayd: Mat. xiii.
 I haue cōpassion on the people, because they haue
 cōtinued with me now thze dayes & haue nought
 to eate, and I wyll not let them departe fastinge,
 lest they perish in the way. And his disciples saide
 vnto him, whence should we get so muche breade
 in the wilderness, as should suffice so great a mul-
 titude? And Iesus sayde vnto them: How manye
 loues haue ye: And they saide seuen, and a fewe le- Seuen
 ele fishes. And he cōmaūded the people to sit down loues.
 on the grounde: and toke the seuen loues and the
 fishes and gaue thankes, & brake them, and gaue
 to his disciples, & the disciples gaue thym to the
 people. And they dyd all eate and were suffised.
 And they toke bp of the broken meate that was
 left. vii. basketes ful. And yet they that eate were
 iiii. M. men, besyde women and chylzen. And he
 sent away the people, and toke shippe & came into
 the parties of Magdala.

The notes.

a. Offence in thys place: signifieth the grudging Offence.
 of mynde when any thynketh that an other doeth
 or sayeth euyl, and so grudgeth in hys mynd and
 is offended in his conscience at hys doinge or say-
 ing. Which offence we are not bound to refrain so
 longe as oure wordes and dedes be good, and the
 parties offended be not weake but obstinate. For
 charitie byndeth vs to beare with the weake, but
 not wryth the obstinate.

b. These plantes are doctrine & inventions of all plantes
 men, which are not grounded on the word of god

c. Let all men beare that they sumble not at this What doe
 of scripture. For it meaneth nothynge lesse, net goeth
 that wee should thynke it lausfull for vs to in at the
 pource in meate and drinke whyle the stomake wil mouche,
 hold, but that no mynde of meate, at what tyme or
wyth

The Gospell

And: e what sorte so euer it be taken (so it be onely for the necessitie of oure bodyes) can defile the man that taketh it wryth thankes geuyng.

Sayeth.

D The Jewes call the heathen & gentyls Dogges, because of theyr idolatrye. But chiefly for their small mercye in deuouryng the flocke of Israell. **E** Thy sayeth is greate. The greatnes of enerye mans sayeth is knowen by the benefites that we receiue at Goddes hand. For (as Paul wyrteth) God geueth hys gyftes to euerye of his seruantes, accordyng to the measure of the sayeth that is found in the same. Not because the sayth deserueth them, but because he hath made them mere vessels for so precious licoure to be bestowd in.

¶ The .xvi. Chapter.

The pharisees require a token. Iesus warneth hys disciples of the Phariseis doctrine. The confession of Peter. The keyes of heauen. The saythful must beare theyr crosse.

Ma. xii. b
Luk. xii. g

Then came the Pharisees & Saduces and dyd tempte hym. desyringe hym to shewe them some signe from heauen. He answered & sayde vnto the. At euen ye saye, we shal haue saye wedder, and that because the skye is reed: and in the mornynge ye saye, to daye shal be foule wedder, & that because the skye is cloudy and redden. O ye hypocrites, ye can discerne the fashion of the skye and can ye not discerne the spygne of the tymes? The froward nation & aduoutrous seeketh a spygne: and there shal no nother spygne be geuen vnto them but the spygne of the prophete Jonas. So lefte he them and departed.

Signe of
Jonas.
Jonas. ii. a

Ma. xiii. b
Luk. xii. n

And when his disciples were come to the other side of the water, they had forgottē to take bread with them. Then Iesus sayde vnto them. Take hede & beware of the .a. leus of the Pharisees & of the Saduces. And they thoughte in them selues saying: because we haue brought no bread with vs. Whē Iesus vnderstode that, he sayd vnto the. O ye of litle sayth, why are your myndes cumbyed because ye haue broughte no breade? For ye not yet perceyue, neither remember those fowles whē they were. .d. M. men, & how manye baskettes tooke ye vp: Neyther the seven loues, whē there were foure thousande, and how many baskettes

Of S. Matthew.

bestettes toke ye vp? Why perceyue ye not then, that I spake not vnto you of bread, when I sayde, beware of the leuē of the Pharises and of the Saduces. Tho vnderstode they, how that he bad not them beware of the leuen of bread: but of the doctrine of the Pharises and of the Saduces.

¶ When Iesus came into the costes of the citie which is called Cesarea Philippi, he asked his disciples sayng: whom do me saye that I the sonne of man am? They sayde, some say that thou arte John Baptiste, some Helphs, some Jeremias, or one of the prophetes. He sayde vnto them: but whom saye ye that I am? Simō Peter answered and sayde: Thou arte Chyriste the sonne of the liuing God. And Iesus answered & sayed to hym: happy art thou Simon the sonne of Jonas, for fleshe and bloude hath not opened vnto the that, but my father which is in heauen. And I say also vnto the that thou art Peter: & .b. bpō this rock keyes: I wyl buyld my cōgregation. And the .c. gates of hel shal not preuaile agaynst it. And I wyl gyue vnto the, the .d. keyes of the kingdom of heauen, & lowse whatsoeuer thou bindest bpō erath shalbe bound in heauē, and .e. whatsoeuer thou lowsest on erth, shalbe lowsed in heauen. ¶

Then he charged his disciples, that they should tell no man, that he was Iesus Chyrist. From that tyme forth Iesus beganne to shewe vnto his disciples, howe that he must go vnto Ierusalem, and suffer many thynges of the elders, & of the byghe priestes, and of the scribes, & muste be kylled: and rylse againe the thyrde daye. But Peter toke him a syde, and beganne to rebuke hym saynge: maister sauer thy selfe: this shal not come vnto the. Then touned he about & sayd vnto Peter: come after me. f. Satā thou offendeest me, because thou sauerest not godly thynges, but worldly thynges.

Peter is
Satan.

Iesus then sayde to hys disciples, if any man wil folow me, let hym .g. forsake hym selfe, and take vp his crosse and folowe me. For whosoever wyl saue his lyfe: shal lose it. And whosoever shal lose his lyfe for my sake shal fynde it. What shal it proffete a man thought he shoulde wyne all the whoole worlde if he lose his awne soule? Or els what shal a man geue to redeme his soule agayne

Mat. vii. d
Luke. ix. g

The Gospell.

agayne withall: For the sonne of man shall come in the gloype of his father, with his aungels: and then shall he rewarde euery man accordyng to his deedes. Verely I say vnto you, some .h. ther be amōg them that here stande, whiche shall

Ma. viii. b not taste of death til they shall haue sene the sonne of man come in hys kyngdome.

The notes.

Leuen. a Leuen is somtyme taken in an enyll sence, as here. And sometyme in a good, as aboue in the. xiii. chapter. E.

The rocke b Upon thys rocke. That is (as sayeth saynt Augustine) vpon the confession which thou haste made, acknowlegging me to be Christ the sonne of the lyvinge God: I buylde my congregation or church.

The gates of hell. c By the gates of hell, are signified, death, hell desperation, synne, violence, and tyrannouse handlinge, persecution. &c.

The keyes of the kingdome. d Luke in the letter, G. of hys. xi. chapter: calleth these keyes the keyes of science that is to say of the knowledge of God by the scriptures, which keyes Christe gaue to hys Apostles, that they myghte open vnto the worlde the treasures of the kyngedome, that is to say communion of the faythfull, remission of sinnes, & lyfe euerlastyng, thozow Christe, and for Christes sake onelye, the knowledge wherof was by the lawiers and phariseis hyd fro the people of the Jewes, by whom they were taught to put confidence in wyl wordes of theyr inuention, and the outward obseruance of the law.

Binde and lose. e What so ever. &c. Lyke as Peters confession was the confession of all the reste of the Apostles so was thys promise made vnto Peter, commune to them al. That what so ever they shoulde bynde or lose in earth: shoulde be so in heauen. And then haue you the meanyng therof in the. xviij. of Ma. thew. B. and the. xx. of John. C.

Sathan. f Sathā, is by interpretation Aduersarie: Woz thelpe therfore was Peter called by the name when he by hys counsell woulde haue wythstaunded the will of God which was that Christ shuld suffer al those thynges that he hadde declared vnto them,

Of S. Matthew.

To forlake him selfe, is betterly to do agaynst forlake. the wyll of hys fleshe, mortifyng the affections of the mynde, workynge the gloze of God and profite of our neyghbour. As is sayed Romaines the. xv. and Philippians. ii.

Thys was spoken of the traunssfiguration of our Saviour befoze hys disciples, wherof is mentioned in the chapter folowynge.

The. xlii. Chapter.

The traunssfiguration of Christe byon the mount of Tabor. He healeth the Lunatike, and payeth tribute. ✠

And after .vi. dayes Iesus toke Peter and James and John his brother & broughte them by into an hygh mountayn out of the wyse, and was transfigured befoze them, and hys face did shyne as the sunne and hys clothes were as white as the light: and behold there appeared vnto them Moyses & Melyas, talkynge with him. Then answered Peter and sayd to Iesus: maister here is good beyng for vs. If thou wilt, let vs make here thre tabernacles, one for the, and one for Moyses, & one for Melyas. Whyll he yet speake, beholde a bryght cloude shadowed them. And beholde there came a voyce out of the cloude saynge: this is my deare sonne, in whom I delite. a. Hare him: & when the disciples heard that, they fel on theyr faces & were sooze afrayed. And Iesus came and touched the, and sayd: arise & be not afrayed. And when they looked by, they sawe no man saue Iesus onelye.

Mar. ix. a
Luke. ix. d

And as they came downe from the mountayne Iesus charged them sayenge: se that ye shewe the vision to no man, vntyll the sonne of man be risen agayne from death. ✠ And his disciples axed of hym sayenge: Why then saye the Scribes, that Melyas must first come? Iesus answered and said vnto them: Melyas shall fyrste come and restore all thynges. And I say vnto you that Melyas is come already, and they knew hym not: but haue done vnto hym whatsoeuer they listed. In lyke wyse shall also the sonne of man suffer of them. Then the disciples perceiued that he spake vnto them of. b. John Baptist.

Mat. xiii. d

And when they were come to the people, there came

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Mat. ix. c. came to hym a certayne man, and kneled downe
Luk. ix. d. to hym, & sayde: Maister haue mercy on my sonne
 for he is franticke, & is sore vexed. And oft times
 he fallerh into the fire: and oft into the water, and
 I brought him to thy disciples, & they could not
 heale hym. Iesus answered & sayde. O generati-
 on faithles & croked: how longe shall I be wth
 you: how longe shall I suffer you, bringe him hy-
 ther to me. And Iesus rebuked the deuyll: and he
 came out of hym. And the childe was healed euen
 that same houre. ¶

C Then came the disciples to Iesus secretly and
Lu. xii. d sayd: Why could not we cast him out? Iesus said
 vnto them. Because of your vnbelefe. For I saye
 bereley vnto you: if ye had sayeth as a grayne of
 mustard seed, ye should say vnto this moūtayne,
 remoue hence to poudre place, & he should remoue
 neither shoulde any thinge be impossible for you
 to do. How be it this kynde goeth not out, but by
 c. prayer and fastinge. As they passed the tyme in
Mat. ix. e. Galile, Iesus sayde vnto them: the sonne of man
Luk. ix. e. shall be betrayed into the handes of men, and they
 shall kyll hym, and the thyrde daye he shall rylse
 agayne. And they sorrowed greatlye.

D And when they were come to Capernaum they
 that were wont to gadze pel money came to Pe-
 ter and sayed: Doth youre maister paye tribute?
 He sayde: yea. And when he was come into the
Tribute. house. Iesus spake fyrst to hym, saynge. What
 thinkest thou Simon: of whom do the kinges of
 the earth take trybute or poll money? of theyr
 chyldren, or of straungers? Peter sayd vnto hym,
 of straungers. The sayd Iesus vnto hym a gayn.
 Then are the chyldren fre. Neuerthelesse, lest we
 should. d. offende them: gos to the sea and caste in
 thyne angel: and take the fish that fyrst cometh
 bp: and whō thou hast opened hys mouthe, thou
 shalt fynde a peece of twentye pence: that take and
 paye for me and the.

The notes.

Hearc him a Here are we taught to gyue care to the word
 of God on lye, and not to folowe oure owne fanta-
 sies. For immediatlye as Peter had denyed to
 haue thre tentes or tabernacles made for Chylike
 Melias, and Moyses, to dwell in the bryghtnes
 of the

Of S. Matthew.

the Godhead astonied them, and the voyce of
the father was hearde sayinge. This is my wel-
beloued sonne, heare hym, As who shoulde saye.
My wyl is not that you fantasie thynges of your
owne braynes: but that you folowe the doctrine
that he shall teache.

John Baptist is called Elias, bycause he pre-
ceded with the spirite of Elias, that is rebuked
of me sharplye as Elias did.

Prayer is lyftinge vp of theyr hertes to God
ward: And fastynge is subduynge of the fleshe to
the spirite by wythdrawynge from it, not onely
the plentious & delicious fode that it desiereth:
also softe clothyng, and all other thynges that it
liketh in. So that in this place hys meaning is
one other then if he had sayd. Notwystandynge
that your weake sayeth were a greate parte of the
cause that you coulde not caste out this deuyll:
yet was ther also an other cause. That is on the
other mans behalfe, for he hadde not put hym self
whollye into the handes of God, neyther had en-
deuoured to mortifie hys fleshe, by true prayer
and fastynge.

If Christe had not payed the tol money, he
shoulde haue offended the people. That is: hys ex-
ample shoulde haue caused the people to wythhol-
de the tribute which muste of necessitie be payed
into kynge's.

¶ The .xxiii. Chapter.

¶ The teacherh hys disciples to be humble and
harmles, to auoyde occasions of euil and one
to forgyue an others offence. ✠

¶ The same tyme the disciples came vnto Je-
sus sayng: who is the greatest in the king-
dom of heauē: Jesus called a child vnto hym
& sayde. Verely I say vnto you: excepte ye
turne, & become as chylde, ye cannot enter into
the kyngedome of heauen. Whosoever therfore
humble hym selfe as this chylde, the same is the
greatest in the kyngedome of heauen. And who
euer receyue such a chylde in my name, recey-
ueth me. But whosoever .a. offende one of these
litle, which beleue in me, it were better for him
that a millstone were hanged about his necke and
that he were drowned in the depthe of the sea.

Offence.

Mar. ix. c.
Luke. ix. f.

Mar. ix. f.
Lu. xiii. a

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Wo be vnto the worlde because of offences. Howe be it, it cannot be auoyded but that offences shall be genen. Neuerthelesse woo be to the man, by whom the offence cometh.

Mat. ix. f
Mat. v.

Wherefore if thy hande or thy fote offende the, cut hym of and cast hym from the: It is better for the to enter into life halt or maymed; rather then thou shouldest haue two handes or two fete, be cast into euerlasting fyre. And if also thyne eye offende the, pluck hym out and cast hym from the. It is better for the to enter into life with one eye, then haue two eyes to be cast into hell fyre.

Lu. xix. b.
Luk. xv. a
Hundred
shepe.

See that ye despise not one of these litelones. For I say vnto you, that in heauen they: angels alwaies behold the face of my father, which is in heauē. ¶ yea and the sonne of mā is come to saue that which is lost. How thinke ye: yf a man haue an hundred shepe, & one of them be gone astraye, doth he not leaue nynty & nyne in the mountains and go and seke that one whiche is gone astraye. If it happen that he fynde him, verely I say vnto you: he reioyssethe more of that shepe, then of the nynty and nyne which went not astray. Euen so it is not the wyl of your father in heauen, that one of these lytelones shoulde perishe.

Lu. xvii. a
Jaco. v. d.

¶ Moreover if thy brother trespass agaynst the: Go and tel hym his fault betwene hym & the alone. If he heare the, thou hast worne thy brother. But if he heare the not, then take yet with the one or two that in the mowthe of two or thre witnesses, all thynges maye be stablised. If he heare not them, tel it vnto the congregacion. If he heare not the congregaciō take him as an heathen man, and as a publican. Verely I saye vnto you, whatsoeuer ye .c. bind on earth, shalbe bound in heauen. And what so euer ye loose on earth, shalbe lowsed in heauen.

Leut. xix.
Ecl. xix. d
u. co. xii. a
Heb. x. e.
Jo. viii. b.

Agayne I say vnto you, that if two of you shal agre in earth vpon any maner thyng, d. whatsoeuer they shall desyre: it shalbe gyuen them of my father which is in heauen. For where two or thre are gathered together in my name, there am I in the myddes of theym.

Luk. xvi.

Then came Peter to hym, & said: master howe ofte shal I forgeue mi brother, if he synne agaynst me,

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are seuen times: Iesus sayed vnto him: I say not but
to the. vii. times: but seuen times seuen tymes. ¶
¶ Therfore is the kyngdome of heauen lykened
vnto a certayne kyng, which would take a countes
of his seruauntes. And whē he had begon to rec-
ke, one was brought vnto him which ought him
ten thousand talētes, whō because he had nought
to paye, his maister commaunded hym to be solde
and his wyfe, and his chylde, and al that he had
and payment to be made. The seruaunt fel downe;
and besought him saynge: Syr gyue me respite,
and I wil paye it euery whyt. The had the Lord
pitie on that seruaunt, and lowsed hym, and for-
gaue hym the dette.

And the sayde seruaunt went oute and founde
one of his felowes which ought hym an hundred
pēce, & layed handes on him, and toke him by the
throte saynge: paye me that thou owest. And his
felowe fell downe and besought him sayng: haue
patience wyth me, & I wyll paye the all. And he
would not, but wente and caste hym into prison
tyll he should paye the det. Whē his other felowes
sawe what was done, they were verry sorre, and
came and tolde vnto their Lord all that had hap-
pened. Then his Lord called hym, and sayde vn-
to hym. O euil seruaunt I forgauē the al that det,
because thou prayedst me: was it not mere also
that thou shoudst haue had compassion on thy fe-
low, enen as I hadde pitie on the? And his lorde
was wrothe & delyuered hym to the saylers, tyll
he should paye all that was due to him. So lyke-
wyle shal my heauenly father do vnto you .e. ex-
cepte ye forgyue with youre hertes, eache one to
his brother their trespasses. ¶

The notes.

a. To offende tho that beleue in Chryste: is to do Offens.
the thyng that is euill in the syght of the weak-
lynges (for such are called lytleons or chylde)ene)
whereby they take ensample to do euill. And to re-
ceyue one of those lytleons in hys name is to en-
struete them, to beare with their weaknes, and to
endeuoure to make them stronge in Chryste.

b. Loke the exposition of this in Matthew. b.

c. Whē we haue after the ordie of charitie admo-
nyshed oure brother, and he for hys obstinacie, bynde,

Cut of thy
hands.

How men

be

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be worthely accounted as a publican by the whole consente of the cōgregation, then are we sure by this that God byndeth the same in heauen, or lo-
seth, if we vpon hys penitent herte remytte hys faulte, and take him as a felowe membre with vs of Christes mysticall bodye.

Whatsoe-
uer. &c.

d. Thys whatsoeuer, reacheth no farther then thinges ared in Christes name. And in his name can we ace nothynge, but we muste referre the whole to the wyll of the father, as Christe hym selfe dyd and taught his to do, sayinge: Not as I wyll father, but thy wyll be done.

Excepte.

e. In this parable it is manifestly declared, that onely the mercifull shall fynde mercy with God. For they only are the chyldren of God. And this is the onely entente of the parable. Wherfore, all suche wordes and sentences, as do not make directly for this purpose: are not to be takē as thynges worthye to buylde oure sayeth vpon.

¶ The. xix. Chapter.

¶ Christe geueth aunswere concernynge marriage, and teacheth not to be carefull, nor to lone wordlye ryches.

Mark. x. a

And it came to passe when Iesus had syn-
ched those sayynge, he gat him from Ga-
lile, and came into the coastes of Ierupe
beyond Jordan, and muche people folo-
wed hym, and he healed them there. Then came
vnto hym the Pharises temptynge him, and say-
inge to him: Is it lawfull for a man to put away
his wyfe for all maner of causes? He aunswere d
and sayde vnto them: Haue ye not reade, howe
that he which made man at the begynnynge, made
them man and womā, and sayde: for this thyng,
shall a man leaue father and mother, and cleaue
vnto his wyfe, and they twayne shalbe one flesh.

Diuorice.

Gene. i. d.

Gene. i. d.

Ephe. v. g

. Coz. vi. d

Wherfore now are they not twayn, but one flesh.
Let not man therfore put a sander, that whyche
God hath cuppled together.

Then sayd they to hym: why dyd Moyses cō-
maunde to geue a testimoniall of diuorcemēt and
to put hys awaye? He sayde vnto them: Moyses
because of the hardenes of youre hertes suffered
you to put awaye your wyues: But from the be-
gynnynge it was not so. I say therfore vnto you,
who

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whosoever putteth away his wyfe, (except it be *Marc. x. d.* for fornicacion) and marryeth another, breaketh *Luc. xvi. d.* wedlocke. And whosoever marryeth hyr which is *i. Cor. bli.* diuorced, doeth commyt aduourtye.

Then sayde his disciples to him: if the matter *B* be so betwene man and wyfe, then is it not good to marie. He sayed vnto them: all menne can not awaye with that saying, saue they to whom it is geuen. There are chaste which were so borne out of their mothers bealy. And ther are chaste which be made of men. And there be chaste .a. which haue made them selues chaste for the kyngedome of heauens sake. He that can take it, let him take it.

Then were brought vnto him yonge chyldren *Marc. x. b.* that he shoulde put his handes on them & praye. *Lu. xviii. c.* And the disciples rebuked them. But Iesus sayd, suffer the chyldren and forbyd them not to come to me: for of suche is the kyngdome of heauē. And *Marc. x. b.* when he had put his handes on them he departed *Lu. xviii. d.* thence. And beholde one came & sayed to him: good maister, what good thing shall I do, that I maye *C* haue eternall lyfe? He sayed to hym: why callest thou me good? ther is .b. none good but one, and that is God. But if thou wilt enter into lyfe, kepe the commaundementes. The other sayed to him, *Commam* *dementes.* Whiche? And Iesus sayed: Breake no wedlocke, *kyll* not, steale not, beare not false witnes, honour father & mother, and loue thy neyghboure as thy selfe. And the yong māne sayed vnto him: I haue obserued all these thynges from my youth, what lacke I yet? And Iesus sayed vnto hym, yf thou wilt be perfecte .c. go and sell that thou hast and gyue it to the poore, and thou shalt haue treasure in heauen, and come & folowe me. When the yong man hearde that sayinge, he went awaye mourning. For he had great possessions.

Then Iesus sayed vnto his disciples: Werelye I saye vnto you: it is harde for a ryche mā to enter into the kyngdome of heauen. And mozeouer I saye vnto you: it is easyer for a Camell to goe *Camell.* thorow the eye of a needle, then for a ryche man to enter into the kyngdome of God. When his disciples hearde that, they were exceedyngly amased, saying: who then can be saued? Iesus beheld the, and sayd vnto them: with men this is impossible,

C ii. but

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but wth God all thynges are possible.

+ Then answered Peter and sayd vnto hym
Beholde wee haue forsaken all and folowed the,
what shal we haue? Iesus sayd vnto the: Verely
I saye vnto you: when the sonne of manne shall
syt in the seate of hys maiestie, ye whiche folowe
me in the seconde generation shall sytte also vpon
Couenaunt xii. seates, and .d. iudge the .xii. tribes of Israel.
And whosoener forsaketh houses or brethren, or
syngres, other father or mother, or wyfe, or childre
or landes, for my names sake, the same shal receiue
an .C. folde and shal inherite euerlastynge lyfe. &
Manye that are fyrste shall be laste, and the laste
shall be fyrste.

The notes.

a. The Monkes, bragged very much of thys
chastitie. As though they had made theym selues
chaste for the kyngdom of God. But the maner of
geldyng is spiritual. Eyther when a mā haupng
the gifte of the lone life vset it to the setting forth
of Gods worde: Or els beyng gelded by mā: vseth
the same to the same ende. Or els beyng a perfecte
and naturall man: taketh hym an honeste poeke
fellow, and lyueth in chaste mariage with hyr be-
cause māne should not take occasiō by his fleshye
lyuynge to misse reporte the kyngdome of God,
whiche is hys word. This shalbe further declar-
ed in Pauls Epistles.

God onelye b. All creatures of God are good, because they
is good. are hys creatures, & serue to the vse that he hath
appoynted them. But God onelye is good of hym
selfe and for hym selfe.

Go sell all c. Christe bad hym go sell all, to make hym de-
clare hym selfe a lyer in that he had boasted hym
selfe to haue kepte all the commaundementes. For
if he had kepte but the fyrste commaundemente
(that is lone God aboue all thynges) he woulde
not haue stiched to sell hys goodes to be perfecte,
that is to be a mete scholer for Christes schole.

Judgmēt. d. This is like as the Zodomites shal Iudge the
cities of Iuda, that is shal excel then so farre, that
they them selves shal thynke them selues worthy
condempnation in comparyson of the other. For
none shal gyue sentence but onely Christe, to whⁱ
the father hath geuen all Iudgemente,

The

Of S. Mathew.

The .xx. Chapter.

The similitude of the vineyarde. He teacheth hys disciples to be lowlye, and getteth two blynde men theyr syght. A

If the kingdome of heaue is lyke vnto an vineyarde The Jewes
 wher shoulder, which went out erly in the taken one,
 morning to hyer labourers into his vine- when the
 yarde. And he agreed wyth the labourers suse is by
 for a peny a day, & sent them into hys vine- an houre
 yarde. And he went out about the thirde houre, and saw B
 other standynge ydel in the market place, & sayd
 vnto them, go ye also into my vineyarde: & what
 soeuer is ryght, I wyll gyue you. And they went
 theyr waye. Agayne he went out about the syxte
 and nynti houre, and dyd lyke wyse. And he went
 out about the eleuenth houre & found other sta-
 ndynge ydel, and sayde vnto them: Why stande ye
 here all the daye ydel? They sayde vnto him: be-
 cause no mā hath hyred vs. He sayde to them: go
 ye also into my vineyard, & what so euer is ryght
 that shall ye receyue.

When enen was come, the Lorde of the vine-
 yard sayde vnto hys steward: call the labourers,
 and gyue thes theyr hyer, beginning at the laste,
 tyll thou come to the fyrst. And they which were
 hyred about the eleuenth houre came & receyued
 euery mā a peny. Then came the fyrst, suppolyng
 that they should receyue more, and they lyke wyse
 receiued euery man a peny. And when they had re-
 ceyued it, they murmured agaynst the good man
 of the house saynge. These laste haue wroughte
 but one houre, & thou haste made them equal vnto
 vs which haue borne the burthē and heat of the
 daye. He answered to one of them, saynge: frende
 I do the no wronge: dyddest thou not agre wyth
 me for a peny? Take that which is thy due: &
 go thy way, I wyll gyue vnto thys last as much
 as to the. Is it not lawfull for me to do as me lu-
 steth with myne own? Is thyne eye enuy because
 I am good? So the last shalbe first, & the first shal
 be last. For many are called, & few be chosen. B

And Iesus ascended to Ierusalem and toke the C
 xii. disciples a parte in the way, and sayd to them Mar. x. c.
 Beholde we go by to Ierusalem and the sonne of Lu. xiii. f.
 man shalbe betrayed vnto the chiefe priestes and Mar. x. c.

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unto the scribes: and they shall condemne hym to death, and shall deliuer him to the gentyls, to be mocked, to be scourged, and to be crucified, and the thyrde daye shall he rylse agayne.

Mark. x. e ¶ Then came to him the mother of zebedes child: And she comen with hyr sonnes worshyppe hym & desirynge a certayne thyng of hym. And he sayd vnto hyr: what wilt thou haue? She sayd vnto him: Graunte that these my two sonnes maye sitte, the one on thy ryght hande, and the other on thy lyfte hande in thy .b. kyngdome. Iesus answered and sayde: ye wotte not what ye are. Are ye able to drynke of the cup that I shal drynke of: and to be baptysed with the baptysme that I shal be baptysed with? They answered to hym: that we are. And he sayd vnto them: ye shal drynke of my cup and shal be baptysed with the baptysme that I shal be baptysed with. But to sit on my ryght hande and on my lyft hande, is not myne to gyue: but to them for whom it is prepared of my father. ¶

D And when the ten hearde this, they dysdayned at the two brythren. But Iesus called them vnto hym and sayd . ye knowe that the Lordes of the Gentyls haue domination ouer them. And they that are great, exerceyse power ouer them. It shall not be so among you. But whosoener wyl be great amonge you, let hym be your minister, and whosoener wyl be chiefe, let him be youre seruaunt, euen as the sonne of mā came not to be ministered vnto, but to minister, and to gyue his lyfe for the redemption of many. ¶

Jericho. And as they departed from Hiericho, much people folowed hym. And beholde, two blynde men syttyng by the waye syde, when they heard Iesus passe by, cryed sayinge: Thou Lord the sonne of Dauid haue mercy on vs. And the people rebuked them, because they shoulde holde their peace.

Two blinde men. But they cryed the more, saying: Haue mercy on vs thou Lord whiche arte the sonne of Dauid. Then Iesus stode still, & called them, and sayde: What wyl ye that I shoulde do to you? They sayed to hym: Lord, that our eyes maye be opened. Iesus had compassiō on them, and touched theyr eyes. And immediatly their eyes receyued sight. And they folowed hym.

The

Of S. Matthew.

The notes.

a. The whole purpose of this parable, is to pr^o: Last fyrste we that God rewardeth accordynge to hys mer^{it} and fytte eye. For this he concludeth. Many are called, but laste fewe elected.

b. This requeste of theirs declareth what opinioⁿ they hadde of the kyngdome of Chyste. Euen that it should be an earthlye kyngdome, wherein the nerte about him should beare mooste rule. But Chyestes answere declareth theyr ignorance, and the eternall predestination of God.

The .xxi. Chapter.

¶ He rydeth into Jerusalem, dryueth the marchauntes oute of the temple, curseth the figge tree, and rebuketh the phariseis with a similitude.

When they drewe nighe vnto Jerusalem Bethphage.
and were come to Bethphage, to mounte Marc. xi. a
oliuete: then sent Iesus two of his disci- Luc. xix. e.
ples, sayng to the: Go into the towne
that lyeth ouer agaynste you, and anone ye shull
fynde an asse bound, and his colte wyth hyr: lose
them and bryng them vnto me. And yf any man
saye oughte vnto you, saye ye that the Lorde hath
neede of them: and streyght waye he will let them
go. All this was done, to fulfill that whiche was
spoke by the Prophet sayng: Tel ye the doughter
of Sion: behold thy kyng cometh vnto the me-
ke, and sittynge vpon an asse and a colte, the foale of Esai. lxi. d
an asse bled to the yoke. The disciples went and Zacha. ix. b
dyd as Iesus commaunded them, and brought the John. xii. e
asse and the colte, & put on them their clothes,
& set him thereon. And many of the people spreed
their garnets in the way. Other cut down brai-
ches fro the trees, and strawed them in the way,
Moreouer the people that went before, and they
also that cam after, cryed sayng: Hosanna to the Hosanna.
sonne of David. Blessed be he that cometh in the psalme.
name of the Lorde .a. Hosanna in the hyest. Ex. vii. d.

And when he was come in to Jerusalem, al the ci-
tie was moued saynge: who is this? And the Mar. xi. b
people sayde: this is Iesus the Prophet of Nazareth Luc. xix. g
of Galile. And Iesus went into the
temple of God, and caste out all them that soulede byers and
and bough in the temple, & ouerthrew the tables sellers

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of the moneye chaungers, and the seates of them
Isai. lvi. e that solde doves, and sayde to them: It is writtē,
 my house shalbe called the house of prayer. But ye
Isai. vii. b. haue made it a denne of thentes. And the blind and
 the halt came to him in the temple, & he healed thō

When the chiefe pnestes sawe the marueples
 that he dyd, and the childre cryng in the temple
 and sayng. Hosanna to the sonne of Dauid, they
 disdayned, and sayde vnto him: hearest thou what
 these saye? Jesus sayde to them, yea. Haue ye ne-
Isa. liii. a uer reade of the mouth of babes and suckelinges
Mar. xi. b thou hast ordeyned prayse: And he lefte them, and
 went out of the cite vnto Bethanie, and had his
 hye abidinge there.

Fygge tree In the mornynge as he retourned into the cite
 agayne, he hungred, & spied, a fygge tree in the
 waye, and came to it, and founde nothyng there
 on, but leaues onely, and sayd to it, neuer fruyte
Mar. xi. c. growe on the hence forwarde. And anon the
 fygge tree withered away. And whō his disciples
 sawe that, they marueyled sayng: Howe sone is
 the fygge tree wythered away? Jesus answered,
 And sayde vnto them: Verelye I saye vnto you: if
 ye shal haue .b. sayth, & shal not dout ye shal not
 only do that which I haue done to the fygge tree
 but also if ye shal say vnto this mountayne, take
 thy selfe away and cast thy selfe into the sea it shal
 be done. And what so euer ye shall axe in prayer
 (if ye beleue) ye shal receue it.

Mar. xi. d And when he was come into the temple, the
Luk. xx. a. chiefe pnestes and the elders of the people came
 vnto hym as he was teachinge, & sayde. By what
 authoritie doest thou these thinges and who gaue
 the this power? Jesus answered, and sayed vnto
 them: I also will axe of you a certayne question,
 which if ye asswile me, I in lyke wyse wyll tel you
 by what authoritie I do these things. The bap-
Baptisme
of Iohn
whence tisme of Iohn whence was it from heauē or of .c.
 men? Then they reasoned amonge them selues
 sayng: if we shall saye from heauen, he will say
 vnto vs: why dyd ye not then beleue hym? But if
 we shall saye of men, then feare we the people.
 For all men helde Iohn as a pphete. And they
 answered Jesus and sayd: we cannot tell. And he
 lyke wyse sayde vnto them: neyther tell I you by
 what

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what authoritie I do these thinges. ¶

What saye ye to thys? ¶ A certayne man had Two son-

two sonnes, and came to the elder and sayd: sonne go and worke to day in my vyneyard. He answered and sayde, I will not: but afterwarde repented and went. Then came he to the seconde, and sayed lyke wyse. And he answered and sayed. I wyll go: yet went not. Wherher of them twayne did the wil of the father? And they said vnto him the fyrst. Iesus sayde vnto them: verely I say vnto you, that the publicans and the harlotes shall come into the kyngedome of God before you. For Ihon came vnto you in the way of rightuousnes and ye beleued him not. But the publicans & the harlotes beleued him And yet ye (though ye sawe it) were not yet moued with repentaunce, that ye myght afterwarde haue beleued him. ¶

¶ Herko another similitude. Ther was a certain householder, which planted a vyneyarde, & hedged it rounde aboute & made a wynepresse in it, & bylt a tower, & let it out to husbandmē, and went into a straunge countrey. And whē the tyme of the frute drewe neare, he sent hys seruauntes to the husbandmē to receiue the frutes of it. And the husbandmē caughte hys seruauntes and beat one, killed another, & stoned another. Agayne he sent other seruauntes, mo thē the fyrst, and they serued them likewyse. But last of al. he sent vnto them hys owne sonne saynge: they will feare my sonne. But when the husbandmē saw the sonne, they sayde amonge them selues. This is the heyre come, let vs kylle hym, and let vs take hys inheritaunce to oure selues. And they caughte him and thruste hym out of the vyneyarde, and slewe him. When the Lorde of the vyneyarde comethe, what will he do with those husbandmen? They sayed vnto him: he wil cruellye destroye those euill persons, and wil let out hys vyneyarde vnto other husbandmē, which shall deliuer hym the frute at tymes conuenient. D Luk. xx. b. E. say. b. a. D. i. c. u. d. D. uinciarde

Iesus sayde vnto them: dyd ye neuer reade in io salu. the scriptures. The stone which the bylders refused, the same is set in the principall parte of the Act. iiii. b. corner: this was the Lordes douge, & it is precious in our eyes. Therfore saye I vnto you the

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kyngedome of God shall be taken from you, and shall be given to the gentylles, which shall bring forth the frutes of it. And whosoever shall fall on this stone, he .d. shall be broken, but on whosoever it shall fall by & s, it will grind him to powder. And when the chiefe priests and pharisees heard these similitudes, they perceyved that he spake of thē. And they wēt aboute to laye handes on him, but they feared the people, because they tooke hym as a prophete. †

The notes.

- Hosanna.** a. Hosanna. In Hebrue, Hosanna. That is to saye, I pray the to geue me, health.
- Sayeth.** b. That sayeth can not but doubt which is not grounded upon knowledge, And knowledge will not suffre vs to desyre anye thyng but by thys condicion yf it be the wyll of God. Thys place therfore, doeth not encourage vs to desyre in oure prayer suche thyng as we fantasie.
- Of men.** c. In scripture, that is counted to be of mē, which is inuented by men, and that of heauen, whych is of God.
- Broken and ground.** d. Thys breakynge and grindynge to powder: is the bitter destruction of them that proudly resist the doctrine of Christe, as byd the phariseis of whō thys was chiefly spoken.

The .xxii. Chapter.

¶ The marriage of the kynges sonne. Tribute to be geuē to the Emperour. Christe confuteth the Saduces cōcernynge the resurrection, & answereth the scribe to his question.

A And Iesus answered, and spake vnto them agayne, in similitudes sayinge.

¶ The kyngdome of heauen is lyke vnto a certayne kyng, which maryed his sonne, and sent forth his seruantes to call them that were byd to the weddinge, and they woulde not come. Agayne he sent forth other seruantes sayinge. Tell them which are bydden: beholde, I haue prepared my dyner, myne oxen and my facynges are kylled, and all thynges are redy come vnto the marriage. But they made light of it, and wēt theyr wayes: one to his seruice place, another aboute his marchaundyse, the remnant toke his seruantes and intreated them vngodly and

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flewe them. When the kynge hearde that, he was wroth and sente forth his warriors and distroied those murthurers and bzant by theyr cite.

Then sayde he to his seruauntes: the wedding was prepared. But they which were biddē: were not worthye. So ye therfoze oute into the hyghe wayes, & as many as ye finde byd the to the marriage. The seruauntes went oute into the hyghe wayes, and gathered together as manye as they could fynde, both good and bad, and the wedding was furnished with gastes. Then the kyng came in, to viset the gastes, and spyed there a mā which had not on .a. a wedding garment, and sayd vnto hym, frende howe fortunēd it that thou camest in hither, and hast not on a wedding garment? And he was euē speechlesse. Then sayed the kyng to his ministers: take, & bynde hym hande & fote, and caste hym into viter darcknes, there shall be wepyng and gnashyng of teth. For manye are called and fewe be cholen.

Then went the pharises & toke counsel how they myght tangle hym in hys wordes. And they seat vnto hym theyr disciples wyth Herodes seruauntes sayng: Maister, we knowe that thou art true, and teachest the waye of God truely: neyther carest for any mā, for thou considerest not mennes estate. Tel vs therfoze how thinkest thou: Is it lawfull to giue tribute vnto Cesar or not? Je- sus perceyued theyr wickednes, & sayd: Whi tēpte to Cesar ye me ye hypocrites? Let me se the tribute money. And they toke him a penny. And he sayed vnto the: whose is this ymage and superscripcion? They sayed vnto him, Cessars. Then sayed he vnto them: Gyue therfoze to Cesar, that which is Cessars: And gyue vnto God, that which is Goddes.

When they hearde that they maruayled, and left hym, and went theyr waye.

The same day the Saduces came to him (which say that there is no resurrection) axed him sayng: Maister, Moses had, if a mā dye hauing no children, that the brother marrye his wyfe, & ryse by seed vnto his brother. There were with vs seuen brethren, and the fyrst marryed and desceased with out yssue and left his wife vnto his brother. Like the wyfe the seconde, and the thyrde vnto the fourth.

Last

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Resurre-
ction.
Exo.iii.b. Last of all the woman dyed also. Nowe in the resurreccion whose wyfe shall she be of these seuen? For all had hyr. Iesus answered and sayed vnto them: ye are deceiued and vnderstand not the scriptures, nor yet the power of God. For in the resurreccion they nether marye nor are maryed: but c. are as the angels in heauen. As touchyng the resurreccion of the deade: haue ye not reade what is sayd vnto you of God which sayth: I am Abrahams God, and Isaacks God, and the God of Iacob? d. God is not the God of the dead: but of the liuyng. And when the people hearde that, they were astonied at his doctrine.

Mar.xii.c ¶ When the pharysees had hearde, howe that he had put the Saduces to silence, they drew together, and one of them which was a doctoure of lawe axed a question temptyng him and sayinge: **Maister,** which is the chiefe commaundemēt in the lawe? Iesus sayd to him: Loue thy Lord thy God with all thyne herte, and with all thy soule, and wyth all thy mynde. Thys is the fyrste and the chiefe commaundement. And there is another lyke vnto this. Loue thy neyghboure as thy selfe. In these two commaundementes, hange all the lawe and the prophetes. **Mar.xii.d** Whyle the pharysees **Luk.xx.g** were gathered together, Iesus axed them sayinge: what thinke ye of Christ? Whose sonne is he? They sayed vnto hym, the sonne of Dauid. He sayd vnto them: how then doth Dauid in spirite, call him Lord saying: The Lord sayed to my .e. Lord, syt on my ryghte hande: tyll I make thyne enemyes thy fote stole: If Dauid call him Lorde, how is he then his sonne? And none coulede answer hym agayne one word. neither durst any from that daye forth axe hym any moo questions, ¶

The notes.

Marface a. This is the garment that is mentioned in Esa.
garment. lxi. chapt. in. d. And it is none other but the lyuely fayth which is moste brutifullly decked with the workes of the spirite.
Sent to b. By this Cesar, is ment all temporall rulers,
Cesar. &c. to whom we ought of conscience to gyue all thinges that the law of the countrey we be in, bynterhs to gyue. Whether it be oure goodes, oure selfe, oure chyldren, or seruauntes to do them seruice.

of S. Matthew.

c. To be as angels, is to be without all corrup- As Angels
tion and infirmities of the fleſhe, ſo that the deſy-
res of the ſame do neuer trouble vs.

d. If God be not the God of the dead, but of the The God
lyuynge: then muſt Abraham needes lyue, ſythen of the ly-
he is Abrahams God. lyuynge.

e. Not withſtandyng that Chriſt (in that he was Lorde.
man) was the ſonne of Dauid, that is deſcended
of the ſtocke of Dauid: yet Dauid ſeynge in ſpi-
rite that he was God, called him Lorde. But the
phariſeys (who were all fleſhelye) coulde not per-
ceyue ſomuche of the ſpिरite.

¶ The. xxiii. Chapter.

¶ Chriſt cryeth woo ouer the Phariſeys, Scri-
bes and Hypocrites, and prophesyeth the de-
ſtruction of Hieruſalem.

Then ſpake Jeſus to the people and to his A
disciples, ſayynge: The Scribes and the
Phariſes ſyte in .a. Moyses ſeate. All
therfore whatſoener they byd you obser-
ne, that obserue and do, but after their workes do
not, for they ſaye and do not: yea and they bynde heauye
heauy burthens and greuous to be borne, and laye burthen.
them on mennes ſhoulders: but they them ſelves Luke. xi. g
wyl not heaue at them with one of their fyngers.
All theyr workes they do for to be ſene of men.
They ſet abroad their philateries, & make large
borders on their garmentes, and loue to ſyt vp-
permoſt at feaſtes, and to haue the chiefe ſeates
in the ſynagoges, and gretyngeſ in the market-
tes, and to be called of men Rabbi. But ye ſhall B
not ſuffer your ſelues to be called Rabbi. For one
is youre maiſter, that is to wytte Chriſte, and all
ye are brethren. And call no man youre father bp-
pon the earthe, for there is but one youre father,
and he is in heauen. Be not called maiſters: for
there is but one youre maiſter: and he is Chriſte.
He that is greateſt amonge you: ſhal be your ſer-
uaunt. But whoſoener exalteth hym ſelfe: ſhalbe
brought lowe, and he that humbleth hym ſelfe,
ſhalbe exalted.

Wo be vnto you Scribes and Phariſes, Hypo-
crites, for ye put by the kyngdome of heauen be-
fore men: ye youre ſelues go not in, neyther ſuffer
ye them that come to enter in.

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Wo be vnto you Scribes and Pharises, hypocrites, ye deuoure wyddowes houses, and that biddeth a coloure of prayenge longe prayers wherfore ye shall receyue greater damnacion.

Wo be vnto you Scribes and Pharises hypocrites: whiche compasse sea and lande, to bringe one into your belefe: and when he is brought, ye make hym two folde more the chylde of hell, then ye your selues are.

Wo be vnto you blind guides, which say whosoever sweare by the temple, it is nothinge: but whosoever sweareth by the golde of the temple: he offendeth. ye fooles & blynde, whither is greater: the gold, or the temple that sanctifieth the gold? And whosoever sweareth by the aultare, it is nothinge: but whosoever sweareth by the offeringe that lyeth on the aulter, offendeth. ye fooles & blynde, whither is greater the offeringe, or the aulter, which sanctifieth the offeringe? Whosoever therefore sweareth by the aultare sweareth by it and by all that thereon is. And whosoever sweareth by the temple, sweareth by it & by hym that dwelleth therein. And he that sweareth by heauen sweareth by the seate of God, and by hym that sitteth thereon.

Luke. xi. f. Wo be to you Scribes & Pharises hypocrites, whiche tye the mynte, anye and comen, and loose the waightier matters of the lawe bndone, iudgemente, mercede, and sayeth. These oughte ye to haue done, & not to haue lefte the other bndone. ye blynd guides which strayne out a gnat, and swalowe a cammell.

Wo be to you Scribes and Pharises hypocrites, which make cleane the utter side of the cuppe and of the platter: but within they are full of vberie & excele. Thou blynde pharise, cleanse fyrste the ynnersyde of the cuppe and platter: that the outside of them may be cleane also.

Wo be to you Scribes and Pharises hypocrites, for ye are like vnto painted tombes which appere beautifull outwarde, but are within full of dead bones and of all filchines. So are ye, for outwarde ye appere ryghteous but to menne, when within, ye are full of hypocrisie and iniquitie.

D Wo be vnto you Scribes and Pharises hypocrites,

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crites, ye bylde the tombes of the prophetes and garnyshe the sepulchres of the ryghtuous, and saye: if we had bene in the dayes of oure fathers, we woulde not haue ben parteners with them in the bloud of the prophetes. So then ye be witnes- ses to your selues, that ye are the chyldre of them whiche kylled the prophetes. Fullfyll ye lykewise the measure of your fathers, ye serpenters and ge- neration of bypers, how should ye scape the dam- nation of hell?

¶ Wherefore behold I send vnto you prophetes, wise men, and scribes, of them ye shal kyll and cru- cifie: and of them ye shal scourge in your synna- goyes, and persecute from citie to citie that vpon you may come al the ryghtuous bloude that was shed vpon the earth, from the bloud of rightuous Abel, vnto that bloude of Zacharias the sonne of ii. Paral. Zacharias, whome ye slewe betwene the temple xxiii. s. and the altar. Verelye I saye vnto you, all these thinges shal light vpon this generatio. Jerusalem Jerusalem whiche kyllest prophetes, and stonest Lu. xlii. g. them which are sent to the: howe often woulde I iiii. Et haue gathered thy chyldre together: as the henne Mat. i. d. gathereth her chyckes vnder hyr wynges, but ye would not. Beholde your habitation shal be left vnto you desolate. For I saye to you, ye shal not se me hence forth tyl that ye, saye blessed is he that commeth in the name of the Lorde. ¶

The notes.

a. The Scribes and Pharyses were appoynted to that seate: wherfore oure Saviour commaun- ded hye disciples to obserue all that they teache. For whyle they sate in that seate, they taught Moyses lawe onelye. In lyke maner standeth it wyth vs and oure Pharises: so longe as they syt on Christes seate and read vnto vs Christe out of the holy byble booke: we are by Christes commaun- dement, bounde to obeie them. But when they runne to their owne traditio: we are as free from them as the Apostles were from the Scribes and Pharises of theyr tyme.

b. To shew vp the kyngdome of God before men To shew is to dispoise wyth mens consciences, for the lea- the kynga- uyng of Goddes commaundemente vnder ap- dome, poyntinge the workes of theyr owne inuention

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to supply the same. For this is the kyngdome of God, when me be studious to do the wyl of God, and thynke it not sufficient to leaue Gods wyl yndone and then to satysfie after theyr owne fantasye, wherefore al such as hindre this study shute the kyngdome of God before men.

The. xxiin. Chapter.

Chryste sheweth his disciples the destruction of the temple, the ende of the worlde, & the tokens of the latter dayes, & warneth them to awake.

And Iesus wente out and departed from the temple: and hys disciples came to hym for to shewe hym the buyldyng of the temple, Iesus sayde vnto them: Se ye not all these thynges: verely I say vnto you there shall not be here left one stone vpon another that shall not be cast downe.

3. And as he sate vpon the mount Oliuet: his disciples came vnto him secretli sayyng. Tel vs whiche these thynges shall be: and what signe shall be of thy

Ephe. b. b. comminge and of the ende of the worlde: And Iesus answered and sayd vnto them: take heede that no man deceyue you. For many shall come in my name sayyng: I am Christ: & shall deceyue many.

6. Ye shall heare of warres, and of the fame of warres: but se that ye be not troubled. For all these thynges muste come to passe, but the ende is not yet. For nacion shall ryle against nacion, & realme agaynst realme: and there shall be pestilence. hunger & earth quakes in all quarters: All these are the begynnynges of sorowes.

John. xv. c. Then shall they put you to trouble, & shall kil you and ye shall be hated of all naciōs for my names sake. And then shall manye be offended, and shall betraye one another, and shall hate one the other.

False p^{ro}-phetes. And manye false Prophetes shall aryse, and shall deceyue manye. And bicause iniquitie shall haue the vpper hand, the loue of many shall abate. But he that endurethe to the ende, the same shall be safe. And this glad tidynges of the kyngedome shall be preached in al the world, for a witnes vnto all nations: and then shall the ende come.

Danl. ix. When ye therefore shall se the abhominatiō that betokeneth desolatiō, spoken of by Daniel the Prophet, standyng in a holi place (let him that readeth

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Heareth it, vnderstand it.) then let them which be
in Iurys, flye into the mountaynes. And let him
whiche is on the house toppe not come downe to
let anye thinge out of his house. Neither let hym
whiche is in the field retorne backe to fetch his
clothes. Wo re in those dayes to theym that are
with childe, & to them that gyue sucke. But pray
that youre flighte be not in the Winter, neyther
on the Saboth daie. For then shal be greate tribu-
lation suche as was not from the begynnyng of
the worlde to thys tyme, nor shal be: yea & excepte
those dayes shoulde be shortened, there shoulde no
fleme be saved: but for the . b. chosens sake, those
dayes shall be shortened.

Then if anye man shall saye vnto you: lo here
is Christ, or ther is Christ: beleue it not. For there
shall arise false Christs, and false prophetes, and
shal do great myracles and wondres, In so much
that if it were possible the verie electe shoulde be
deceyued. Take heede. I haue tolde you befoze.
Wherfoze if they shall say vnto you: beholde he is
in the secret places beleue not. For as the lyght
sayng cometh out of the east, and shyneth into the
west, so shal the comynge of the sonne of mā be.
For whersoever a dead carke is, euen thither will
the . c. egles resorte.

Immediatlye after the tribulations of those da-
yes, shall the sunne be darchened: and the mone
shall not gyue hys lyght, and the starres shall fall
from heauen, and the powers of heaue shal moue.
And then shall appeare the signe of the sonne of
man in heauen. And then shall all the kynnedes
of the earth moue, and they shall se the sonne of
man come in the cloudes of heaue with power and
great gloze. And he shall send his . d. angels with
the greate voyce of a trompe, and they shal gader
together his chosens: from the fower wyntes, and
from the one ende of the worlde to the other.

Learn a similitude of the fygge tree: when hys
braunches are yet tender, & hys leaues sprong, ye
knowe that sommer is nye. So likewyse ye, when
ye se all these thynges, be ye sure that it is neare
end at the dozes. Verely I say vnto you, that this
generatio shal not passe tyll all these be fulfilled.
Heauen and earth shal perpyche, but my wordes
shall

The Gospell.

Gen. vii. b
Noe.

shal abyde. But of that day & houre knoweth no man no not the angels of heauen, but my father onely. As the tyme of Noe was, so lykwysse shal the commynge of the sonne of man be. For as in the dayes befoze the floude, they dyd eate & drinke, marye and were maryed, euen vnto the daye that Noe entred into the chyppe. and knewe of nothinge, til the floude came and toke them all away. So shal also the comming of the sonne of man be. The e. two shal be in the feldes, the one shalbe recepued, & the other shalbe refused: two shalbe grinding at the myl, the one shalbe recepued, and the other shalbe refused.

Lu. xlii.

Wake therefore, because ye knowe not what houre your maister wil come. Of this be sure, that if the good man of the house knewe what houre the thefe wold come, he wold suerly watch, and not suffer his house to be broken by. Therfoze be ye also redie for in. f. the hour ye thynke he wold not, will the sonne of man come, yf there be anye faythful seruaunt and wyfe, whome hys maister hath made ruler ouer his housholde to gyue them meate in season couenient: happy is that seruaunt whom his maister (when he cometh) shal finde so doinge. Verely I say vnto you, he shal make him ruler ouer al his goodes. But and if that euyl seruante shal saye in hys herte, my maister wil defer hys commynge, and begynne to smyte hys felowes, yea and to eate & to drinke with the dronken: that seruantes maister wyl come in a daye whē he loketh not for hym, and in an houre that he is not ware of, and will deuide hym, and gyue hym hys rewarde wyth hypocrites. There shalbe wepyng and gnashynge of teth.

49

The notes.

hol place.

Electe.

Thys holpe place is the temple of God, that is the congregation of Christe, as Paule wyrteth. b. It is not possible that those whom God hath elected fro the begynnyng of the world, should be seduced so that they should hate or persecute the way of the Lord, which they haue once professed. c. It is amere similitude to declare that the christians (whose conuersation is hyghe in heauen) shal at the laste daye resorte to Christ theyr sode, from al partes of the worlde.

These

Of S. Matthew.

These Angels are the prophetes & preachers Angels. of the later dayes, who shall blowe the trumppe of hys worde, & therby gather together the chosen from all quarters of the worlde, as is declared in the reuelation.

This declareth that eue to the day of iudgment Two in the good & bad shall dwell together. In the houre, the fyeld. ye thinke not. Here maye we learne that all the in the houre agnes of the last daye are to be takē spiritually. ye thinke. For so shall he come when menne that loke for not. here to be carnallie fulfilled, thinke least.

The .xxv. Chapter.

The ten virgins, the talentes deliuered to the seruantes, & of the generall iudgment.

Then the .a. kynedom of heauen shalbe likened vnto ten virgins, whyche toke their lampes and went to mete the brydegrome. Fyue of them were folyshe, and fyue were wyse. The folyshe toke theyr .v. lampes, but toke none oyle wyth them. But the wyse toke oyle wyth the in ther vessels wyth their lampes also. While the brydegrome tarped al, slepyng and slepte. And enen at mydnyght there was a crye made: beholde, the brydegrome cometh, goo out agaynst hym. Then all chose Virgins arose, and prepared their lampes. And the folyshe sayed to the wyse: gyue vs of your oyle for oure lampes goe oute. But the wise answered sayng: not so, for there be not .c. ynough for vs and you: but go rather to them that sell and by for your selues. And whyl they went to by, the brydegrome came and they that were redy, went in with him to the weddyng, and the gate was shet by. Afterwardes came also the other virgins sayng: master master, open to vs. But he answered and sayed: verely I say vnto you: I know not you. d. watch therfor: for ye knowe neyther the day nor yet the houre when the sonne of man shall come.

A Lyke wise as a certayne manne, redye to take his iorney to a straunge countre, called his seruantes & deliuered to them his goodes. And vnto one he gaue fyue talentes, to another two, and to another one: to euerye man after hys abilitie and straight waye departed. The he that had receyued the fyue talentes, went and becomed thō and wane

Lu. xix. v.

Talentes

The Gospell

17 **H**adde other fyue talentes. Likewise he that recey-
 18 ued two, gayned other two. But he that receyued
 the one, wente and digged a pyt in the earth, and
 19 hyd hys masters money. After a linge season the
 Lorde of those seruauntes came and reckened with
 20 them. Then came he that had receiued fyue talen-
 tes, and brcought other fyue talentes, saying: ma-
 ster thou delyneredst vnto me fyue talentes, be-
 hold I haue gayned with them fyue talentes moo.
 21 Then his maister sayde vnto hym: Well good ser-
 uant and faythfull. Thou hast bene faythfull in
 little, I wyl make the ruler ouer much .e. enter in
 22 vnto thy maisters ioye. Also he that receyued two
 talentes, came and sayd, master thou delyneredst
 vnto me two talentes, beholde I haue wone two
 23 other talentes with them. And hys maister sayde
 vnto hym, well good seruaunt & faythfull. Thou
 hast bene faythfull in litel, I myll make the ruler
 ouer much: go vnto thy maisters ioye. **H**
 24 **C** The he which had receyued the one talent, came
 and sayde: maister, I considered that thou wast e
 an harde man, whiche repest where thou sowdest
 not, and gaddereste where thou straweste not, and
 25 was therfore afrayde, and wente and hyd thy ta-
 lence in the earth: beholde, thou hast thyne owne.
 26 Hys maister answered and sayde vnto hym: thou
 euill seruaunt and slowthfull, thou knewest that I
 repe where I sowed not, and gadde where I stra-
 27 wed not: thou oughtest therefore to haue had my
 money to the chaungers, and then at my comyng
 shouldest thou haue receyued myne owne wyth baw-
 28 nyng. Take therfore the talente fro him, and gyue
 it vnto him which hath tenne talentes. For vnto
 29 euery manne that hath .x. shalbe geuen, and he
 30 shall haue aboundaunce, and from him that hath
 not, shall be taken awaye, euen that he hath. And
 31 cast that vnprofitable seruaunt into vtter darke-
 nes: there shalbe wepyng & gnashyng of teeth.
 32 **H** When the sonne of man cometh in his glozye,
 and all the hollye Angelles with hym, then shall he
 33 sytte vpon the seate of his glozye, and before hym
 shall be gathered all natiens, and he shal separate
 them one from an other, as a shepheard denyeth
 the shepe from the goates. And he shal set the shepe
 on his right hande, and the goates on his lefte.

Then

of S. Matthew

Then shall the kyng say to thō on his right hand: Come ye blessed chyldren of my father, enthereyte ye this kyngdom prepared for you from the beginning of the worlde. For I was an hungred and ye gaue me meat, I thirsted & ye gaue me drynke. I was herbourlesse and ye lodged me. I was naked and ye clothed me. I was sycke and ye visited me. I was in pryson, and ye came vnto me. Then shall that rightuous answer him sayinge: Master, when sawe we the an hungred, and feed the, or a thyrste, and gaue the drynke, when sawe we the herbourles, and lodged the? or naked and clothed the? or when sawe we the sycke or in pryson and came vnto the? And the kyng shall answer and saye vnto them: verely I saye vnto you: in as much as ye haue done it to one of the least of these my bretherne, ye haue done it vnto me.

Then shall the kyng saye vnto thō that shall be on the lyfte hande. Departe from me ye cursed, into euerlastyng fyre, whiche is prepared for the deuyll and his angels. For I was an hungred and ye gaue me no meate. I thirsted and ye gaue me no drynke. I was herbourles, and ye lodged me not. I was naked and ye clothed me not: I was sycke and in pryson, and ye visited me not.

Then shall they answer hym sayinge: maister when sawe we the an hungred, or a thyrst, or herbourles, or naked, or sicke, or in pryson, and did not minister vnto the. Then shall he answer them and saye. Verely I say vnto you, in as much as ye dyd it not to one of the leest of these, ye dyd it not vnto me. And these shall go into euerlasting paine. And the ryghtuous into lyfe eternall. H

The notes

a. In thys place the kyngdome of heauen signifieth the whole congregatiō of beleuers, beynge yet conuersaunte in thys lyfe, which God gouerneth mercifully as Luke the. vii. c. b. These Lampes are such dead sayth as James declareth to be in deade & rotte trees whiche brynge forth no fruite. c. There is to be noted that not withstandinge the workes we do be procede of faieith, and neuer so copious yet haue we now ouerpluse to bestow vnto other, as the Hypocritische religious sayned them selues to haue,

Eye

Psal. vi. a.
Luk. xiii. f

John. b. d.

Lampes without oyle.

Enough

The Gospell

Watche d. The whole entente of thys parable is that we shuld be alwayes in a redynes to departe this life.
Enter into c. To entre hys maisters ioye: is to be partaker
 thy master with is maister in hys possessions, and so shal the
 ioye sayethfull be ioynte heyres wyth Christe in hys
 kyngedome.

To hym f. Loke tye expōitōis of thys afoze. xiii. b. g. Wt-
 hat bothe ter darkenes: doth here signifie extreme tynozā-
 beter dark ce of God and hys worde. And the meynage of
 nes the whole parable is no more, but that such as do
 not thanfully apply the gyftes that God gyueth
 them to theyr brothers p̄sfitte: shall haue those
 gyftes taken frō them, and be made moste boyed
 of allsuche gyftes.

¶ The. xxi. Chapter.

Marye Magdalene anoynteth Christ: they
 eate the Easter Lambe & the supper of the
 Lorde, Christ prayeth in the garde, Judas
 betrayeth hym. Peter smyteth Malcus eare
 Christe is accused by falsse wytnesses. Pe-
 ter deniceth hym.

And it came to passe, when Iesus had fin-
 shed all these saynges, he sayed vnto hys
 disciples I ye know that after two dayes
 shalbe Easter, and the sonne of man shalbe
 deliuered to be crucifyed.

3. They assembled together the chiefe priestes & the
 scribes and the elders of the people to the palice
 of the hygh p̄tēste called Cayphas & helde a coun-
 sel; howe they might take Iesus by subtelcie and
 kyl hym. But they sayed, not on the holy day, lest
 any b̄proure aryls amonge the people.

6. When Iesus was in Bethany, in the house of
 7 Simō the leper, ther came to hym a womā, which
 had an alabaster bore of precious op̄ntment, and
 poured it on his head, as he sat at the bourde.

8. When hys disciples sawe that, they had indig-
 nation saynge: what neded thys wast? Thys
 9 op̄ntment myght haue bene wel solde, and gyuen
 to the poore.

10. When Iesus vnderstode that, he
 sayed vnto them: why trouble ye the woman? she
 hath wrought .a. a good worke vpon me. For ye
 11 shall haue poore folke al wayes wyth you: but
 me shall ye not haue all wayes. And in that she
 12 casted thys op̄ntment on my bodye, she did it to
 mye

Joh. xxi. a
Mar xxi. a

He is an-
noynted.

Of S. Matthew.

surpe me wythall. Werely I say vnto you: wher-
euer this gospel shalbe preached throughout al
the world, ther shal also thys that she hath done,
be tolde for a memorial of hir.

Then one of the twelue called Judas Iscari-
oth went vnto the chiefe priestes, & sayed: What w-
ill ye gyue me, and I wyll delyuer hym vnto
you? And they appoynted vnto hym thyrty pie-
ces of siluer. And from that tyme he sought opor-
tunitie to betraye hym.

The first day of. b. swete bread the disciples ca-
me to Iesus saynge vnto hym: where wilt thou
hat we prepare for the to eat the paschal lambe?
And he sayde: go into the citie vnto suche a man,
and saye to hym: the maister sayth, my tyme is at
hande, I wyll kepe myne ester at thy house with
my disciples. And the disciples did as Iesus had
pointed them, and made redy the ester lambe.

When the enen was come, he sate doune with
the .xii. And as they dyd eate he sayde. Werely I
say vnto you, that one of you shal betray me. And
they were excedinge sorowfull, & beganne euery
one of them to say vnto hym: is it I maister? He
answered and sayed: he that deppeth hys hande
with me in the dishe, the same shall betraye me.
The sonne of man goeth as it is writen of hym:
that wo be to that mā, by whom the sonne of man
shalbe betrayed. It had bene good for that man, if
he had neuer bene borne.

Then Judas whiche betrayed hym answered C
and sayd: is it I maister? He sayed vnto him, thou i. Cor. xi. c
sayd. As they dyd eate, Iesus toke bread and
gaue thanks. brake it & gaue it to the disciples,
and sayde: Take, eate thys is my body. And he
gaue the cup, and thanked, & gaue it them, sayng
Drinke of it euery one: for thys is my bloud of
the new testament, that shalbe shedde for many,
for the remission of synnes. I saye vnto you: I wil
drinke hence forth of thys frute of the vyne
till I drinke that daye, when I shal drinke it new
with you in my fathers kynngdome.

And when they had sayde grace, they went eat
to mounte oliuere. Then sayd Iesus vnto them
ye shall be. c. offended by me thys night. For it
is writen. I wll smyte the shepe harde, and the
shepe

The Gospell

32. Shepe of the flocke shalbe scattered abroade. But
 after I am risen agayne. I wyll goo before you
 33. into Galile. Peter answered and sayde vnto him:
 though all men should be offended by the, yet would
 34. I neuer be offended. Iesus sayde vnto him. Woe
 Mat. xliii. ly I say vnto the that this same nighte before the
 La. xxi. cocke crowe thou shalt denye me thryse. Peter
 Jo. xiii. d. sayede vnto hym, yf I shoulde dye with the, yet
 35. would I not denye the. Likewise also sayed all
 the disciples.
 36. Then went Iesus with this into a place which
 is called Bethsemane, and sayd vnto the disciples
 Mar. xlii. sye ye here whyll I go and praye yonder. And he
 Lu. xxi. d. toke with hym Peter & the two sonnes of zebede,
 37. and bega to waxe sorowful & to be in an agonye.
 38. Then sayd Iesus vnto the: my. d. soule is heauy
 enen to the death. Tary ye here and watch with
 39. me. And he went a lytell aparte, and fell flat on
 hys face and prayed saynge: O my father, if it be
 possible let this cup passe from me: neuertheles,
 40. not as I wyl, but as thou wilt. And he came bnto
 the disciples and found them a slepe, and sayd
 to Peter what coulde ye not wathe with me one
 41. houre: wathe & praye, that ye fal not into temp-
 tation. The spirite is ready & the flesh is weake.
 42. He wente awaye once more, & prayed, saynge:
 O my father if this cup can not passe away from
 me, but that I drinke of it, thy wyl be fulfilled.
 43. And he came, and found them a slepe agayne. For
 44. their eyes were heauy. And he lefte them & went
 agayne & prayed the thirde tyme sayng the same
 45. wordes. Then came he to hys disciples and sayd
 vnto them. e. Slepe hence forth & take your rest.
 For lo the houre is at hand, and the sonne of man
 46. shalbe betrayed, into the handes of synners. Rise,
 Mar. xliii. let vs be goinge: behold, he is at hande that shall
 Luc. xxi. e. betraye me. Why he yet spake: lo, Judas one of
 Jo. xiiii. a the. xii. came and wyth hym a greate multitude
 47. with sweardes & staves, sent from the chiefe pri-
 48. stes and elders of the people And he that betrayed
 him, had gyuen them a token, saynge: whosoever
 I kisse, that same is he, kepe handes on hym. And
 he is be- 49. faryth wyth all he came to Iesus. and sayed: hyle
 trayed. 50. maister and kissed him. And Iesus sayd vnto him
 frende, wherfore art thou come? Then came they
 and

Of S. Matthew.

and laied handes on Iesus and toke hym.

51. And beholde, one of them whiche were with Iesus, stretched out hys hande & drew hys sword and stroke a seruaunt of the hye prieste. and smote of hys eare. Then sayed Iesus vnto hym: put by thy swearde into hys sheathe. For al that .f. leue Apo. xiii. c. haue on the swearde, shal perish wyth the sword,

52. Either thinkest thou that I can not now praye to my father, and he shall gyue me moo then .xii. legions of angelles? But how then shoulde the scriptures be fulfilled: for so must it be. Esa. lxxviii. c.

53. The same tyme sayd Iesus to the multitude: ye shall be come oute as it were vnto a thefe with swear- des and stauies for to take me. I sate daylye teachinge in the temple amonge you and ye toke me not. All thys was done that the scriptures of the Prophets myght be fulfilled. Then all the disciples forsooke hym & fled. And they toke Iesus and led him to Cayphas the hye priest, wher the Scribes and the Elders were assembled. And Peter folowed hym a farre of vnto the hye priestes palace: and went in & sat with the seruauntes, to se he is falsly the ende. The chiefe priestes and the elders, and accused all the counsell, sought false witness agaynst Iesus, for to put hym to deathe, but founde none: in John. viii. c. so muche that when manye false witnesses came yet founde they none. At the laste came two false witnesses and sayed. Thys felowe sayed: I can dystrope the temple of God, and buyld it agayne in .iii. dayes.

54. And the chiefe prieste arose, & sayd to hym, and swearest thou nothing? how is it that these beare witness agaynst the? But Iesus helde hys peace: And the chiefe priest answered and sayed to hym I charge the in the name of the liuinge God that thou tell vs whither thou be Christe the sonne of God. Iesus sayd to him thou haste sayd. Neuertheles I say vnto you, hereafter shal ye se the sonne of man sitting on the right hande of power, and come in the clowdes of the skye.

55. Then the hygh priest rent his clothes sayng: He hath blasphemed: what nede we of any more witnesses? Beholde now ye haue heard his blasphemy what thinke ye? They answered and sayd he is worthy to dye. Then spat they in hys face

D and

The Gospell.

and boffeted him with fistes. And other smot hym with the palme of their handes on the face, sayng tel vs thou Christ who is he that smote the?

Ma. xiiii. f. Peter sare without in the pallice. And a damsel **Ln. xxi. f.** came to him sayng. Thou also waske with Iesus **Joh xvi. col** Galile: but he denyed before them all sayng. Peter deni I woot not what thou sayest. When he was gone out into the poozche, another wenche sawe hym and sayd vnto them that were there. This felow was also with Iesus of Nazareth, and agayn he denyed wyth an oth that he knew not the manne. And after a whyle came vnto hym they that stode by and sayde vnto Peter: surelye thou art euen one of them, for thy speache bewrayeth the. Then beganne he to curse and to sweare that he knew not the man. And immediatly the cocke crew. And Peter remembred the wordes of Iesu, whyche sayed vnto hym .g. before the cocke crowe, thou shalt denye me thryse. And went out at the doores and wept betterly.

The notes.

Good worke. a. This good worke is it that the papistes build all the pomy and wast of theyr tempels vpon, accountinge it so better bestowed, then vpon the poze. But far wyde. For Christ praised it not for a good dede, in that the thyng whych myght haue bene geuen, to the poze was wasted: but bycause it was bestowed vpon hym, who (as then stode) nede of it. For the daye of his buryal was at hand when he shoulde nede suche oymntmentes to be buryed accordynge to the maner of the Jewes buryng.

The day of sweet bread. b. In the .xii. Chapiter of Exodus, shalt thou fynde the numbze of these dayes to be . vii. And they are called the dayes of swete bzeade, bycause the Jewes myght not in those dayes eate any leuened bzeade.

Offence. c. Thys offence is spokē of afore in the .xi. chap. **The soule** d. Thys soule is the mynd or herte. For so it was the maner of the Hebrewes to speake as it appeareth in the Psalmes abundantly.

Slepe hēse e. Thys is an Irony, whiche is one thinge spoken and an other ment. For in biddynge the slepe he admonisheth that it were more thō needful for them to shyfte for them selues, considerynge how
algh

Of S. Matthew.

nigh he was at hand that had betrayed hym.

f. He layeth hand on the sword, that beyng a To laf had priuate persone wil take in hāde to reynge wyth on the the swerde, wythout anye lawe or consente of the swerd contreye to beate hym (yea or rather to constrayne hym) and all suche are threatened to peryshe wyth the swerde.

g. Here are two thynges to be noted. fyrste how able Peter was to fulfill hys manfull promysse whyche was that though he shoulde dye with Christ, yet would he not denye hym. The other, how impossible it is that the worde of God should not be found true and fulfilled.

Before the cocke crow

The .xxviii. Chapter.

Christ is deliuered vnto Pilate. Judas hangeth hym selfe, Christe is crucifyed amonge theues, he dyeth and is buryed. Watchemen kept the graue.



When the mornyng was come, all the chiefe priestes & the elders of the people helde a councell agaynst Iesus, to put hym to death, & brought him bound and deliuered him vnto Pontius Pilate the debite.

Mar. xv. a.

Lu. xxiii. a

7. Then when Judas whych betrayed him, sawe that he was condemned, he repented him selfe, and brought agayne the .xxx. plates of siluer to the chiefe priestes and elders sayinge: I haue synned betrayng the innocēt blood. And they sayd: what is that to vs? Se thou to that. And he cast downe the syluer plates in the temple and departed, and wente and .a. honged hym selfe.

8. And the chiefe priestes toke the siluer plates & sayed: it is not lawfull for to putte theym into the treasury, bycause it is .b. the pryce of bloude. And

Actu. i. c

they toke councell, and bought with theym a potters fylde to burye straungers in. Wherefore that fylde is called the fylde of bloude vntyl thys daye.

Jer. xii. Eight.
Ez. ix. D. m. p.

Then was fulfilled that whyche was spoken by Jeremy the Prophete saying: and they toke .xxx. siluer plates the pryce of hym that was valened, whom they bought of the chyldren of Israel, and they gaue them for the potters felde, as the Lord appoynted me.

Zach. ix. c. p.

11. Iesus stode before the debyte, and the debite asked him sayng: Art thou the kyng of the Jewes? Iesus

Mar. xv. a.

Lu. xxiii. a

D. u. Iesus

The Gospell

Jesus layd vnto hym. Thou sayest, and when he was accused of the chiefe priestes & elders he answered nothynge. Then sayed Pilate vnto hym: hearest thou not how many thynges they laye against the? And he answered him to neuer a word, in so muche that the debitie merueyled greatly.

15. At that feast the debitie was wont to deliuer to the people a prisoner, whom they would desyre. He had then a notable prisoner called Barrabas. And when they were gathered togyther, Pilate sayed to them: whether will ye that I let lose vnto you, Barrabas or Jesus which is called Christus? For he knew well that for enuy they had deliuered hym.

19. When he was set doune to geue iudgment, hys wife sent to hym sayinge: haue thou nothynge to do wyth that iuste man. For I haue suffered many thynges this daye in a dreame aboute hym.

Mar. xvi. b But the chiefe priestes and the elders had perswaded the people, that they shulde also destroy Jesus. Then the debitie answered & sayd vnto them: whether of the twayne will ye that I let lose vnto you? And they sayed Barrabas. Pilate sayed vnto them: what shall I do then with Jesus which is called Christus? They all sayed vnto

23 him, let hym be crucified. Then sayed the debitie what euill hath he done? And they cried the more sayinge, let hym be crucified.

24. When Pilate sawe that he preyayled nothynge but that more busines was made, he tooke water & washed hys handes before the people sayinge, I am innocent of the bloude of this iuste person, and that ye shal se. Then answered all the people and sayd, hys bloude be on vs, & on our chyldren.

26. The he let Barrabas loose vnto them, & scourged Jesus, and deliuered hym to be crucified.

27. Then the souldiers of the debitie toke Jesus to the comyn hall, and gathered to hym all the company. And they strypped hym, and put on him a purpyle roobe, & platted a crowne of thornes and

Mar. xvi. b put vpon his head, & a reed in hys ryghte hand, & bowed theyr knees before hym & mocked hym, sayng: haille kinge of the Jewes, and spitted vpon him & toke the reede & smote him on the head.

31. And when they had mocked him: they toke the roobe

of S. Matthew.

roobe of hym agayne, and put his owne raymente on hym, and lead him awaye to crucify him. And Mar. xv. b as they came out, they founde a mā of Cyren na: Lu. xxiii. med Symon: hym they compelled to beare hys Joh. xix. f. croffe. And whē they came vnto the place, called Golgotha (that is to saye: a place of dead mens sculles) they gaue hym veneger to drynke mengled with gall. And when he had tasted there of: he woulde not drinke.

35. When they had crucified hym: they parted his garmentes, & dyd cast lottes, to fulfyll that was spoken by the prophet. They deuyned my garmentes amonge them, and vpon my besture dyd caste lottes. And they sate and watched hym ther. And they set vp ouer hys head the cause of hys deathe: wrytten. This is Iesus the kyng of the Jewes. And there were two theues crucified wth him: one on the right hande, and another on the lifte.

39. They that passed by, reupled hym waggyng theiṛ heades and saynge. Thou that destroyest the temple of God and buyldest it in thre dayes: saue thy selfe, yf thou be the sonne of God: come downe fro the croffe. Lyke wise also the hye priestes mockinge him wth the Scribes and elders sayde. He saued other, hym selfe he can not saue, yf he be the kyng of Israell: let hym nowe come downe from the croffe, and we wyl beleue hym. He trusted in God, let hym deliuer him now, if he wil haue hym: for he sayd: I am the sonne of God. That same also the theues whiche were crucified wth hym, cast in hys teeth.

45. From the fyrte houre was there darknes ouer all the lāde vnto the ninthe houre. And about the mynth houre Iesus cryed with a loude voyce saynge: Eli Eli lama sabathani. That is to say, my God, my God, why hast thou forsaken me? Some of the that stode ther, whē they hearde that, saied This mā calleth for Helias. And strayght way one of them ranne and toke a sponge and fylled it full of veneger, and put it on a reed, and gaue him to drinke. Other sayd, let be: let vs se whether Helias wyl come & deliuer hym. Iesus cried againe with a loude voyce and yelded vp the gost.

51. And beholde the bayle of the temple dyd rent in twayne from the toppe to the bottom, and the earthe

He is crucified.
Psal. xxi. d

Psal. xxi. c
He geneth
by the
Gosse.

The Gospell

52. earthe dyd quake, and the stones dyd rent, & graues dyd open, and the bodyes of many saintes
 53. which slept arose and came out of the graues after hys resurrection: and came into the holy city, and appered vnto manye.
54. When the Centurion and they that were wpth him watching Iesus, saw the earth quake & those thynges whiche happened, they feared greatly, saynge: Of a suerie thys was the sonne of God.
55. And manye women were there, beholdyng hym a farte of, which folowed Iesus fro Galile, mynnyng vnto hym. Amonge whiche was Marye Magdalen and Mary the mother of James and Ioses, and the mother of Zebedes childzen.
- Mar. xii. d. 57. When the euen was come, there came a ryche
 Lu. xiii. g. mā of Aramathia named Ioseph, which same all-
 Joh. xix. g. so was Iesus disciple. He wēt to Pilate and beg-
 ged the body of Iesus. Then Pilate: commaun-
 ded the body to be deliuered. And Ioseph toke the
 body, and wrapped it in a cleane linnen cloth, &
 put it in hys new tombe: whyche he had hewen
 out, euen in the roke, & rolled a greate stone to the
 doore of the sepulchre and departed. And there was
 Mary Magdalene and the other Mary sittynge
 ouer agaynst the sepulchre.
62. The nexte daie that foloweth good fryday, the
 hye priestes & pharises gote thōselues to Pilate
 and sayde: Syr, we remembre that this deceyner
 sayed whyle he was yet alpye. After thre daies I
 wyll aryse againe. Commaunde therfore that the
 sepulchre be made sure vntill the third daie, least
 peraduenture hys disciples come and steale him
 awaye: and saye vnto the people. he is risen from
 death, & the laste erroure be worse then the fyrst.
65. Pilate sayd vnto them: Take watche men: Go,
 and make it as sure as ye can. And they went and
 made the sepulchre sure with watch men, and se-
 led the stone. R

The notes.

Hang hym a. Thys repentance of Iudas was greate, for it
 caused him to hange him selfe, but it was not ac-
 cepted, bycause it lacked fayeth in Christe, whych
 shoulde haue caused hym to hope for remissio and
 forgyuenes of hys faulte.

b. A wonderfull matter, The outwarde obser-
 uac

Of S. Matthew.

nation of the lawe late so hyghly in theyr cōstlyt-
ces, But the procurynge of the innocentes death, bloude.
troubled them not at al. Let euery mā search hys
owne cōscience and se whether there be not many
lyke affectiōns in these oure dayes.

¶ The. xxviii. Chapter

¶ The resurrection of Christe. Christ ap-
peareth to hys disciples & sendeth them to
preache and to baptise.

- T**he Saboth day at euen whiche dauneth a
the morow after the saboth, Mary Mag- Mar. xvi. d
dalyne and the other Marye came to se John. xx. c
the sepulchze. And beholde there was a
great earthquake. For the angell of the Lorde
descended from heauen: & came and rowled backe
the stone from the doze, and sat vpon it. Hys coun-
tenaunce was lyke lyghtnyng, and hys raymēt
whyte as snowe. And for feare of hym the keepers
were astonnyed and became as dead men.
- The angell answered and sayde to the women,
feare ye not, I know that ye se ke Iesus which was
crucified: he .a. is not here: he is rysen as he sayd.
Come & se the place where the Lorde was put, and
go quychly and tel hys dysciples that he is rysen
from death. And behold, he wil go before you into
Galile, ther ye shall se him. Lo, I haue tolde yon.
- ¶ And they departed quychly from the sepulchze
with feare & greate Joye: and dyd runne to bring
his disciples word. And as they wēt to tel his di-
sciples: beholde, Iesus met them sayng: alhail.
And they came and helde hym by the fete, & wor-
shipped hym. Then sayd Iesus vnto them: be not
afrayed: Go and tel my brethē that they go into
Galile, and there shall they se me.
- ¶ When they were gone: beholde, some of the ke-
pers came into the cite, and shewed vnto the hye
priestes al the thinges that were happened. And
they gathered them together with the elders, and
toke counsel, and gaue large money vnto the sou-
diers sayng: Saye that hys disciples came by
night & stole hym away whyle ye slept: and yt
this come to the rulers eares, we wyll please him,
and saue you harmles. And they toke the money &
dyd as they were taught. And this sayng is noy-
sed amouge the Jewes vnto this day.

The Gospell

¹⁶ **E** Then the .xi. disciples went away into Galile into a mountayne wher Iesus had apoynted the.
¹⁷ **Mar. xxi.** And when they sawe him, they worshipped him.
¹⁸ But some of them doubted. And Iesus came and spake vnto them sayinge: all power is geue vnto me in heauē and in earth. So therfore and teache all nacions, baptisynge them in the name of the father, and the sonne, and the holy ghoost. Teachynge them to obserue all thynges whatsoeuer I comaunded you: And lo .c. I am with you all waye, euen vnto the ende of the worlde. **R**

The notes.

- Saboth.** a. Here note, that the Jewes Saboth, was that daye which we call ester enen, and oure good frydaye was the daye of preparynge. And the daye after the Saboth was oure Easter daye.
- He is not here.** b. This is spokē of his bodyly presence. For his diuine presence, was, is, & shal be, there, here, and in all places. But as Saynt Augustine witnesseth, his bodye is in sozie one place in heauen.
- I am with you.** c. This beyng with his, is by the assistance of hys spirite, euen as he sayed. Where twos or thre are gathered togyther in my name, there am I in the myddest of them.

E Here endeth the Gospell
Of S. Matthew.

A Prologe vpon the Gospell of Saynt Marke.

M Marke reade (Actes. xii.) howe Peter (after he was losed oute of pryson by the Angell) came to Markes mothers house, where manye of the disciples were prayenge for his deliuerance. And Paul & Barnabas toke hym wyth them fro Hierusalem, & brought hym to Antioche. Act. xii. And Act. xiii. Paule and Barnabas toke Marke with them whē they were sent to preache: fro whom he also departed, as it appareth in the sayde chapter, and returned to Ierusalem agayne. And Act. xv. Paul and Barnabas were at variaunce aboute hym. Paul

Of S. Marke.

not wyllynge to take hym with them, because he forsoke them in their fyrste iourneye. Norwithstandinge yet, when Paule wrote the Epistle to the Collossians, Marke was with hym, as he sa-
peth in the fourth Chapiter: of whom Paul also testifieth, bothe that he was Barnabas systers sonne & also his felowe worker in the kyngdome of God. And. ii. Timothy. iiii. Paul commaundeth Timothe to brynge Marke with hym, affirmynge that he was nedefull to hym, to minister to hym. Finally, he was also wyth Peter when he wrote his fyrste Epistle, and so familiar that Peter calleth hym hys sonne. Whereof ye se, of whom he learned hys Gospell, euen of the berpe Apostles, with whom he had hys continuall conuerlation, and also of what authoritie his wyrynge is, and how worthy of credence.

The Gospell of saynt Marke the Euangelist.

The fyrst Chapiter.

The office of John Baptist: the Baptisme of Christ: his fastynge, his preachynge, and the callinge of Peter, Andrew, James & John. Christe healeth the man that hadde an vncleane spirit, helpeth Peters mother in law, and clemseth the Leper.



he begynnyng
of the Gospell of Mat. iii. a.
Jesu Christ the Luk. iii. a.
sonne of God, as
it is watten in
the Prophetes.

Beholde, I sende my messenger before thy face, whiche shall prepare thy way before the. The voyce of a cryar in Esaie. xl. a.
the wilderness, prepare ye the Johu. i. c.
waye of the Lorde: make his
pathes strayght.

4. John did baptysme in the wilderness, and preach Mat. iii. a.
the baptysme of repentaunce, for the remission of
synnes.

The Gospell.

- finnes. And al the lande of Iury and they of Ierusalem went out vnto him, and were al baptised of him in the riuier Iordan: confessing theyr finnes.
- Mat. iii. a.** 6. John was clothed wyth cammyle's heare, and
John. i. d. with a gerdyl of a skyn about his loynes. And he dyd eate locustes, and wilde honey, and preached
 7 sayng: a stronger the I commeth after me, whose shoe latchet I am not worthy to stoupe down and vnlose. I haue baptised you wyth water: but he shal baptise you wyth .a. the holy Gooft. 4
- 18** 9. And it came to passe in those dayes, that Iesus
 Iesus is came fro Nazareth, a city of Galile, and was bap-
 Baptised tised of John in Iordan. And as sone as he was co-
Mat. iii. d. me out of the water. b. John sawe heauen open,
Luk. iii. d. and the holy goost descendinge vpon hym lyke a doue. And ther came a voyce from heauen: Thou art my dere sonne in whom I delite.
- Mat. iii. a.** 12 And immediatly the spirit drave him into wil-
Luk. iiii. a dernes and he was ther in the wilderness. xl. dayes
 Iesus sa- and was tempted of Satan, and was with wild
 Beth. bestes. And the aungels ministred vnto hym.
- Mat. iii. b.** 4 After Ihon was taken Iesus came into Galile,
Luk. iiii. e. preachinge the gospell of the kyngedome of God,
John. iiii. f and saynge: the tyme is come, and the kyngedome of God is at hand, repent and beleue the gospell.
- Mat. iiii. c.** 6 As he walked by the sea of Galile, he sawe Si-
Luk. b. a. mon and Andrewe his brother, casting nettes in-
 Simo An- to the sea, for they were fishers. And Iesus sayed
 drew. vnto them: folow me, and I wil make you fishers of men. And strayght waye they forsoke theyr nettes, and folowed hym.
- James.** 9. And when he had gone a litel fruther thence, he
John. sawe James the sonne of Zebede, and John hys brother euen as they were in the shyppe mending their nettes. And anone he called them. And they leest their father Zebede in the shyppe wyth hys hyred seruauntes, and went theyr waye after him
- 21. C** And they entred into Capernaum: and straight
Luk. iiii. e. waye on the Saboth dayes, he entred into the sin-
 nagoge and taught. And they merueyled at hys learnynge. For he taught them as one that had power with hym, and not as the Scribes.
- 23.** And there was in their synnagoge a man vexed with an vnclane spirite, that cried sayng: let be: what haue we to do wyth the thou Iesus of Nazareth

Of S. Marke.

saith: Aste thou come to destroy vs, I know the The vncle
what thou arte, euen that holpe of God. And J^e ane spirite
sus rebuked hym saynge: holde they peace, and is cast out.
come out of hym. And the vncleane spirit tare him
and cried wyth a loude voice, & came out of hym.
And they were all amased, in so muche that they
demaunded one of another amonge them selues
sayng: what thing is this? what .c. new doctryne
is this? for he commaundeth the foule spirites
with power, and they obeye him. And immediatly
lye hys same spede abroad throughtoute all the
region borderinge on Galile.

29 And forth with, as sone as they were come out of Mat. viii.
Luk. iiii. f.
Simons
mother in
lawe
the sinagoge, they entred into the house of Simō
and Andrew, with James and John, & Simons
mother in lawe laye sycke of a feuer. And anone
they tolde hym of hir. And he came and toke hie
by the hande and lifte hir vp and the feuer forsoke
hir by and by: and she ministred vnto them.

32. And at euen when the sonne was downe they
brought to hym all that were diseased, and them
that were possessed with deuyls. And all the citie
gathered to gether at the doore, and healed many
that were sicke of diuers diseases. And he cast out
many deuyls, & suffered not the deuyls to speake
because they knewe hym.

35. And in the morning very erly. Iesus arose and
went out into a solitary place, and there prayed.
And Simō & they that were with hym folowed
after him. And when they had founde hym, they
sayed vnto him: all men seke for the. And he sayed
vnto them: let vs go into the next townes, that I
maye preache there also: for truly I came out for
that purpose. And he preached in their sinagoges,
throughtout al Galile, and caste the deuyls out.

40 And ther came a leper to hym, beseeching him, A leper.
Mat. vii. a
Luk. v. c.
and kneled doune vnto hym, and sayde to hym: if
thou wilt, thou canest make me cleane. And Iesus
had compassion on him, and put forth his hande,
touched him & sayd to him: I wil, be thou cleane.
And as sone as he had spokē, immediatly the lepro-
sy departed from hym, and was censed. And he
charged hym, & sent hym awaye forth wyth and
sayd vnto him: Se thou say nothing to any man
but get the hence & shewe thy selfe to the prieste,
and

The Gospell.

and offer for thy cleansing, those thynges whiche Moyses comaunded, for testimoniall vnto them.
45. But he (alone as he departed) begane to tell many thynges, and to publyshe the dede: in so muche that Iesus coulde no more openlye enter into the citie, but was without in desert places. And they came to hym from euery quarter.

The notes.

The holysa. To baptyse with the holy Goost, is to worke
Gooste. that thyng inwardly, that the baptyisme in water doeth signifie, that is to pouрге the soule thoroughlye in Christes bloud.

Heauē opē b. Notwithstandinge that John sawe the cloudes open and the holys Gooste descending in the lykenesse of a doue, and so restynge vpon Christe yet is there an other thyng to be noted in this openinge of the heauen. That is, that he had manifeste knowledge of the Godheade of Christ, and was fully certified, that it was euen he that was sente of God to be the Sauour of all that should beleue in him. As it is in Ezechiel. i. a.

Newe doctrine. c. Here maiste thou perceyue (Christian reader) of what spirite they be that be so sore offended with the Gospell callinge it new doctryne. For sothe euen the spirite of ignorance, as they were that fyrste gaue it that name. For had they knowne the scriptures, they woulde haue sayed, this is the doctrine that was spokē by the Prophetes these many hundred yeres sence.

The. ii. Chapter.

¶ He healed the man of the palsey, calleth Levi the customer, eateth wpth open synners, and exculseth hys disciples.

Matt. ix. a.
Luke. b. d.
1 Saulsey.
¶ After a fewe dayes, he entred into Capernaum agayne, and it was noyed that he was in a house. And anone manye gathered together, in so muche that now there was no roume to receyue them: no, not so muche as aboute the doore. And he preached the worde vnto them. And ther came vnto him that brought one sicke of the palsey, borne of fower men. Because they could not come nye to hym for pceace, they brouched the rofe of the house wher he was. And whō they had brokē it open, they let downe the bed where in the sicke of the palsey lay. When Iesus

Of S. Marke.

Jesus sawe their sayth, he sayd to the sicke of the palse, sonne thy synnes are forgiven the.

6. And ther were certayne of the scribes sittinge there, & reasoning in their hartes: how doth this felowe so blasphemie? Who can forgive synnes, but God only? And immediatly when Jesus perceived in his spirite, that they so reasoned in the selues, he sayed vnto them: why thynke ye suche thinges in youre hartes? Whether is it easer to saye to the sicke of the palse, thy synnes are forgiven the: or to say, arylse take vp thy bedde, and walke? That ye may knowe that the sonne of mā hath power in earth to forgive synnes, he spake vnto the sicke of the palse, I saye vnto the, arylse and take vp thy bedde, & get the hence into thyne owne house. And by and by he arose, toke vp hys bed, and went forth befoze them all: in so muche that they were amased, & glorified God sayinge: we neuer sawe it on this fashion.

13. And he wente agayne vnto the sea, and all the people resorted vnto him, & he taught them. And Mat. ix. a. as Jesus passed by, he sawe Leuy the sonne of Alphaei syt at the recepte of custome, and sayde vnto hym, folowe me. And he arose and folowed hym. Luke. v. f.

15. And it cam to passe, as Jesus sate at meate in his house, many publicans and synners sate at meate also with Jesus and his disciples. For ther were many that folowed hym. And when the Scribes and pharises sawe him cate with publicans and synners, they sayde vnto his disciples: howe is it that he eateth and drynketh with publicans and synners? When Jesus hearde that, he sayde vnto them. The whole haue no nede of the phisicion, but the sicke. I came not to call the ryghteous, but the synners to repentaunce.

19. And the disciples of John and the pharises Mat. ix. b. dyd faste, and therfoze came and sayde vnto hym. Luke. v. f. Why do the disciples of John and of the pharises faste, and thy disciples fast not. And Jesus answered sayde vnto them: can the chyl dren of a weddinge faste, whyles the brydegrome is with them? As longe as they haue the brydegrome wyth them they cannot fast. But the dayes wyll come when the brydegrome shalbe taken from them, and then shall they fast in those dayes.

And

The Gospell

**Newe and
olde agre
not.**

²¹ Also no man soweth a pece of new cloth vnto
an olde garment, for then taketh he away the new
pece fro the olde, and so is the rent worse. In lyke
wyle, no man poureth new wyne into old vessels
for yf he do, the new wyne breaketh the vessels, &
the wyne runneth out, and the vessels are marred.
But new wyne must be poured into new vessels.

**Mat. xii. a
Luke. vi. a
thei pluke
the eares**

²³ And it chaunced that he went thorow the corne
feldes on the Saboth daye: and his disciples as
they went on their way, begane to plucke the eares
of corne. And the pharisees said vnto him: be-
holde, whye do they on the Saboth dayes that
²⁵ which is not lawfull? And he sayde to them: haue
ye neuer rede what Dauid dyd, whē he had nede,
and was an hongred both he and they that were

1 Re. xxi. b

with hym? Howe he went into the house of God
in the dayes of Abiathar the hye prieste and dyd
eate the halowed loues, whiche is not lawfull to
eate, but for the priestes only: & gaue also to them
²⁷ whiche were with hym? And he sayd to them: the
Saboth day was made .a. for man, & not mā for
²⁸ the Saboth daye, Wherfore the sonne of man is
Lorde euen of the Saboth daye.

The notes

For man.

a. As who shoulde saye, man is not so bound to
the outward obseruation of the Saboth, that he
may in no case breake it, but that vpon necessarye
considerations, he may do thynges forboden to be
done as then.

The. iiii. Chapter.

C He helpeth the man wryth the dyed hande,
chooseth hys Apostles, and casteth oute the
vncleane spirite



A And he entred agayne into the synnagoge,
and ther was a man there whyche hadde a
wyddred hande. And they watched hym to
se, whether he would heale him on the Sa-
both daye, that they myght accuse hym. And he
sayde vnto the mā which had the wyddred hand:
arise and stande in the myddes. And he sayde to
them: whyther is it lawfull to do a good dede on
the Sabothe dayes, or an euill? to saue lyfe, or
hylle? But they hyld their peace. And he looked ro-
unde about on them angerly, mournyng on the
blindnes of their hertes, & said to the man, stretch
forth

**Whether
hand**

Of S. Mathe.

forth thynne hade. And he stretched it out. And his hande was restozed enē as whole as the other.

6. And the Pharisees departed, and strayght waye gathzed a counsel with them that belonged to the rode agaynste him that they might destroye him.

7. And Iesus auoyded with his disciples to the sea. And a greate multitude folowed him from Galile.

8. And from Iurie, and from Jerusalem, and from Idumea, and frō beyonde Iordane, and they that dwelled aboute Tyre and Sidon, a great multitude: which whō they had herde what thinges he

9 dyd: came vnto hym. And he commaunded his disciples, that a ship shoulde wayte on him, bycause of the people, lest they shoulde thzounge hym.

10 For he had healed many, in so much that thei pre- ased bpō hym, for to touche hym as many as had

11 plagues. And when the vncleane spirites saw .a. hym: they fel down befoze hym, and cried sayng:

12 thou art the sonne of God. And he straitly charged them that they should not bitter hym.

13. And he went by into a mountayne, and called Mathe. 7. d vnto hym whom he woulde, and they came vnto Luke. vi. b

14 hym. And he ordeyned the. xii. that they shoulde The Apo- be wryth hym, and that he myght sende them to Alesareche preach and that they myght haue power to heale sen.

tykenesses, and to caste oute deuyls. And he gaue Simon, to name Peter. And he called James the sonne of Zebede & Iohn, James brother, and gaue

them Bonarges to name: which is to say, the son- nes of thounder. And Andzewe, and Philip, and

Bartelmew, and Matthew, and Thomas, & Ja- mes the sonne of Alphey and Taddens, and Sy- C mon of Cane, and Judas Iscariot, whyche same also betrayed hym.

20. And they came vnto house, and the people as- Mat. ix. d. sembled togither againe, so greatly that they had Luke. xi. d

21 not leasure so muche as to eate bread. And when they that longed vnto hym hearde of it, they went

out to holde hym. For they thought he had bene beside hym selfe. And the scribes which came from Jerusalem, sayde: he hath Belzebug, and by the power of the chiefe wyll casteth oute wypls. And he called them vnto hym, and sayde vnto them in

22 symilitudes. 23. Howe can Satan dyspue out Satan? For yf a
reth:

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realme be deuyded against it selfe, that realme cā
not endure. Or if a house, be deuyded agaynst it
selfe, that house cannot continue: So if Satan
make insurrection agaynst hym selfe and be deu-
ded, he cā not continue, but is at an ende. No man
can enter into a stronge mans house & take away
his goodes, except he fynde bynd that stronge mā
and then spoyle his house. Verely I say vnto you
all synnes shalbe forgeuē vnto mens childzen and
blaspheme wherwith thyi blaspheme. But he that
blasphemeth the holy gost, shal neuer haue forge-
uenes but is in daunger of eternall damnacion,
Because they sayd: he had an vncleane spirit.

Mat. xii. a
Luke. xi. b
The synne
of the holie
goste.

Then came hys mother and hys brethzen: and
stode without, and sent vnto him and called him.
And the people sate about hym, & sayd vnto hym:
Beholde thy mother & thy brethzen, seke for the
without. And he answered them saynge, who is
my mother and my brethzen? And he looked rounde
about on hys disciples, whych sate in compasse a-
bout him, & sayde: behold my mother and my bre-
thren. For who so euer doth the wyll of God, he is
my brother, my syter, and mother.

Hys mo-
ther seeketh
hym.

¶ The notes.

Vncleane a. Here are the meene possessed with vncleane spi-
rites rites, called vncleane spirites. For it were the mō
saw Christ that sawe Chiste and fell downe before hym.

¶ The. iiii. Chapter.

¶ The parable of the sower: Christe stillet
the tempeste of the sea.

And he began agayne to teache by the sea
side. And there gathered together vnto him
much people, so greatly that he entred into
a shyp, and sate in the sea, & all the people
was by the sea syde on the moore: And he taught
them many thynges in similitudes: & sayde vnto
thē in hys doctrine. Verke to: Behold, there went
out a sower to sow. And it fortunēd as he sowed,
that some fell by the way side, & the fowles of the
ayre came and deuoured it vp. Some fell on stony
ground, wher it had not much earth: & by and by
sprāge vp, because it had not depth of earth, but
assone as the sunne was vp it caught heath, and
because it had not rotyng wadded awaye. And
some fell amonge the thornes, & the thornes grewe
vp

Mat. xiii. a
Lu. viii. a.

Of S. Marke.

8 bp & choked it, so that it gaue no frute. And some
fel by a good ground, & did yelde frute that sprōg
& grewe, & brought forth, some thyrty folde, some
sixty folde & some an hūdzred fold. And he said vnto
thē: He that hath eares to heare let him heare. ¶ Sower

10 And when he was alone, they that were about
hym with the twelue axed hym of the similitude, B
and he sayd vnto thē: To you is it geuen to know
the mystery of the kyngdome of God. But vnto
them that are without: shall all thynges be done
in similitudes: that when they se, they shal se, and
not discerne: & when they heare, they shal heare,
and not vnderstande: lest at any tyme they should
tourne: and theyr synnes should be forgien them,
and he sayd vnto them: Perceyue ye not thys si-
13 militude? howe then shoulde ye vnderstande all
14 other similitudes?

¶ The sower soweth the word, and they that are
by the wayes syde, wher the worde is sown, are
they to whome as tōne as they haue hearde it, Sa-
tan cometh immediatly, and taketh awaye the
word that was sown in theyr hertes. And lyke-
wise they that are sown on the stony ground, are
they whyche when they haue hearde the worde,
atonce receyue it with gladnes, yet haue no rotes
in the selues: and so endure but a time: and a none
as trouble and persecution ariseth for the wordes
sake, they fall immediatly. And they that are so-
wen amonge the thornes, are suche as heare the
word, and the care of this worlde and dysseylful-
nes of riches and the lustes of other thynges, en-
ter in and choke the worde: and it is made vnfrut-
full. And those that were sowed in good grounde
are they that heare the worde and receyue it, and
brynge forth the frute, some thyrty folde, some sixty
folde, some an hundred folde.

And he sayd vnto them: is the candle lighted, to C
be put vnder a bushell, or vnder the table, and not Luk. vii. c
rather to be put on a candellstick? For there is no- Math. x. c
thinge so pryncy, that shall not be opened: neyther Candell.
so secrete, but that it shall come abroade. If any
man haue eares to heare, let hym heare. And he
sayde vnto them: take hede what ye heare. With Measure
what measure ye mete, wyth the same shall it be
measured vnto you agayne. And vnto you that
heare

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25. haue, shall meare be geuen. For vnto hym that hath, shall it be giue: and from him that .v. hath not shall be taken away: euen that he hath.

26 And he sayde: so is the kyngdome of God euen as if a man shouldc sowe seede in the grounde, and

27 should slepe & rylc bp nyght & daye, and the seede should spryng & growe bp, he not ware. For the

28 seereth byrnygeth forth frute of hir selfe: fyrste the blade, then the eares, after that, full corne in the

29 eares. And as sone as the frute is broughte forth, anon he thronsteth in the syhell, because the harvest is come.

30 And he sayd: wher vnto shal we lyke the kyngdome of God: or with what comparison shall we compare it?

Mustard seede.

Mat. xiii.

Luc. xiii. d

It is lyke a grayne of mustarde seede, which when it is sown in the earth, is the last of all seedes that be in the earth, but after that it is sown it groweth bp and is greatest of al herbes, and bereth great braunches, so that the foules of the ayre may dwel vnder the shadowe of it.

37 And with many suche similitudes he preached the worde vnto the, after as they might heare it.

Mat. viii.

Luc. viii. d

And without similitude spake he nothinge vnto them. But when they were a parte he expounded

al thinges to his disciples. And the same day whē euen was come he sayde vnto them: Let vs passe

36 ouer vnto the other side. And they lefte the people and toke hym euen as he was in the shyppe. And there were also with hym other shippes.

Jesus se-

peth in the

shyppe.

37 And there arose a greate storme of winde, and dashed the waues into the shyppe, so that it was ful. And he was in the sterne a slepe on a pelowe.

38 And they awoke hym, and sayde to hym: Master carest thou not that we perishe? And he rose bp,

39 and rebuked the wynde, and sayed vnto the sea: peace and be stil. And the wynde alayed, and ther

40 folowed a greate calme. And he sayde vnto them. Why are ye so fearfull? how is it that ye haue no

41 sayth? And they feared excedyngly, and sayed one to another: What folowe is this. For both wynd

and sea obey hym.

¶ The notes.

Vnto you.

a. Vnto you, that is vnto you whyche are without decepte, & are not curiouse nor truste in anye

thyng that pertaineth to man, is it giuen of my mercie

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mercifull father, of his mercifull goodnes: to know the miserie (that is the secrete) of the kyngdome of God, that is of the Gospel, in whych is taught the kyngdome of God. Whych is our ryghtuousnes, peace and ioye in the holye Gosse. But vnto them whiche are wythout, that is, vnto suche as be curious, and truste moze in theyr owne wozkes thō in the ryghtuousnes of Christ: are al thynges spokē in parables. That is, al that they heare is euen as obscure & darcke to them: as though they were in dede parables.

b. Vnto hym that hath. Looke in Mathew. xiii. chapter. b.

The. v. Chapter.

¶ He deliuereth the possessed from the vn-
cleane spirite, the woman from the blou-
dy issue, and raiseth the Captaynes dou-
ghter from death.

And they came ouer to the other syde of the sea into the countre of the Gaderenites. Gaderenites. And when he was come oute of the ship: there met hym out of the graues a manne Mat. viii. d. possessed of an vn-
cleane spiryte, whych had hys Lu. viii. b. abidynge among the graues. And no man coulde bynde hym: no not wyth cheynes, because that when he was often bound with setters & cheynes he plucked the chaynes asunder, and brake the setters in peces. Neyther coulde any man tame hym. And alwayes both nyght & daye he cryed in the mountaynes and in the graues, & bet hym selfe with stones. When he had spied Iesus a far of, he ranne & .a. worshipped him, and cried with a lowde voyce and sayde: what haue I to do with the Iesus the sonne of the most highest God? I requyre the in the name of God that thou torment me not. For he had sayde vnto hym: come out of the mā thou foule spirite. And he axed him: what is thy name. And he answered saynge: my name is Legion, for we are manye. Legion. And he prayed hym instantly, that he woulde not sende them awaye out of the countre.

And ther was ther nye vnto the mountayns a greate herd of swyne fedynge, and all the deuyls besought hym sayng: sende vs into the herde of swyne. Swyne. And anone Iesus

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Jesus gaue them leaue. And the vnleane spirites went oute & entered into the swyne. And the herd Bartled, and ranne hedlynge into the sea.

- 14** They were about two thousand swyne, & they were drowned in the sea. And the swyne herdes fled, & tolde it in the citie, and in the countre. And they came oute for to se what had happened: and **15** cam to Jesus, and saw hym that was vexed with the fende, & had the legion, syt, bothe clothed and **16** in his ryghte mynde, and were afrayed. And they that sawe it, tolde them howe it had happened to hym that was possessed with the deuyll: and also **17** of the swyne. And they begane to praye him, that he woulde departe fro their coastes. And when he **18** was come into the shyppe, he that had the deuyll, prayed hym that he myght be with him. Now he **19** it Jesus wolde not suffer him, but sayd vnto him: goo home into thyne own house & to thy frendes, and shewe them what greates thynges the Lorde hath done vnto the, and how he had compassion on the. And he departed, and beganne to publyshe in the ten cities what great thinges Jesus had done vnto him, and all men dyd meruayll.

21 **C** And when Jesus was come ouer agayne by the shyppe vnto the other syde, much people gathered vnto hym, and he was nyghe vnto the sea. And be **22** the rulers of the synnagoges, whose name was Jairus: and whē he saw hym, he fell downe at his fete, and besought hym **23** greatly saynge: my daughter lyeth at poynt of deathe, I woulde thou wouldest come and laye thy hande on hir, that she myght be safe and liue. **24** And he went wyth hym, and muche people folowed hym, and thronged hym.

25 **B** And ther was a certaine woman, whiche was diseased of an yssue of bloude. **26** **W** she suffred many thinges of many phisicians, and had spent all that she hadde, and felt none amendmēt at all, but waxed worse and worse. Whō she had **27** herde of Jesus: she came into the pceace behynde hym, and touched his garment. For she thought: **28** yf I maye but touch his clothes, I shall be whole. **29** And straightwaye hys fountayne of bloude was dryed vp, and she felt in hys bodye, that she was healed of the plage.

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30. And Iesus immediatlye felt in hym selfe, the vertue that went out of him, & tourned him round aboute in the pzeace, and sayde: who touched my clothes? And hys disciples sayde vnto hym: seist thou the people thrust the, and yet arrest, who did touch me? And he looked round about for to se hie that had done that thinge. The womā feared and troubled (for she knew what was done with in hir) and she came and fell downe before him, and tolooe him the truth of euery thing. And he sayed to hir: Doughter, thy faythe hath made the whole, goe in peace, and be whole of thy plague.

Whyll he yet spake, ther came from the ruler of the sinagoges house, cerayne which sayde: thy doughter is dead: why dysleasest thou the master any further? A lone as Iesus hearde that worde spoken, he sayd vnto the ruler of the synagoge: be not afraied. only beleue. And he suffred no man to folow him mo then Peter and James & John the brother of James. And he came vnto the house of the ruler of the sinagoge, and saw the wondryng, and the that wepte and wailed greatly, and wēt in and sayde vnto them: why make ye thys a dos and wepe? The mayden is not dead, but slepeth. And they lawght hym to scozne. Then he put thē al out, and toke the fatyer and the mother of the mayde, and them that were with him, and entred in wher the mayden laye, and toke the mayden by the hande, and sayde vnto hyr: Tabytha cumy: which is by interpretation: mayden I saye vnto the arise. And streyght the mayde arose, and went on hir fete. For she was of the age of twelue yeres. And they were astonyed at it out of measure. And he charged thē straitely that no mā shoud know of it, and commaunded to gyue hir meate.

The notes.

a. Worshyp here, is not to geue due honour that perrayneth vnto God: but suche reuerence as pertyneth vnto menne. As bowyng of knees, or maynyng of curtesye.

The. vi. Chapter.

Christ sendeth hys Apostles to heale them that were diseased. Of John and of Herod. Of the spue lones and two dyces, and of the walkyng on the sea.

And

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Mat. xii. g.
Luk. xiii. c.
1 And he departed thence, and came into hys owne countre, and hys dysciples folowed hym. And when the Saboth daye was come, he began to teache in the synnagoge. And many that heard hym were astonied, & sayd: From whens hath he these thynges? and what wysdom is this that is gyuen vnto hym: & suche vertues that are wroughte by hys handes? **3** Is not this that carpenter Maryes sonne, the brother of James and Ioses, and of Juda & Simon? and are not hys systers here wyth vs? And they **4** were offended by hym. And Iesus sayd vnto the, a Prophet is not despised but in hys owne countre, and amonge his owne kynne, & amonge them that are of the same householde. And he could ther shewe no miracles, but layed hys handes vpon a fewe sicke folke and healed them. And he merueyled at theyr vnbefese. **6**

7 And he went aboute by the townes that laye **Mat. x. a.** on every side, teachinge. And he called the twelue **Luk. ix. a** and begane to sende them, two & two, and gaue them power ouer vnclean spirites. And commaun-

The Apo-
stles are
sent forth.
8 ded the, that they shoulde take nothinge vnto their iorney. a. saue a rod only: Neither scrippe, neither bread: neither money in thier pourses: but shoulde **9** be shod with sandals. And that they shoulde not

10 put on two coottes. And he sayd vnto them: wher **Act. xiii. g.** soeuer ye enter into an house, ther abide tyl ye departe thence. And whosoever shal not receyue you nor heare you, when ye departe thence, shake of the dust that is vnder your fete, for a witnesse vnto them. I say herely vnto you, it shalbe easier for **11** Sodome & Gomor at the daye of iudgemente, then **12** for that cite. And they wente oute & preached, that they shoulde repent, and they caste out many deuylls. And they annoynted manye that were **13** sycke wyth oyle, & healed them.

14 And kynge Herod herd of hym (for hys name was spreed abroad, and sayd: Iohn Baptiste is rysen agayne from death, and therefore myracles **15** are wroughte by hym. Other sayde: it is Helyas: & some sayde: it is a Prophet: or as one of the Prophetes. But whō Herode hearde of him, he sayde: **16** it is Iohn whome I beheadded, he is rysen from prath agayne.

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For Herode him selfe had sent forth and had taken John, and bounde him and cast him into prison for Herodias sake, whyche was hys brother Philipps wyfe. For he had married hir. John said vnto Herode: It is not lawfull for the to haue thy brothers wyfe. Herodias layed wayte for hym, & would haue killed him, but she could not. For Herode feared John knowinge that he was a iust man and an holie: and gaue hym reuerence: and when he hearde hym, he dyd manye thynges, and hearde hym gladlye.

John Baptiste is beheaded

But when a conuenient daye was come: Herode on hys birth daye made a supper to the Lordes, captayns, and chiefe estates of Galile. And the daughter of the saide Herodias came in and daunced, and pleased Herode, & them that sate at board also. Then the kinge sayde vnto the mayden: axe of me what thou wylt, & I wyl geue it the. And he sware to hyr, whatsoeuer thou shalt axe of me, I wil geue it the, euen vnto the halfe of my kyngdome. And she went forth, and sayde to hyr mother, what shall I axe? And she sayde: John Baptistes head. And she came in streight waye with haste vnto the kyng, & axed sayng: I wyl that thou geue me by & by in a charger the heade of John Baptist. And the kyng was loy: how best for his othes sake, and for their sakes which sate at supper also, he would not put hyr besyde her purpose, And immediatly the kyng sent the hangman, and commaunded his heade to be brought in. And he went and beheaded him in the prison, and brought his head in a charger, and gaue it to the mayden, & the mayden gaue it to hir mother. And when his disciples heard of it, they came and toke by his body, and put it in a tombe.

And the Apostles gathered them selues togyther to Iesus, and tolde hym all thynges, bothe what they had done, and what they had taught.

And he sayde vnto them: Come ye a part into the wilderness & rest a whyle. For there were many commers and goers, that they had no leasure so muche as to eat. And he went by shypp out of the way into a desert place. But the people spied them whē they departed: and many knew him and ranne afore thither out of all cities, and came thye

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Mat. ix. d And Iesus went out and sawe muche people, and
34 had compassion on them, because they were lyke
shepe which had no shepheard. And he beganne to
35 teach them many thinges.

Mat. xxi. b And when the daye was now farre spent, hys
Luke. ix. b disciples came vnto him saynge: this is a deserte
36 & place, and now the day is farre passed, let them de-

John. vi. a parte, that they maye go into the countrey round
about and into the townes, & bye them bread, for

37 they haue nothing to eate. He answered and saide
vnto them: giue ye thē to eate. And they said vnto
hym: shall we goo and bye .ii. C. peny worth of

38 breade and geue them to eate? He sayde vnto thē:
how many loues haue ye? go and loke. And when
they had serched they sayd, fyue & two fyshes. And

39 he commaunded them to make them all lyt doune
by cōpanyes vpon the grene grasse. And they late

40 doune here a rowe and there a rowe, by houndre-
Fine loues
c. ii. fishes
des, & by fyfties. And he toke the fyue loues, and
41 the two fyshes, and lohed vp to heauen and blessed
and brake the loues and gaue them to hys disci-

42 ples to put befoze them: and the two fishes he de-
uyded amouge ths all. And they all dyd eate, and
were satisfyed. And they toke vp twelue basketes

43 full of the gobbettes and of the fyshes. And they
44 that ate were about fyue thousande men.

Mat. xlii. c And straght way he caused hys disciples to go
John. vi. b into the Shipp, and to goo ouer the water befoze
vnto Bethsaida, whyl he sent awaye the people.

45 And asone as he had sente them awaye, he depa-
ted into a montayne to pray.

46 And when euen was come, the ship was in the
middeg of the sea, and he alone on the lande, and

47 he sawe them troubled in rowyng, for the winde
was contrary vnto them. And aboute the fourth

Jesus wal-
keth on
the sea. 50 they sawe him walking vpon the sea, they suppo-
sed it had bene a spirite and cryed out: for they all
saw him, and were afrayed. And anone he talked
with them, & sayde vnto them. Be of good chere,

51 it is I be not afrayed. And he went vp vnto them
into the ship, and the wind ceased, and they were
soze amased in them selues beyonde measure, and

meruaile

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merneyled. For they remembred not of the loues
by cause they heretofore were blynded.

And they came ouer and went into the land of
Benezareth, and dide by into the banen. And as
sone as they were come out of the shippe, straight
they knewe him and ran forth thorowout all the
region round about, and began to cary aboute in
beddes al that were sicke, to the place where they
heretofore fel that he was. And whither so euer he en-
tered into townes, cyties, or villages, they layed
theyr sicke in the stretes, & prayed him, that they
might touche, and it were but the hēme of his be-
sure. And as many as touched hym were safe. Mat. xliiij

The notes:

a. In Mathew the .x. a. is layed, Noz a stafe. And
in Luke the .ix. also, he should seme to forbid them
a rode, yet doeth not the texte meane so in dede.
But forbiddeyth, cote, mewes, rode, &c. by a figu-
re to the entent onely, that they shoulde utterly
putte from them al carefulnes of any such proui-
sion, as a scrip or any of the other, amonge which
the stafe may be one, for asmuche as it is a wepen
of defence where the rode is but rather a token or
signe of peace.

The .viij. Chapter.

The disciples eate wyth vnwashed handes,
The comaundemente of God is transgres-
sed by many traditions. Of the woman of
Sirophenissa. Of the Sabothe.

And the Phariseis came togyther vnto
hym, and diuers of the Scribes whyche
came from Hierusalem. And when they sa-
we certayne of hys disciples eate breade
wyth comen handes (that is to say wyth vnwa-
shen handes) they complayned. For the Phariseis
and all the Jewes, excepte they washe theyr han-
des ofte, eate not obseruinge the traditions of the
elders. And when they come frome the market,
excepte they washe they eate not. And many other
thinges ther be which they haue takē vpon them
to obserue, as the washyng of the cuppes, and
cruses, and of brasen vessels, and of tables. Mat. xv. a.

Then axed him the Phariseis & Scribes, why
walke not thy disciples accordyng to the traditi-
ons of the elders, but eate bread wyth vnwashed
handes.

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6. **handed:** He answered and sayed vnto them: well prophesied Elaias of you hypocrites, as it is writtē: This people honoureth me with theyr lippes but theyr herte is farre from me: In bayne they

7. worshyp me, teachynge doctrynes whiche are not Mens comthynge but the commaundementes of men. For ye maundmē lay the cōmaundemēt of God aparr, & obserne the tes. 8. traditions of men as the washynge of censes and of cups, & many other such lyke thynges ye do.

9. And he sayed vnto them: wel, ye caste asyde the Ero. xx. c. commaundement of God to maintayne your own Deu. b. b. traditions. For Moyses sayd. Honour thy father & phe. bi. a and thy mother: and whosoener curseth father or Ero. xxi. c mother. let hym dye for it. But ye saye a man shal Leui. xx. b saye to father or mother Corban, whyche is: that Wroue. xx. Corban. thou desyrest of me to healepe the wyth, is geuen

10. God. And so ye suffer hym no moze to do oughte for hys father or his mother, makynge the worde of God of none effecte, thowow youre owne tradi- 11. tions which you haue ordeyned. And many suche thynges ye do.

12. And he called all the people vnto him, and sayd vnto them: Herkō to me, euery one of you & vnder- 13. stande. Ther is nothyng without a man that can That go- defyle hym when it entreth into hym: but those 14. erly in des- thynges which procede out of him ar those which 15. leth not. defyle the man. If any mā haue eares to heare, let

16. him heare. And when he cam to house away from 17. the people his disciples axed him of the similitu- 18. de. And he saide vnto them: Are ye so without vn- 19. derstandyng. Do ye not yet percepue that what- 20. soeuer thyng from without, entreth into a man 21. it can not defyle hym, because it entreth not into 22. his herte, but into hys belly: and goeth oute into 23. the draught that pourgeth out all meates.

24. And he sayde, that defileth a mā which cometh 25. out of a man. For from with in, euen oute of the 26. herte of men procede euyl thoughtes: aduoutrye, 27. fornication, murther, theeft, couetousnes, wicked 28. nes, deceyte, vnclennesse, and a wycked eye, blas- 29. phemie, pryde, solymnes: all these euyl thynges 30. come from with in and defyle a man.

31. And from thense he rose and went into the bor- 32. ders of Tyre and Sydon, & entred into an house 33. and would that no man should haue knowen: but 34. he

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25. he coulde not be hid. For a certayne woman whose
 26. daughter had a foule spirite heard of him, & came
 27. and fell at hys feete. The woman was a Greake **The Stre**
 28. out of Syzophenicia, and she besoughte him that **phenilla.**
 29. he would caste out the deuill out of hys daughter.
 30. And Iesus sayed vnto hys: let the childe be
 31. firste fedde. For it is not meete, to take the childe
 32. breste, and to caste it vnto whelpes. She answer-
 33. red and sayed vnto him: euen so master, neuerthe-
 34. lesse the whelpes also eate vnder the table of the
 35. childe's cromes. And he saied vnto hys: for this
 36. saying go thy waye, the deuill is gone out of thy
 37. daughter. And when she was come home to hys
 38. house, she founde the deuill departed, & hir dought-
 39. er lyinge on the bed.

40. And he departed agayn from the costes of Ti- **D**
 41. re and Sidon, and came to the sea of Galile the **Math. x. 2**
 42. rowe the middest of the costes of the .x. cities. And **cap. 16. 3**
 43. they brought vnto hym one that was deafe, and **The deafe**
 44. stambled in his speach, and prayed him to lay his **and dombe**
 45. hand vpon hym. And he toke him a syde from the
 46. people, and put his fyngers in his eares, and byd-
 47. spitte & touched hys tounge, and looked vp to hea-
 48. uen and sighted and sayed vnto him: ephata, that
 49. is to saye, be opened. And strayght way his eares
 50. were opened, and the strynge of hys tounge was
 51. loosed, and he spake playne. And he commaunded
 52. them that they shoulde tell no man. But the more
 53. he forbade them, so muche the more a greate deale
 54. they published it: and were beyonde measure asto-
 55. nyed, saynge: He hath done all thinges wel, and **Gene. 1. 6**
 56. hath made both the desse to heare and the domme **Ecl. xxxix**
 57. to speake.

The. viii. Chapter.

The miracle of the seuen loues. The Phariseis are a signe. The leue of the Phariseis. The blynde receyueth hys syght.

1. **I**n those dayes whē ther was a very great
 2. company, and had nothyng to eate, Iesus **Mat. xv. 2**
 3. called his disciples to him, and sayde vnto
 4. them: I haue copassion on this people, be-
 5. cause they haue now bene with me. iiii. dayes and
 6. haue nothing to eate. And if I should sende them
 7. away fastinge to theyr owne houses, they shoulde
 8. fayne by the waye. For dyuers of them came fro

E ii. farre.

The Gospel

4. farre. And hys disciples answered hym: where
 5. should a man haue breade here in the wyldernes
 6. to satisfy these? And he asked them: how many lo-
 7. ues haue ye? They sayed seuen. And he commaun-
 8. ded the people to sit downe on the grounde. And
 9. he toke the seuen loues; gaue thanks, brake, and
 10. gaue to hys disciples to set before them. And they
 11. dyd set them before the people. And they hadde a
 12. fewe small fyshes. And he blessed them and com-
 13. manded the also to be set before them: And they
 14. ate and were suffised. And they toke up of the bre-
 15. ken meate that was lefte seuē baskettes full. And
 16. they that ate were in numbre aboute foure thou-
 17. sande. And he sent them awaye. ¶

10
11 And a none he entred into a shyp with hys disci-
ples, and came into the partes of Dalmanutha.
12 And the Phariseis came forth & began to dispute
with hym, sekynge of hym a sygne from heauen
and temptynge hym. And he syghed in hys spyr-
ite and sayed: why doeth thys generation seeke
A sygne. Verily I saye vnto you, there shall no si-
gne be geuen vnto thys generation. And he left
them and went into the shyp agayne & departed.

Mat. xvi. aouer the water. And they had forgotten to take
 14 bread with them; neyther had they in the bryp.
 15 wyth them more then one lofe. And he charged
 Leuen. them saying. **+** Take heed & beware of the leuen
 16 of the Pharises, & of the leuen of Herode. And they
 17 reasoned among them selues sayinge: we haue no
 bread. And when Iesus knew that he sayd vnto
 them, why take ye thought because ye haue no
 bread: percepue ye not yet, neyther vnderstande:
 18 Haue ye poure hertes yet blynded: Haue ye eyes
 and se not: & haue ye eares & heare not: Do ye not
 19 remember? When I brake. b loaves amōge. b 33.

How many baskettes ful of broken meate toke ye
bp? They sayde vnto him twelue. When I brake
20. seuen amonge foure. M. How many baskettes of
the leupnges of broken meate toke ye bp? They
21. sayde, seuen. And he saide vnto them: Howe is it
that ye vnderstande not?

22 C And he came to Bethsaida, and they brought
a blind man unto him, & desired him to touch him
A blynd is And he caught the blynde by the hande, and leade
healed. hym out of the towne, and spat in his eyes & pus
his

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his handes vpon hym, and axed hym whither he
 4. said ought. And he looked vp & sayd: I se the men:
 5. for I se the walke, as they were trees: After that
 6. he put his handes agayn vpo his eyes, and made
 hym se. And he was restozed to his sight: and saw
 7. every man clerely. And he sent hym home to hys
 house saipnge: neyther go into the towne, nor tell
 it to anye in the towne.

8. And Iesus went out and hys disciples into the Mat. xvi. b
 townes that longe to the city called Cesarea Phil- Luke. ix. c.
 9. lippi. And bi the way he axed his disciples sayng John. vi. g
 10. whom do men say that I am? And they answered
 11. some saye that thou arte John Baptist: some say
 12. Helyas: and some, one of the prophetes. And he
 13. sayed vnto them: But whom saye ye that I am?
 14. Peter answered and sayde vnto hym: Thou arte
 15. verre Christe. And he charged theym: that they
 16. should tel no mā of it. And he began to teache the:
 17. how that the sonne of man must suffer many thin
 18. ges, and shoulde be reproued of the elders and of
 19. the priestes and scribes, and be kylled, and after
 20. thre dayes rise agayne. And he spake that sayinge
 21. openlye. And Peter toke him a syde, and beganne
 22. to chpde him. Then he touned about, and looked
 23. on his disciples and rebuked Peter sayng: Soo
 24. after me Satan. For thou sauerest not the thyn
 25. ges of God, but the thynge of men.

26. And he called the people vnto hym, wyth hys
 27. disciples also, and sayde vnto them: Who so euer Mat. xvi. b
 28. will folow me, let him forlake him selfe, & take bp Luce. ix. c.
 29. his crosse and folow me, for whosoener wyl saue and. xiii. f
 30. his lyfe, shall lose it. But, whosoener shal lowse
 31. hys lyfe for my sake and the Gospels: the same
 32. shall saue it. What shall it pzoofte a man yf he
 33. should wyne all the worlde and lowse his owne
 34. soule: or els what shal a man giue, to redeme his
 35. soule agayn? Whosoener therfore shal be ashamed
 36. of me and of my wordes, amōge this aduoutrous
 37. and synfull generation, of hym shall the sonne of
 38. man be ashamed when he cometh in the glozy of
 39. hys father with the holy angels. And he sayd vn
 40. to them: Verely I saye vnto you: Ther be some
 41. of them that stande here whiche shall not taste of
 42. death tyl they haue sene the kyngdome of God co
 43. me wyth power.

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The .ix. Chapter.

The transfiguration. The Lunatyke is healed. The disputation who shoulde be the greatest. Offences be forbydden.

Ad after .vi. dayes Iesus toke Peter James and John, and leade them by into an hyghe mountayne out of the waye alone, and he was transfigured befor them, And hys rayment dyd shyne, and was made very whit euen as snowe: so whyte as no fuller can make upon the earth. And there apared vnto them Moyses with Moyses, and they talketh with Iesu. And Peter answered and sayed to Iesu: Maister here is a good beinge for vs, let vs make thre tabernacles, one for the, one for Moyses, & another for Helyas. And yet he wylte not what he sayde, for they were asfraid. And there was a cloud that shadoweth the. And a voice came out of the cloud heare him saynge. This is my deare sonne, heare him. And sodenly, they looked rounde aboute them and saw no man moze then Iesus onely with them.

And as they came downe from the hyl, he charged the that they should tel no mā what they had sene, tyll the sonne of man were rylen from death agayne. And they kepte that saynge with them and demaunded one of another, what that ryng from death agayne should meane. And they axed him sayng: Why then say the scribes that Helyas must fyrst come. He answered and sayed vnto them: Helyas berely shal fyrst come and reshoze al thinges. And also the sonne of man as it is writen, shal suffer manye thynge, and shal be set at nought. Moreover I saye vnto you that Helyas is come, & they haue done vnto hym wharsoeuer pleased them, as it is wyrtten of hym.

And he came to hys disciples, and sawe muche people about the, and the scribes disputyng with them. And straght waye all the people whē they beheld hym, were amased, and ranne to him, and saluted him. And he sayd vnto the Scribes: what dispute ye with them?

And one of the company answered and sayd: Maister. I haue brought my sone vnto the which hath a domme spirite. And whēsoeuer he taketh him, he teareth him, and he someth and gnaseth with

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with his tethe, and pyneth away. And I spake to
 the disciples that they should caste him oute, and
 they coulde not. He answered him & sayde: O ge-
 19. neration without fayth, how long shal I be with
 you? Howe longe shal I suffer you? Bynng him
 20. vnto me. And they brought hym vnto hym. And
 as sone as the spirite sawe hym, he tare hym. And
 he fell down on the grounde walowynge and fo-
 21. mynge. And he axed his father: howe longe is it
 a go, sens this hath happened him? And he sayed
 22. of a chylde: and ofte tymes casteth hym into the
 fyre, and also into the water to destroy hym. But
 if thou canst do any thyng, haue mercy on vs, and
 23. helpe vs. And Iesus sayde vnto hym: yea, if thou
 couldest beleue, all thynges are possyble to hym
 that beleueth. And straight way the father of the
 24. chylde cryed with teares saying: Lorde I beleue,
 helpe myne vnbelefe.
 25. When Iesus sawe that the people came run-
 nyng togyther vnto hym, he rebuked the foule The dome
 spirite, sayng vnto hym: Thou domme and desse and desse
 spirite, I charge the come out of hym, and enter spirite is
 26. no moze into him. And the spirite cryed and rente caste out.
 hym soze, and came oute. And he was as one that
 had bene dead, in so much that many sayde, he is
 27. dead. But Iesus caught his hande and lyfte hym
 vp, and he rose. And when he was come into the
 28. house, his disciples axed hym secretly, why could
 not we caste hym oute? And he sayed vnto them:
 29. thys kynde can by no nother meanes come forth Prayer &
 but by prayer and fastynge. f fastynge.
 30. And they departed thence, & toke their iorney &
 through Galile, and he woulde not that any man
 31. shoulde haue knowen it. For he taught his disci- Nat. xlii d
 ples, and saide vnto them: the sonne of mā shal be Luke. ix. e
 deliuered into the handes of men, and they shall Passion.
 kyll hym, and after that he is kyllled, he shall rse
 32. agayne the thrid dape. But they wiste not what
 that sayng meante, and wer afrayed to axe hym.
 33. And he came to Capernaum. And whē he was ma. xliii. a
 come to house, he axed them: what was it that Luke. ix. f.
 ye disputed bytwene you by the waye? And they
 34. helde theyr peace: for by the way they reasoned a-
 mong the selues, who shoulde be the chiefest. And
 35. he sat downe and called the twelue vnto hym and
 & iiii. sayde

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sayde vnto them: if any man desyre to be fyrst, the
 same shal be last of all, and seruaunt vnto all. And
 he toke a childe, & set him in the myddes of them,
 and roke hym in hys armes and sayed vnto them:
 37. Whosoever receiveth any such a childe in mi name
 receyuethe me. And whosoever receyuethe me, re-
 ceyuethe not me, but him that sent me. ¶
 38. John answered hym saynge: Mayster, we saw
 one caryng out deuyls in thy name whyche folo-
 weth vs, and we forbade him because he folo-
 weth vs not. But Iesus sayde, forbydde hym not.
 39. For there is no man that shall do a myracle in my
 name, that can lyghtly speake euill of me. Who-
 40. soever is not agaynst you, is on your parte. And
 41. whosoever shal geue you a cup of water to drinke
 for my names sake, because ye belonge to Christ,
 verely I saye vnto you, he shall not lose his .a.
 Offende. 42. reward. And whosoever shall offende one of these
 litel ones, that beleue in me, it were better for hym
 that a millstone were hanged about his necke, and
 43. that he were caste into the sea. Wherefore yf thy
 hand offend the, cut him of. It is better for the, to
 enter into lyfe maymed then hauinge two handes,
 go into hell, into fyre that neuer shal be quenched,
 Eia lxi. g where their worme dyeth not, and the fyre neuer
 45. goeth out. Lkewyle yf thy fore offende the, cut
 hym of. For it is better for the to goo halt into le-
 se, then hauynge two fete to be cast into hell, into
 Math. 5. 46. fyre that neuer shal be quenched: where their wor-
 29. 47. me dyeth not and the fyre neuer goeth out. Euen
 so yf thyne eye offend the plucke hym out. It is
 better for the to goo into the kyngdome of God
 48. wyth one eye, then hauing two eyes to be cast in-
 to hell fyre: wher their worme dyeth not, and the
 fyre neuer goeth out. Every man therfore shal be
 fyer and salt. 49. salted wyth .b. fyre. And euery sacrifice shal be
 Leui. ii. d. seasoned wyth salte. Salte is good: But yf the
 Lu. xiii. g salte be vnfauey what shall ye salte ther with?
 50. Se that ye haue salt in your selues, & haue peace
 amonge your selues, one with another.

The notes.

Rewarde. a. Whatsoever thou workest at the commande-
 ment of God: thou shalt haue the rewarded therfore
 that partcyueth vnto a fayethfull worker, which
 is life euerlasting, Not that it is due to the worke
 but

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but to thy faith, out of the which, thy worke pro-
ceedeth. For we receyue that promyse by fayth,
and not by workes.

b. fyre here signifieth tribulation. And the salt with fyre
is Goddes worde. Salted

¶ The .x. Chapter.

¶ Of deuozcemente. The ryche man questio-
neth wyth Chryste. Of the sonnes of Zebede.
Barthimeus the blynde man. ¶

AND he rose frome thence, and wente into
the coastes of Iury throughe the regyon
that is beyonde Iordan. And the people
resorted vnto hym a fresse, and as he was
wont he taught them agayne. And the phariseis
came and asked hym a question: whyther it were
lawful for a man to put away his wyfe, to proue
him. And he answered & sayde vnto them: What Deuozce-
dyd Moyses bid you do? And they sayde: Moyses ment.
suffred to wyte a testimonial of deuozcement, and Deu. xxiii.
to put hyr away. And Iesus answered and sayed Mat. xix. a
vnto the: for the hardnes of your hertes he wro-
te this pzecepte vnto you. But at the fyrst creati-
on God made them man & woman. And for thys Math. b. d.
thynges sake shall man leaue his father and mo- Gene. ii. b.
ther and byde by his wyfe, and they twayne shal i. Cor. vi. d
be one fleme. So then are they nowe not twayne Ephe. v. a
but one fleme. Therefore what God had coupled,
let not man seperate.

And in the house his disciples axed him againe
of the matter: And he sayed vnto them: Whosoer i. cor. vii. d
uer putteth away his wyfe and maryeth another
breaketh wedlocke to hir warde. And yf a womā
forsake hyr husbāde and be maryed to another,
she committeth aduoutrie.

And they brought childre to him, that he should Mat. xix. b
touche them. And hys disciples rebuked those Lu. xvi. c
that brought them. Whē Iesus saw that he was Chyliden.
displeased, and sayed to them. Suffer the childre
to come vnto me, & forbid them not. For of suche
is the kyngdome of God. Verely I saye vnto you
who so euer shall not receyue the kyngedome of
God as a chylde, he shal not enter therein. And he
toke them by in hys armes, and put his handes
vpon them and blessed them. ¶

¶ And whē he was come into the way, ther came C

E b. one

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Mat. xix. b. one rushynge and kneeled to hym, and axed hym,
Lu. xlii. d. good maister, what shall I do, that I may enhe-

18 ret eternall lyfe? Jesus sayed vnto hym: why cal-
 lest thou me good? Ther is a moke good but one,

Exo. xx. c. whyche is God. Thou knowest the cammande-
 mētes: breake not matrimōke: kyl not: steale not

20 beate not false wytnes: defraude no man: honore
 thy father & mother. He answered & sayd to him:

The ryche Jesus beheld hym & had a sauour to hym: & sayed
 men, 21 vnto hym, one thing is lacking vnto the. So and

sell all that thou haste, and geue to the pooze, and
 thou shalt haue treasure in heauē. and come and

22 folowe me, & take bp thy crosse. But he was dis-
 comforted wyth that sayinge, and wente awaye

23 **D** And Jesus looked rounde aboute, & sayed vnto
 his disciples: what an harde thinge is it for them

24 that haue rychesse, to enter into the kyngdome of
 God. And his disciples were astonied at his wo-

des. But Jesus answered agayne, and sayed vn-
 to them: chyldzen howe harde is it for them, that

truste in rychesse, to enter into the kyngedome of
 25 **Camell. c.** God. It is easier for a camell to go thorowe the

eye of a nedle, then for a ryche māne to enter into
 the kyngedome of God. And they were astonied

26 out of measure, sayng betwene them selues: who
 then can be saued? Jesus looked bpō them & sayd:

27 wyth men it is impossible, but not wyth God, for
 28 wyth God all thinges are possible.

Mat. xix. d. And Peter beganne to saye vnto hym: Lo, we
Lu. xlii. c. haue forsake all. and haue folowed the. Jesus an-

29 swered and sayed: Weryly I saye vnto you, ther is
 no mā that forsaketh house, or brethren, or sisters

30 or father, or mother, or wyfe, other chyldzen, or
 landes, for my sake and the Gospels, whych shall

Hundred not receyue an hundred folde nowe in thys lyfe:
folde houses, and brethren, and sisters, and mothers, and

chyldre and landes with persecutions, and in the
 31 world to come eternal lyfe. Many that are fyrst,

Fyrst last shall be last, and the laste shall be fyrste. And they
 32 were in the waye goynge vnto Hierusalem. And

Jesus went befoze them: and they were amased,
 & and as they folowed were afrayed.

Passion And Jesus toke the twelue agayne, and began
 to tell

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- es tell theym what thynges shoulde happen vnto
 33 hym. Beholde we go by to Iherusalem, and the
 sonne of manne shal be deliuered into the handes
 of the high priestes, & vnto the Scribes: and they
 shal contempne hym to death, & shal deliuer hym
 34 to the gentils: and they shal mock hym, & scourge
 hym, and spyte vpon hym, and kyll him. And the
 thirde daye he shall ryse agayne.
 35 And then James & John the sonnes of Zebede came
 vnto him saynge. Master, me would that thou
 shouldest do for vs whatsoeuer we desire. He saied
 36 vnto the: what woulde ye that I should do vnto Mat. xx. c.
 you? They sayed to him: graunt vnto vs that we
 37 maye sitte one on thy ryght hande, & the other on
 thy lyft hande, in thy glozy. But Iesus sayed vn-
 38 to them: ye wote not what ye are. Can ye drynke
 of the cup that I shal drynke of: and be baptysed
 in the baptisme that I shall be baptised in? And
 39 they sayde vnto hym: that we can. Iesus sayd vn-
 to the, ye shal drynke of the cup that I shal drin-
 ke of, and be baptised with the baptisme that I
 40 shal be baptised in: but to sit on my ryghte hande
 and on my lyft hande is not myne to gyue, but to
 them for whom it is prepared.
 41 And when the .x. hearde that, they beganne to
 42 disdayne at James and John. But Iesus called Mat. xx. d.
 them vnto him, and sayde to them: ye know that
 they which seme to beare rule among the gentils
 43 reigne as lordes ouer the. And they that be great
 amonge them, exercise authoryte ouer them. So
 44 shall it not be amonge you, but whosoener of you
 will be great amonge you, shal be your minister.
 45 And whosoener wil be chiefe, shal be seruaunt vn-
 to all. For euen the sonne of man came not to be
 ministered vnto, but to minister, and to gyue his
 lyfe for the redemption of many.
 46 And they came to Iherico: and as he went out
 of Iherico with his disciples, and a greate num-
 bre of people, Barthimeus the sonne of Thimeus Mat. xx. d.
 whyche was blynde, sate by the hygh wayes side Lu. xiii. f.
 47 beggynge. And when he hearde that it was Je-
 sus of Nazareth, he began to crye and to say: Je-
 sus the sonne of dauid, haue mercye on me. And blynde
 48 many rebuked him, that he shoulde holde his pea-
 ce. But he cryed the more a greate deale: Thou
 sonne

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49. Some of Dauid haue mercey on me. And Iesus
 made styl and commaunded hym to be called. And
 they called the blynde, sayinge vnto hym: Be of
 50. good comforte: yse, he calleth the. And he tharw
 a waye his clooke, and roose and came to Iesus.
 51. And Iesus answered and sayed vnto him: What
 wylt thou that I do vnto the? The blynde sayed
 vnto hym: Maister, that I myght se. Iesus sayd
 52. vnto hym: Go thy waye, thy faythe hath saued
 the. And by and by he receyued hys sight, and fo-
 lowed Iesus in the waye.

No man
 good.
 Go sel all

The notes.

- a. Loke in Matthewe. xix.
 b. That is plucke thine herte from al, that thou
 doeste possesse, and so forsake them with all thine
 hert that in al thy mynde thou doest sel them and
 be read also in deute to sel them: if the necessitie of
 thy neyghbour require it. The effecte and truste
 in thinges possessed, muste were euer renoũce, or
 els are we not perfecte.

The. xi. Chapter.

Christe rydeth to Hierusalem, the fygge tree
 drieth bp, the byers and sellars are dryuen
 out of the temple. The Wharpsleys question
 wyth Christe.

Ma. xii. a
 Luk. xix. c

- A. And when they came nye to Jerusalem vnto
 Bethphage & Bethanie, besides mount
 Olpuete, he sent forth two of hys disci-
 2. ples and sayde vnto them: Go your wa-
 yes into the towne that is ouer against you. And
 as sone as ye be entred into yt, ye shall fynde a
 cooelte bound, wheron neuer man sate: loose hym
 3. and brynge hym. And if any man saye vnto you:
 why do ye so? Say that the Lorde hath neade of
 hym: and strayght waye he wyl sende hym hy-
 4. ther. And they went their waye & found a cooelte
 tyed by the doze wythout in a place where two
 5. wayes met, & they losed him. And diuers of them
 that stode ther, sayd vnto them: What do ye lo-
 6. singe the cooelte? And they sayed vnto the euen as
 Iesus had commaunded the. And they let them go.
 7. And they brought the cooelte to Iesus & cast their
 8. garmetes on hym: and he sate vpon him, and ma-
 ny spred their garments in the waye. Other cut
 doune bryanches of the trees, & strawed the in the
 waye.

John. xii. b

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way. And they that went before & they that follo-
wed, cryed saynge .a. Hosanna: blessed be he that Hosanna
cometh in the name of the Lorde. Blessed be the
kingdom that cometh in the name of him that is
Lord of our father Dauid. Hosanna in the hyest.

And the Lord entred into Jerusalem, and into the
temple. And when he had looked round about Mat. xxi. b
vpon all thynge, and now the eue tyme was come, Luk. xix. g
he wēt oute vnto Bethany with the twelue. And
on the morowe when they were come out fro Bes-
thany, he hungered, and spied a fygge tree a farre
of hauing leaues: and wēt to se whither he might figge tree
fynd any thing theron. But whē he came therto,
he found nothing but leaues: for the tyme of figges
was not yet. And Iesus answered and sayd to it,
neuer man eate fruite of the here after whyle the
worlde standeth. And his disciples heard it.

And they came to Jerusalem. And Iesus went Sellers &
into the temple, and began to cast out sellers, and biers
byers in the temple, and ouerthrewe the tables
of the money chaungers, and the stoles of them
that solde dones, and woulde not suffer that anye
man carped a besell through the temple. And he
taught saynge vnto them, is it not wrytten: my Elai. lvi. c
house shal be called the house of prayer vnto al na Hier. vii. b
cions? But ye haue made it a den of theues.

And the Scribes and hygh priestes hearde it: C
and sought howe to destroy him. For they feared
hym, by cause al the people marueyled at his doc-
tryne. And when euen was come, he went out of
the city. And in the mornynge as they passed by,
they saw the .b. fygge tree dyed by by the rotes.
And Peter remēbred, and sayed vnto him: maister
behold, the figge tree which thou cursedest, is wi-
thered away. And Iesus answered, and sayed vn-
to them: Haue confidence in God. Verely I say vn-
to you, that whosoever shall saye to thys moun-
tayne: take away thy selfe, & cast thy selfe into the
sea, & shal not wauer in his herte, but shall beleue Ma. xxi. c
that those thinges whiche he sayeth shal come to Mat. vii. a
passe, whatsoeuer he sayeth shal be done to hym.
Therefore I saye vnto you, what so euer ye desire
whō ye pray beleue that ye shal haue it, & it shal Math. vi. b
be done vnto you. And when ye stande and pray, Luk. xi. b.
forgiue if ye haue any thynge agaynst any man, Couenaunt
that

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Mat. xxiii. that your father also which is in heaven, maye
forgiue you your trespasses.

Mat. xxi. c. And they came agayne to Hierusalem. And as he
walked in the temple, there came to him the high
priestes & the Scribes, and the elders, & sayed vn
to him: by what authoritie doest thou these thin
ges? And who gaue the this authoritie to do these

thynges? Jesus answered and sayed vnto them:
I wyll also axe of you a certayne thyng: and an
swere ye me, and I wyll tell you by what authori
te I do these thynges. The baptisme of John was

it from heauen, or .b. of menne? Answer me,
And they thought in theym selues saytinge: if we
shall saye from heauen: he wyl say then, why did

ye not beleue hym? but if we shal saye of menne,
then feare we the people. For al me counted John
that he was a very prophet, And they answered

and sayd vnto Jesus: we can not tell. And Jesus
answered & sayed vnto them: neyther wyll I tell
you, by what authoritie I do these thynges.

The notes.

Hosanna a. Loke in Matthewe. xxi. b.

Of men. b. Loke in Matthewe. xxi. c.

The. xii. Chapter.

C The vineyarde is let out. Of the Tribut. Of
the Saduces. Of the Doctour of the lawe.
Hypocrites muste be ctkewed. The offeryng
of the poze wydowe.

Mat. xxi. d. And he began to speake vnto them in fi
gures. A certayne man planted a vi
neyarde, and compassed it wpth an hedge,
and ordeyned a wyne presse, and buylde a
tower in it. And let it out to hyre vnto housband

men, & went into a straunge countrey. And when

the tyme was come, he sente to the tenauntes a

seruaunte, that he myght receyue of the tenaun
tes of the fruite of the vineyarde. And they cau
ghte hym & beate hym and sente hym awaye em
ptye. And mozeouer he sent vnto them another ser
uaunte, and at hym they caste stones & brake hys
heade, and sent hym agayne all to reupled. And as

gaine he sent an other, & hym they killed: & many

other, beatyng some, and kyllinge some.

yet had he one sonne whom he loued tenderlye,

hym also he sente at the laste vnto them sayinge:

they

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they wil feare my sonne. But the tentantes saye
among them selues: this is the heyre: come let vs
kill hym, and the inheritaunce shal be ours. And
they toke him and killed hym and cast him out of
the hyneyarde. What shall then the Lorde of the
hyneyarde do? He wyll come and destroye the re-
nauntes, and let out the hyneyarde to other. Ha-
ue ye not red this scripture? The stone which the
builders dyd refuse, is made the chiefe stone in the
corner: this was done of the Lord, and is meruei-
louse in oure eyes. And they went about to take
hym. But they feared the people. For they per-
ceiued that he spake that similitude against them.
And they lefte hym & went their waye.

And they sent vnto hym certayne of the Whari-
seis wyth Herodes seruantes to take him in his
wordes. And as sone as they were come, they saide
vnto hym: maister, we knowe that thou art true
and carest for no man: for thou consyderest not
the degre of menne, but teachest the waye of God
truly, Is it lawfull to paye tribute to Cesar, or
not: ought we to geue, or ought we not to geue?
He vnderstode theyr simulation, and sayde vnto
them: Whye tempte you me? Bynge me a peny
that I maye se it. And they broughte it. And he
sayd vnto them: Whose is this Image and super-
scription? And they sayde vnto him, Cessars. And
Jesus answered and sayd vnto them: Then geue
to Cesar that whyche belongeth to Cesar: and to
God, that whyche pertaineth to God. And they
merueyled at hym.

Then came the Saduces vnto hym, which say
there is no resurrection, & they axed hym saying,
Maister, Moyses wrote vnto vs, if anye mannes
brother dye: and leaue his wyfe behynd hym, and
leaue no chyldren, that then hys brother shoulde
take his wyfe and rayse vp seed vnto his brother.
There were seuen brethren: and the fyrste toke a
wyfe: and when he dyed he lefte no seed behynde
hym. And the seconde toke hyr and dyed: neyther
lefte any seed. And the thyrde lykewyse. And seuid
had hyr, and lefte no seed behynde them. Laste of
all the wyfe dyed also: In the resurrection then,
when they shall ryse agayne, whose wyfe shal she
be of them. For seuen had hyr to wyfe. Jesus an-

Wsa. cxv. b
Esa. xlviii
Actu. iiii.
Rom. ix. g
i. Pet. ii. a.
Mat. xxiii. b
Luke. xx. d

Tribute

com. xlii. a

Mat. xxii. e
Luke. xx. d
Deu. xxv. b
Saduces
Deu. xx. b.

swered

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swered and sayed vnto them: Are ye not therfore
deceyued, and vnderstand not the scriptures ney-
ther the power of God? For when they shall rylse
Resurre- tion. 25 agayne from death, they neyther marve, nor are
marved, but are as the Angels whych are in hea-
26 uen. As touchynge the dead, that they shall rylse
agayne: haue ye not reade in the booke of Moy-
ses, how in the bush God spake to hym saynge
Exod. iii. b I am the God of Abraham, and God of Isaac, and
Mat. xxii. b the God of Jacob? He is not the God of the dead
Luke. x. c. but the God of the lyuynge, ye are therfore great-
ly deceyued.

28. C And there came one of the Scribes that hadde
hearde them disputinge together, and perceyued
that he had answered them well, and axed hym:
first com- Which is the fyrst of all the commaundementes?
maundemēt Jesus answered hym: the fyrst of all the comma-
Exo. xx. a. dementes is. Heare Israel: The Lord God, is one
Deut. vi. a Lord. And thou shalt loue the Lord thy God with
30 all thyne herte, and with all thy soule, and wyth
all thy mynde, and with all thy strength: This is
31 the fyrst commaundement. And the second is lyke
Leut. xix. d vnto this: Thou shalt loue thy neyghboure as
Mat. xxii. d thy selfe. There is none other commaundemente
Rom. xiii. c greater then these.

Gala. v. b. And the Scribe sayde vnto hym: well maister
32 thou hast sayed the truth, that there is one God &
that there is none but he. And to lone hym wyth
33 all the herte, and wyth all the mynd, and with al
the soule, and with all the strengthe, and to loue
a mā's neyghbour as hymselfe, is a greater thing
then al burnt offringes and sacrifices. And when
34 Jesus sawe that he answered discretely, he sayde
vnto him. a. Thou art not farre frō the kyngdom
of God. And no man after that durste axe hym
any question.

35. D And Jesus answered and sayde, teachynge in
Mat. xxi. d the temple: how saye the scribes that Christ is the
Luk. xx. g sonne of Dauid? for Dauid hym selfe inspired with
36 Psal. cix. a the holy gost, sayde: The Lord sayde to my Lord,
sit on my ryght hand. b. cpl I make thyn enemies
37 thy fote stole. Then Dauid hym selfe calleth hym
Lorde: and by what meanes is he then his sonne?
And muche people hearde him gladly,
Mat. xxiii. a And he sayed vnto the in his doctrine: beware
of the

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of the Scribes, which loue to go in long clothing Luk. xxi. f
and loue salutations in the market places, and the
chiefe seates in synagoges, & to syt in the hyper-
moste roumes at feastes, & deuoure widowes hou-
ses, & that vnder a coloure of long praiyng: The-
se shall receyue greater dampnacion.

And Iesus sat ouer agaynst the treasury, and Luk. xxi. a
behelde how the people put money into the trea-
sury. And many that wer ryche, cast in much. And dowe.
there came a certayne pooze widowe, & she threwe
in two mytes, whiche make a farthyng. And he
called vnto hym his disciples and sayd vnto ths.
Werely I saye vnto you, that this pooze wydowe
hath caste more in, then all they whiche haue cast
into the treasury. For they all dyd cast in of their
superfluitie: but she of hir pouertye dyd cast in al
that she had, euen all hir liuyng.

The notes.

a. Not to be farre from the kyngdom of God, is not farre
to haue the true knowledge of the lawe, and lache from.
nothinge but sayeth and truste in Christe, by the
whiche onely cometh euerlastyng lyfe.

b. Tpl I make thynne enemyes thy sore stole, &c.
Loke in Matthew. xxi. d.

The. xiii. Chapter.

The ende of the world. The daye and houre
is vnknown.

And as he went out of the temple one of his A
disciples sayde vnto hym: Maister, se what mat. xxiii.
stones, and what byldinges are here. And The destru-
Jesús answered and sayd vnto him: Seest thou of the
thou these great buyldynges? There shal not be temple.
left one stone vpon a nother, that shal not be thre-
wen doune.

And as he sate on mounte Oliuete, ouer against
the temple. Peter, and James, & John and Andrew
axed hym secretly: tell vs, when shal these thyn-
ges be? And what is the signe, when al these thin-
ges shal be fulfilled? and Iesus answered ths, and
began to saye: take hede lest any man deceiue you.
For manye shall come in my name sayinge: I am
Christe, and shall deceyue manye.

When yeshall heare of warre, and tydynges of
warre, be ye not troubled. For such thinges must
nedes be. But the ende is not yet. For ther shal na-
cion

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etion arysle agaynst nacion, and kyngdom agaynst kyngdō. And euer shalbe erth quakes in all quarters, and famishment and troubles. These are the begynnynges of sorowes.

B But take ye hede to your selues. For they shall bypunge you vp to the counseils and into the synagoges and ye shal be beaten: ye & shalbe brought befoze rulers & kynges for my sake, for a testimonial vnto them. And the Gospell must first be published among al nations. But whē they leade you

Mat. x. b. 11 & present you take no thought afore hande what ye shal say neither ymagin: but what soeuer is geuen you at the same time, that speake. For it shal not be ye that shal speake, but the holy gost.

12 ye and the brother shall delpyer the brother to death, & the father the sonne, & the chylzen shall ryle agaynst theyr fathers and mothers, and shal put them to death. And ye shal be hated of al men

13 for my names sake. But whosoever shall endure vnto the ende, the same shalbe safe.

14 **Mat. xxiii.** **Luk. xxi. b.** **Dani. ix. a.** Moreover when ye se the abhominacion that betokeneth desolatiō, wherof is spokē by Daniel the Prophet, stand wher it ought not, let him that readeth vnderstand, then let thē that be in Iuri, fle to the mountaynes. And let hym that is on the

15 house top, not descende doune into the house, neither enter therin, to fetch any thyng out of hys

16 house. And let him that is in the field: not tourne back agayn vnto the thynges which he lefte behinde hym for to take hys clothes with him. Woo

17 is then to them that are mych chylde, & to them

18 that gine soucke in those dayes. But praye, that your flight be not in the winter. For there shalbe

19 in those dayes suche tribulacion, as was not frō the begynnyng of creatures whiche God created,

20 vnto this tyme, neyther shalbe. And excepte that the Lorde shoulde shorten those dayes, no man shoulde be saued. But for the electes sake, whych he hath chosen, he hath shortened those dayes.

Ma. xxiiii. **Luk. xxi. b.** And thē, if any mā say to you: lo here is Christ lo, he is there: beleue not, for false Christes shall

21 ryle & false Prophetes, & shall shewe myracles & wondres, to deceyue if it were possible, euen the

22 electe. But take ye hede: beholde I haue shewed you al thynges befoze.

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4 Mozeouer in those dayes, after that tribulactiō
the sunne shal waxe darke, and the mone shal not
geue hyr lyght, & the starres of heauen shal fal: Esa. xiii. b
and the powers which are in heauen shal mone. Joel. iii. c
And then shal they se the sonne of man coming in
the cloudes wyth greate power and glozy. And
then shal he sende hys angels & shall gather to-
gyther hys electe from the fowre wyndes, & from
the one ende of the world to the other.

5. Learne a similitude of the fygge tree. Whē his
braunches are yet tender, & hath brought forth
leaves: ye know that the somer is neare: so in like
maner whē ye se these thynges come to passe: vn-
derstande, that it is nye euen at the doores. Wre-
6 I say vnto you, that this generacion shal not
passe til al these thynges be done. Heauen & earth
shal passe: but my wordes shal not passe. But of
the daye and houre knoweth no man: no not the
angels which are in heauen .a. nether the sonne
him selfe, save the father only.

7 Take hede, watch and praye, for ye know not
when the tyme is. As a man whiche is gone into
strange contrey, and hath left hys house & ge-
uen authorite to hys seruantes, and euerye man praye.
his worke, & commaunded the porter to watche.
8 Watche therfore, for ye know not when the mai-
ster of the house wyl come: whether at euen, or at
mydnyght, wherether at the cocke crowynge, or in
the dawnyng, lest if he come sodenly, he shoulde
finde you slepyng. And that I saye vnto you, I
saye vnto all men, watche.

¶ The notes.

a. As he was man, he knewe it not. But as he
was God he knewe it.

Nepther
the sonne
hym selfe

¶ The. xiii. Chapter.

¶ Mary Magdalen anoynteth Christe. The
Easter Lambe is eaten. Christe is taken.
Peter denyeth hym.

1 After two dayes foloweth easter, and the
dayes of swete breade. And the hye prie-
stes & the scribes sought meanes how they
myghte take hym by craft, and put hym
to death. But they sayd: Not in the feast daie least
any busyness aryle among the people.

2 When he was in Bethania, in the house of
Simō

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3. And the leper, enē as he sat at meate, ther came
a womam hauyng an alabaster bore of oynment
Jesus is a- called narde, that was pure & costly: and she bza-
noynted. he the bore and pouwzed it on hys head. And ther

4. wer some that were not content in them selues, &
sayde: what neded thys waste of oyntment? For it
5. might haue bene solte for moze then thre hundred
pence, and bene geuen vnto the pooze. And they
grudged agaynst hyr.

6. And Jesus sayd: let hyr be in rest, why trouble
ye hyr? she hath done a good worke on me. For ye
7. shal haue poze men with you al wayes, & when so
euer ye wil ye maye do them good: but me ye shall
8. not haue alwayes. She hath done that she coulder
me came afore hand to anoynt my body to his bu-
9. rienge warde. Verely I saye vnto you: where soe-
uer thys Gospell shal be preached throughtout the
whole worlde thys also that she hath done, shal be
rehearsed in remembraunce of hyr.

10. B. And Judas Iscarioth, one of the twelue, went
Ma. xxvi. a awaye vnto the hye puestes, to betraye hym vnto
Luc. xxi. a them. When they hearde that, they were gladd,
he is be- and promysed that they woulde geue him money.
trayed. And he sought howe he myght comenientlye be-
traye hym.

Ma. xxvi. 12 And the fyrst day of swete bread: when men of-
Lu. xxi. a fer the pascall lambe, hys dysciples sayed vnto
hym: where wilt thou that we go & prepare that
thou mayst eate the easter labe? And he sent forth
13. two of hys disciples, and sayed vnto them: Go ye
into the citey: and there shal a man mete you bea-
ryng a pycher of water, folowe hym. And why-

14. therfoere he goeth in, sayd ye to the good man
of the house: the maister axeth where is the gess
chambre where I shall eate the easter lambe with
15. my disciples. And he wil shew you a greate par-
lour, paved and prepared: ther make ready for vs.

16. And his disciples went forth & came to the citey,
and founde as he had sayde vnto them: and made
Ester labe readye the easter lambe.

Mat. xxvi. 17 And at euen he came with the. xxi. and as they
Lu. xxi. b sat at borde and eate, Jesus sayde: Verely I saye
Joh. xiii. c vnto you: that one of you shal betraye me whiche
eateth with me. And they beganne to moorne, and
19. to say to hym one by one: is it I? and another said
is it

Of S. Marke.

1 is it? He answered & sayde vnto them: It is one
of the xii. & the same deppeth with me in the plat-
ter. The sonne of man goeth as it is writte of him **Isa. xl. c.**
but wo be to that man, by whom the sonne of mā
is betrayed: good were it for hym if that mā had
neuer bene borne.

2 And as they ate, Iesus toke bread, blessed and
broke & gaue to them & sayde: Take eate, thys is
3 my body. And he toke the cupps, gaue thanks, & **1 Cor. x. 2**
gaue to them, and they all dranke of it. And he
sayde vnto them: Thys is my bloude of the new **The insti-**
4 Testament which is made for many. Werely I say: **tutio of the**
5 vnto you: I will drinke no moze of thys fruite of **Sacramēt**
the byne, bytyl that day, that I drinke it new in
6 the kyngdom of God. And when they had sayde
grace they went out to mounte Olyuete.

7 And Iesus sayd vnto them. All ye shalbe offen- **Ma. xxvi.**
ded through me this nyght. For it is wyrtten: I **zacha. xiii.**
will smyte the sheptherde, and the shepe shalbe
scattered. But after that I am rysen agayne: I wil
go into Galile before you. Peter sayd vnto hym.
8 And though al mē shoulde be offended, yet would
not I. And Iesus sayd vnto hym: Werely I saye
9 vnto the, this daye euē in thys nyghte before the **Lu. xxii. d**
cocke crow twyse, thou shalt deny me thrise. And **Jo. xliii. a**
10 he spake boldelpe: no, if I shoulde dye wyth the, **Joh. cbi. a.**
I wyl not denye the. Lykewyse also sayd they al.

11 And they came into a place named Gethsema- **d**
nye, & he sayde to his disciples: Syt ye here whill **Mat. xxvi.**
I go a parte and praye. And he toke wyth hym **Lu. xxii. d**
12 Peter, James, and Iohn, and he began to waxe
abashed & to be in an agonye and sayde vnto the:
13 My soule is very heauy euē vnto the death: tarpe
here and watch. And he went forth a litle and fell
14 dwone on the grounde, & prayed: that if it were
possible, the houre myght passe from hym. And he
15 sayde: Abba father, all thynges are possible vnto
the, take awaye thys cup from me. Neuert helesse,
not that I will, but that thou wylt, be done.

16 And he came, and founde them slepyng, and
sayd to Peter: Simon sleepest thou? Coudest not
17 thou warche wyth me one houre? watche ye, and
18 praye least ye enter into temptation: the spirite is
ready, but the fleshe is weake. And agayne he wēt
19 away and prayed & spake the same worde, & **And**
he

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40 he retourned and founde them a slepe agayne, for
 41 they: eyes were heauy: neyther wylt they what
 42 to answer hym. And he came the thyrde tyme &
 sayd vnto them: slepe hence forth and take your
 ease, it is ynough. The houre is come, beholde
 the sonne of man shalbe deliuered into the han-
 des of synners. Kysse hy, let vs go. Lo he that be-
 trayeth me is at hand.

Mat. xxvi.
 Luc. xxii.
 Iho. xvi.

43 And immediatly whyll he yet spake, came Ju-
 das one of the twelue, & with hym a great numb-
 44 of people with swordes and staues fro the hygh
 45 Priestes and Scribes & elders. And he that be-
 trayed him had geuen them a general tokē sayng:
 46 whomsoeuer I do kysse, he it is: take hym & leade
 hym away warily. And asone as he was come,
 he went straight way to hym, & sayed vnto hym:
 47 maister, & kysed hym. And they layde they: han-
 ds on hym, and toke hym. And one of them that
 stode by drew out a sword and smote a seruaunt of
 the hye Priest, and cut of hys eare.

48 And Iesus answered and sayed vnto them: ye
 be come out as vnto a thefe with swordes & with
 49 staues, for to take me. I was dailye wyth you in
 the temple teachinge, & ye toke me not: but that
 the scriptures shoulde be fulfilled. And they all
 forsoke hym and ranne away. And there folowed
 50 hym a certayne yonge mā clothed in linnen byp-
 51 the bare, and the yonge men caught hym, & he left
 hyss lynnō, & fled from them naked. And they lead-
 52 Iesus away to the hyest Priest of all, and to hym
 came all the hye Priestes, and the elders, and the
 53 Scribes. And Peter folowed him a great way of,
 54 euen into the pallace of the hye Priest, and sat
 with the seruauntes, & warmed hym selfe at the
 55 fyre. And the hye Priestes, & al the cōsill sought
 56 he is accusyd for witnes agaynst Iesu to put him to deatch and
 57 found none: yet many bare false wytnes agaynst
 hym, but they: witnes agreed not togither. And
 58 ther arose certain & brought false witnes against
 59 hym, sayng. We hearde hym saye: I will destroy
 this temple made with handes, and with in. iiii.
 60 dayes I will bylde another made without handes.
 But they: witnes agreed not togither.

Jacobus Adm.
 70. f. 1.
 Theophyl.

Mat. xxvi.
 Lu. xxii. f.

And the hyest Priest stode vp amongst them:
 & sayed Iesus saynge: answerest thou nothinge.

Howe

Of S. Mathe.

Howe is it that these beare witness agaynst the? And he helde his peace, and answered nothyng. Agayne the hyst prieste axed hym and sayd vnto hym. Arte thou Christe the sonne of the blessed? And Jesus sayd: I am. And ye shall se the sonne of man syt on the right hande of power and come in the cloudes of heauē. Then the hyst priest rent hys clothes and sayd: What neede we anye further of wytnesse? ye haue hearde the blasphemie, what thinke ye? And then they al gaue sentence that he was worthy of death, and some beganne to spit at hym, and to couer hys face, & to beate hym wyth fistes, and to say vnto hym: areade vnto vs? And the seruantes boffeted hym on the face.

Mat. 26: 62.

And as Peter was benet in the pallace, there came one of the wenches of the hyst priest, and when she sawe Peter warminge hym selfe, she looked on hym & sayd: Wast not thou also with Jesus of Nazareth? And he denyed it sayng: I know hym not, neither wot I what thou sayest. Peter denyed And he wot out into the porche & the cocke crew. eth. And a damsel saue hym, & agayne beganne to say to them that stode by: this is one of them. And he denied it agayne. And anone after, they that stode by, sayd agayne to Peter: Surely thou arte one of the, for thou art of Galile, & thy speach agreeth herto. And he beganne to curse and to sweare sayng: I know not thys man of whom ye speak. And agayn the cocke crewe, & Peter remembred the word that Jesus sayd vnto hym: before the cocke crow twyse, thou shalt denye me thysse, and beganne to wepe.

The .xv. Chapter

The passion of Christe. Of hys death and buriall.

And anone in the dawninge the hyst priestes helde a counsel wyth the elders & the scribes, and the whole congregation, and bounde Jesus and ledde hym away, and deliuered him to Pilate. And Pilate axed him: art thou the kynge of the Jewes? And he answered he is deliuered vnto hym: thou sayest it. And the hygh priestes accused hym of manye thynges. Wherefore Pilate axeth him agayne sayng: Answerest thou nothyng? beholde how many thynges they lay

The Gospell

5. layr vnto thy charge: Jesus yet answered neuer a worde, so that Pilate merueyled.

6. At that feaste Pilate was wont to deliuer at theyr pleasure a prisoner, whosoever they would desire. And ther was one named Barrabas, which

7. lay bonde with them that made insurrection and

8. in the insurrection committed murther. And the peo

9. ple called vnto hym and bega to desyre according

10. as he had euer done vnto them. Pilate answered

11. them and sayd, Wyl ye that I loose vnto you the

12. kyng of the Jewes? For he knewe that the hygh

13. priestes had deliuered him of enuye. But the hye

14. priestes had moued the people: that he should ra

15. ther deliuer Barrabas vnto them.

16. And Pilate answered agayne, and sayde vnto

17. Ma. xxvi. d them: what will ye then that I do with him who

18. ye call the kyng of the Jewes? And they cryed as

19. Jo. xiii. s gayn: crucifye hym. Pilate sayed vnto the, what

20. he is scowged. And they cried the more feruently,

21. Crucifie him.

22. And so Pilate wyllinge to content the people

23. loused the Barrabas, and deliuered Jesus, when

24. he had scowged him, for to be crucified.

25. And the souldiers ledde him away into the com

26. men hall, & called together the whole multitude,

27. he is crow and they clothed him with purple, and they plat

28. ned. And they clothed him with purple, and they plat

29. ted a croune of thornes and crowned him with al,

30. and bega to salute him: Haile kyng of the Jewes.

31. And they smote him on the head with a reede, and

32. spatte vpon him, and kneeled doune and worshypp

33. ed him.

34. And when they had mocked him, they toke the

35. purple of him, and put his owne clothes on him,

36. and led him out to crucifie him. And they compel

37. led one that passed by called Simo of Cyre (which

38. came out of the feld, and was father of Alexander

39. and Rufus) to beare his crosse. And they brought

40. him to a place named Golgotha (which is by in

41. terpretation, the place of dead mens sculles) and

42. they gaue hym to drynke, wyne myngled wythe

43. myre, but he receyued it not.

44. And when they had crucified hym, they parted

45. his garmetes casting lotes for them, what euery

46. man shoulde haue. And it was aboute the thyrde

47. houre, and they crucified him. And the ryle of his

cause.

Of S. Marke.

7. cause was written. The kynge of the Iewes. And they crucified woth hym two theues; the one on the ryght hande, & the other on hys lyft. And the scripture was fulfilled whych saythe he was counted amonge the wycked.

29. And they that were by rapled on hym: wagge their heades & sayinge: A wyerche, that destroyed the temple, and buyldest it in thre dayes: Iohn. ij. d

30. saue thy selfe, & come doune from the crosse. Upke wylle also mocked hym the hye Priestes amonge-

31. them selues with the Scribes and sayde: he saued other men, hym selfe he can not saue. Let Christus

32. the kynge of Israel now descende from the crosse, that we may se & beleue And they that were crucified woth hym checked him also.

33. And when the sixte houre was come, darcknes

34. arose ouer all the earth vntyll the nyynth houre.

35. And at the nyynth houre Iesus cried with a loude voyce saying: Eloi Eloi lama sabathani, whych is

36. yf it be interpreted, my God my God, why haste thou forsaken me? And some of them that rode by,

37. when they hearde that sayde: beholde he called for Melias. And one ran & fylled a sponge full of

38. vineger & put it on a reede, & gaue hym to drynke, saynge: let hym alone, let vs se whither Melias

39. wyll come and take hym doune.

40. But Iesus cryed woth a loude voyce, and gaue

41. up the ghost. And the a. bayle of the temple dyd

42. rent in two peeces from the toppes to the botto-

43. And when the .b. Centurion whych stode befoze

44. hym, sawe that he so cried & gaue by the ghost, he

45. sayde truly this man was the sonne of God. Ther

46. were also women a good waye of beholding hym: among whom was Mary Magdalen, and Mary

47. the mother of James the lytle, & of Ioses, & Marre Salome: whiche also when he was in Galile,

48. folowed hym, and ministered vnto hym: and many other women whych came by woth hym vnto

49. Jerusalem.

50. And now when nyght was come (because it was that euē that goeth befoze the .s. abboth) Jo-

51. seph of Arimathia a noble Collictoner which also

52. looked for the kyngdome of God, came & went in boldly vnto Pilate, and begged the body of Iesu.

53. And Pilate merueyled that he was already dead,

And

he is rap
led on.
John. ij. d

Mat. xij. d
Luk. xij. d

Psal. cx.

He ge-
ueth up
his spry

Mat. xxv
Luk. xij

The Gospell.

and called vnto him the Centurion, and asked of
 45. him, whether he had bene any while deade. And
 he is b^r when he knewe the trueth of the Centurion, he
 46. gaue the bodye to Ioseph. And he bought a lyn-
 47. nen clothe, and toke him doune, and wrapped
 hym in the linnen clothe, and layde hym in a
 tombe that was hewen out of the rocke, and rol-
 led a stone vnto the doze of the sepulcher. And
 Marpe Magdalene, and Maria Ioses behelde
 where he was layed.

The notes.

The baile a. This baple was a certayn clothe that hanged
 in the temple, diuiding the moſte holy place from
 the rest of the temple, as our cloth that is hanged
 by in lence, deuiderh the aultare from the reste of
 the church. The rentynge of whpche baple signi-
 fied, that the shadowes of Moyses law shoulde be
 nished away at the shynning light of the Gospell.
 b. Centurion, is a Captaine, that hath vnder hym
 an hundred men.

The xli. Chapter.

Christe is rſen agayne, and appeareth to
 the Apostles, to whom he committeth the prea-
 chynge of the Gospell.

And when the Saboth was past, Marpa
 Magdalen, and + Marpa Jacobi, and Sa-
 loime, boughte odours that they myghte
 come and anoynt hym. And earlie in the
 mornynge the nexte day after the Saboth
 daye they came to the Sepulchre, when the sunne
 was rſen. And they sayed one to another: who
 shal rolle vs away the stone from the doze of the
 Sepulchre: And when they looked, they sawe how
 the stone was rolled away: for it was a verpe
 great one. And they went into the Sepulchre, &
 sawe a yonge man sittynge on the ryght syde, clo-
 thed in a long white garmēt. & they were abashed.
 And he sayed vnto them, be not afraid, for I
 am Iesus of Nazareth whpche was crucified. He is
 rſen, he is not here. Behold the place where they
 put hym. But go your way, and tell hys disciples
 and namely Peter: He will go before you into
 Galile: ther shal ye see him, as he said vnto you.
 And they went out quickly and fled from the Se-
 pulchre. For they trembled and were amazed.
 Myther

Of S. Marke.

Cepther sayed they any thinge to any man, for they were afrayed.

9. When Iesus was risen the morowe after the Marys Saboth saye, he appeared firste to Mary Magdalen, out of whom he caste seven deuyls. And she went and tolde them that were with hym as they mourned and wepte. And when they hearde that he was aliv, and he had appeared to her, they be-
10 leued it not. After that he appeared to two of the in a straunge fygure, as they walked and wente into the countrie. And they went & tolde it to the
11 remmaunte. And they beleued them neyther.

12 + After that he appeared vnto the eleuen as they sate at meate, and caste in their teeth theyr vnbeleue & hardnes of hert: because they beleued not them whych had sene hym after his resurrection.
13 And he sayed to them. a. Go ye into all the world and preache the glad tydynges to all creatures, he
14 that be-ueyth and is baptised, shal be saued. But he that beleueth not shal be dampned.

15 And these signes shal folowe them that belue In my name they shal cast out deuilles, and shal
16 speake with newe tonges, & shal kyl serpentes and if they drynke anye deadly thyng, it shal
17 not hurte them. They shal laye theyr handes on the sycke, and they shal recover.

18 So then when the Lord had spoken vnto them he was receiued into heauen, and is set doune on the ryght hand of God. And they went forth and
19 preached euerye where. And the Lord wroughte with them, and confirmed the worde with mira-
20 cles that folowed. &

The notes.

a. In the .x. Chaprer of Mathewe he sayeth. Se you go not into the waye that leadeth to the gen-
tyls. Whyche is declared there. But now he sen-
deth them into all the worlde, because as then he
had made but one flocke of all the whole worlde
whych was before deuided into two.

Go into
all the
world.

Here endeth the Gospell
of S. Marke.

f. 15. Prologe

¶ A Prologe vpon the **Gospell of S. Luke.**



Lucas was Pauls companion, at the least waye from the rebj. of the actis forth, and wryth hym in all hys tribulacion. And he wente wryth Paul at hys laste gonyng by to Hierusalem. And fro thence he folowed Paul to Cesaria, where he laye. ii. yere in pryson. And from Cesaria he wente wryth Paul to Rome, where he laye. ii. other yeres in pryson. And he was wryth Paul when he wrote to the Collostians, as he testifieth in the fourth chapter, sayinge: the beloued Lucas the Whistrian saluteth you. And he was wryth Paul when he wrote the seconde Epistle to Timotheas he sayeth in the fourth chapter sayinge: Onely Lucas is wryth me. Whereby se the authozyte of the man, and of wh at credence and reuerence hys wrytyng is worthy of, and thereto of whome he learned the story of hys Gospell, as he hym selfe sayeth, howe that he learned it and searched it out wryth all diligence of them that sawe it and were also partakers at the doyng. And as for the actis of the Apostles, he hym selfe was at the doyng of them (at the least) of the mooste parte and had his part therein, and therefore wrote of hys owne experience.

¶ J N I S.

If as muche as manye haue taken in hande to compple a treatise of those thynges, whych are surely knowen amonge vs, euen as they declared them vnto vs, whych from the beginninge sawe them, they seines, and were ministers at the doyng,
 3 I determined also, asone as I had searched oute diligently al thynges from the beginninge; that then I woulde wryte vnto the,
 4 good Theophilus: that thou mightest knowe the certentie of those thynges wherof thou art enfourmed.

The

The Gospell of saynte

Luke the Euangelist.

The fyrste Chapter.

The conception and byrth of Iohn Baptiste.
The conception of Christe. The thankfull songes of Marpe and Zacharie.



Here was in the dayes

of Herode kynge of Iurpe, a certayne pyncet named Zacharias, of the curse of Abais. And hys wyfe was of the daughters of Aaron: And her name was Elizabeth. Both were perfect before God, and walked in all the lawes and ordynaunces of the Lorde,

Zacharias

that no man could fynde faulte woth them. And they had no chyldre: because that Elizabeth was barren and both were well stryken in age.

Deut. xl. d

And it came to passe, as he executed the priestes office before God, as hys course came (asordpnyng to the custome of the priestes office) his lot was to bourn incense. And wente into the temple of the Lorde and the whole multitude of the people were wothout in prayer whyle the incense was a burninge. And ther appeared vnto hym an Angell of the Lorde standpnyng on the ryght syde of the altare of incense. And when Zacharias sawe hym, he was abashed, and feare came on hym.

And the Angell sayde vnto hym: feare not Zachary, for thy prayer is heard. And thy wyfe Elizabeth shall beare the a sonne, and thou shalt call hys name Iohn, a thou shalt haue ioye & gladnes and manye shall reioyce at hys byrth. For he shall be greate in the sight of the Lorde, & shall neyther drinke wyne nor strong drinke. And he shall be fylled wth the holy ghost, eue in hys mothers wombe and manye of the children of Itraell shall he tourne to the Lorde God. And he shall go before hym in the spyrite and power of Ihesus, to tourne the

Iohn.

f. iij.

a. her.

The Gospell

Mat. xxv. a. heretofore of the fathers to the chyldren, and the
 Gal. iii. a. vnbelyers to the wysdome of the iuste men: to
 Gal. iii. b. make the people redy for the Lorde.

18 And Zacharias sayde vnto the angell: whereby
 shall I knowe thys: sayng that I am olde and my
 wyfe wel stricke in yeares And the angel answered
 19 & sayde vnto hym. I am Gabriel that stande
 in the presence of God, and am sente to speake to
 the: and shewe the these glad tydings, And be-
 20 holde thou shalt becombe, and not able to speake
 vnto the tyme that these thynges be performed,
 because thou beleeuest not my wordes whych shall
 21 be fulfilled in thee: reason. And the people way-
 ted for Zacharias, and marauyled that he taried
 22 in the temple. And when he came out he could not
 speake to them. Whereby they perceyued that he
 had sene some vision in the temple. And he beck-
 ned vnto them, and remayned speechles.

23 **C**
The annu-
ciacion.

24 And it fortunied a litle as the tyme of hys
 office was out, he departed home into hys owne
 house. And after those daies hys wyfe Elizabeth
 25 conceiued & had her selfe spue monethes sayng.
 26 Thys wyfe hath God dealt with me in the dayes
 when he looked on me, to take from me the re-
 buke that I suffered amonge men. And in the sixe
 moneth the Angell Gabriell was sent from God,
 27 vnto a citie of Galile, named Nazareth, to a vy-
 rgyne spoused to a man whose name was Ioseph,
 of the house of Dauid, & the virgins name was
 28 Mary. And the angell wnt in vnto her, & sayde. e.
 Hail thou full of grace, the Lorde is with thee: blessed
 art thou amonge women.

29 When she sawe hym, she was abashed at hys
 sayings, and caste in her mynde what maner of sa-
 30 lutacion that shoulde be. And the angell sayde
 vnto her: feare not Mary: for thou haste founde
 grace with God. Loo: thou shalt conceiue in
 31 thy wombe and shalt beare a sonne, and shall call
 hys name Iesus. He shall be great, and shall cal-
 led the sonne of the hyeste. And the Lorde God
 32 shall geue to hym the seate: of hys father Dauid,
 and he shall raygne ouer the house of Iacob for-
 33 euer, and of hys kyngdome: shall be no ende.

34 **Mat. xij.**
Iesus.
Dani. vii.
Mich. vii.

34 Then sayd Mary to the angell: How shall this
 be seinge I knowe not a man: And the angell an-
 swered

Of S. Luke.

35. **S**tered & sayd vnto her: The holy ghost shal come vnto the and the power of the hyst shall ouer shadowe the. Therfore also that holy thing wherewith shalbe borne shalbe called the sonne of God. And
36. behold thy cosyn Elizabeth hath also conceived a sonne in her age: and this is her sixte moneth though she be called barren: for with God can nothinge be vnpossible: And Mary sayde: beholde the hande mayden of the Lorde, be it vnto me euen as thou hast sayd. **A** And the angell departed from her.
39. **A**nd Mary arose in those dayes, and went into the mountayns with haste, into a cite of Iurie, and entered into the house of zacharie, a saluted Elizabeth. And it fortuned as Elizabeth hearde the salutation of Mary, the babe sprang in her belly. And Elizabeth was filled with the holy ghost, & cried with a loud voyce, & sayd: Blessed art thou among women, & blessed is the frute of thy wombe.
43. And wherfore happeneth this to me that the mother of my Lorde shoulde come to me? For loo, as soon as the voyce of thy salutation sounded in mine eares the babe sprang in my belly for ioye. And
45. blessed art thou that beleuest: for those thynges shall be performed, which were tolde the from the Lorde. And Mary sayde:
46. My soule magnifieth the Lorde.
47. And my spirit reioiceth in God my sauour. **M**agnificat.
48. For he hath looked on the poore degree of his hande mayden. Beholde now from henceforth shall all generacions call me blessed.
49. For he that is myghty hath done to me great thynges, and holy is his name.
50. And his mercye is on them that feare hym throuow out all generations.
51. He sheweth strenght with his d. armed, he scattereth them that are proud in the ymagynation of their hertes.
52. He putteth downe the myghty from their seates and exalterth them of lowe degree.
53. He filleth the hongrye with good thynges, and sendeth away the riche emptye.
54. He renebreth mercy, & helpe in his seruante Israel.
55. Euen as he promysed to our fathers Abraham Isaac & Iacob and to his fede for euer.

The Gospell

58 And Marpe abode with hir about a iij. monethes and returned agayne to hyr owne house.
Esa. xxi. 6 Elizabeths tyme was come that she shoulde be deliuered, and she brought forth a sonne.
Isa. cix. 17 And her neyghbours and her cosins heard tell
Gen. xxij. how the Lord had shewed great mercy vpon her, and they reioysed wth her.

59 And it fortuned the. viij. day, they came to circumcise the chyld, & called hys name Zacharias, after the name of his father, how be it his mother
John is borne. answered, and sayde: not so, but he shall be called

61 John. And they sayde vnto her. There is none of thy kynne that is named wth this name. And they made signes to hys father: howe he woulde haue hym called. And he agayn for wytyngne tables, & wrote sayng: hys name is John. And they maruelled all. And hys mouth was opened immediately, & hys tounge also, & he spake lauding God.
65 And fear came on al the that dwelt npe vnto the.
66 And al these saynges were noyed abroad through out al the hyl country of Iurp, & all that heard the laud the bp in thep herces sayinge. What maner chyld shall this be? And the hande of the Lorde was wth hym.

67 And his father Zacharias was fylled wth the holy ghost, and prophesied sayinge
Benedic. 68 Blessed be the Lorde GOD of Israell, for. c. he hath visited and redemed hys people.
69 And hath ryled bp an horne of saluacion vnto vs in the house of hys seruant Dauid.

70 Euen as he promised by the mouth of hys holy Prophetes which were sence the world began.

71 That we shoulde be saued from oure enemyes and from the handes of all that hate vs.

72 To fulfill the mercye promised to oure fathers and to remember hys holy covenant.

73 And to performe the othe whiche he sware to oure father Abraham, for to geue vs.

74 That we deliuered out of the handes of oure enemyes, myghte serue hym wthout feare al the dayes of our lyfe, in such holines & ryghtuousnes as are accept before hym.

76 And thou chyld shalt be called the Prophet of the hyste for thou shalt go before the face of the Lorde to prepare hys wayes.

And

Of S. Luke.

77. And to geue knowledge of saluasyon vnto his people for the remission of synnes.

78. Throughte the tender mercy of our God, wherby the dayes spring from a hie hath bysited vs.

79. To geue lght to them that sat in darcknes & in shadowe of death, and to gydde our fete into the way of peace.

80. And the chylde grewe and waxed strong in spirite, & was in the wyldernes, tyll the daye came when he shoulde shew him self vnto the Israelites.

¶ The notes.

a. To make the chyldren, haue such an hert to god as Abraham and the fathers had.

To turne the hertes.

b. That is, whē he shewed fauour or grace to me.

c. Full of grace, is as muche to saye, as to whome God hath shewed aboundaunt fauoure.

When he looked, &c.

d. The arme of God, is Christ, by whom he worketh greates and myghtye thynges.

Haile full of grace &c

e. God bysyteth his people, when accordinge to his promyse he shewed them some greet benefite, and agayne when by punishment and aduersite, he calleth them to repenraunce.

His arme wyspied.

¶ The. ij. Chapter.

¶ The byrth and circumcysion of Christ, howe Simeon and Anna prophesied of hym. And how he was founde in the temple amonge the doctours.



1. And it chanced in those dayes, that there wente oute a commaundemente from Auguste the Emperour, that all the worlde shoulde be taxed. And this taxynge was the first, and executed whē Sirenius was lefrenaunt in Siria. And euerie man went vnto owne cty to be taxed. And Ioseph also ascended from Galilee oute of a cty called Nazareth, into Iury: vnto the ctye of Dauid, whyche is called Bethleem, because he was of the house and lineage of Dauid, to be taxed wth Mary his spoused wyfe, whyche was wth chylde.

2. And it fortuneth to ple they were there, her time was come, that she shoulde be deliuered. And she brought forth her first begotten sonne, and wrapped hym in swaulynge clothes, and layed hym in a mannger, because there was no roune for them wthyn the pynne.

Christe is layed in swaulynge clothes, and layed hym in a mannger.

f. b.

And

The Gospel

8 And there were in the same region sheperdes
Shepher. a poynte in the felde, and watchinge their flock
73 by nyght. And lo, the angel of the lord shone hard
 by them, and the brightnes of the lord shone round
 about them, and they were sore afrayed. But the
 aungel sayde vnto them: Be not afrayed. For be-
 holde, I brynge you tydynges of great ioye, that
 shal come to al the people: for vnto you is borne
 this day in the cite of Dauid, a sauour which
 is Christ the Lord. And take this for a sygne: ye
 shal fynde the chylde swaddled and lated in a man-
 ner. And straight way there was with the angel
 a myltitude of heauenly souldyours, laudingge
 god & saying: Glory to God on hys, and b. prayce
 on the earth: and vnto men reioysyng. ¶

9 And it fortuned, as soon as the angels were gone
 awaye from them into heauen, & the sheperdes
 sayed one to another: let vs go euē vnto Bethleē
 and se thys thyng that is happened, whyche the
 Lord hath shewed vnto vs. And they came with
 haste, and founde Mary and Joseph, and the babe
 lared in a maunger. And when they had sene it,
 they publyshed abroad the sayinge, whyche was
 tolde them of that chylde. And al that hearde it,
 wondered at those thynges, whyche were tolde
 them of the sheperdes. But Mary kepte al those
 sayynges, and pondered them in her herte. And
 the sheperdes returned, praysing and laudingge
 God for al that they had harde and sene, euen as
 it was tolde vnto them. ¶

10 And when the eyghthe day was come, that the chylde
Yent. xlii. a shoulde be circumcysed, hys name was called Je-
Christe is sus, which was named of the āgel before he was
circumcised conceived in the wombe. ¶

11 And when the tyme of thys purgacion (af-
math. i. c ter the lawe of Moyses) was come, they brought
Leut. xii. a hym to Ierusalem, to present hym to the Lord: as
rod. xiii. c it is wyrtten in the lawe of the Lord: euery male
Abu. c that fyist openeth the matrix, shal be called holpe
Leut. xii. c to the Lord: and to offer (as it is sayde in the lawe
 of the Lord) a payre a turtle doves, or two pōg-
 pyones.

12 And behold there was a mā in Hierusalē whose
Simeon. name was Simeon. And the same man was iust
 & feared God, & longed for the consolacion of Is-
 rael.

Of S. Luke.

26. rael, and the holy ghost was in hym. And an an-
 swere was geuen hym of the holy Ghost, that he
 should not se death, before he had sene the lordes

27. Christ. And he came by inspiration into the temple:

And when the father and mother broughte in
the childe Iesus, to do for hym after the custome
of the law, the toke he hym vp in his armes & say,

29. et: Lord, nowe lettest thou thy seruante departe
in peace, accordinge to thy promes. For mine eyes

30 have iene the lantern sent from the Whych thou
31 hast prepared for the face of al people. A light to

32. Ighthen the Gentyls and the glory of thy people
Israel. 4

33 ✠ And hys father and mother merueiled at those
thynges, whych were spoken of hym. And Simeon

34 blessed them, and sayd vnto Mary hys mother: be
holde, thys chyld shal be the sal and resurreccyon.

of many in Israel, and a sygne whiche shall spo
38. keu agaynst And moreover the c. (werde shall

pearce thy soule, that the ~~the~~ thoughts of manye
hertes may be opened.

36. And there was a prophetesse, one Anna the daughter of Phanuel of the tribe of Aser, whiche was of a greate age, and had lyued wryth an husbnde by. yeares from her virginite.

37. And We had bene a wyddowe about. liii. score
and foure yeares, whiche went neuer oute of the
temple, but scrued God with fastynge and prayer

38. upright and day, And the same came forth the same
hour, and prayed the Worde and spake of him to
al that looked for the redemption in Jerusalem.

39 And as soon as they had performed all thynges
accordynge to the lawe of the Lord they returned
into Galile to their owne cty Nazareth. And the

40 childe grew and waxed strong in spyrte, and
was tyld toth tople dome, and the grace of god
was toth hym. 4

41. And his father and mother went to Jerusalem
every yeare at the feaste of Easter. ✠ And when

42 he was res. peare olde, they went by to Jerusalem
after the custome of the feaste.

43. And when they had fulfilled the dayes, as they returned home, the child Iesus bode still in Iern

44 Salem unknown to his father and mother. For they supposed he had been in the company, and

therefore

**Bitte be-
mitleid**

Pla. bill. 6
Rom 28
1. Dec. 11. 6
Anna.

The Gospell

- therfore came a dayes iourney, and sought hym amonge their kynnsfolke and acquaintance. And when they founde hym not, they went back again to Ierusalem, and sought hym. And it fortuned after thre dayes that they founde hym in the temple, sittinge in the middes of the doctours, bothe hearinge them and posing them. And all that heard hym, merueyled at his wyse and answers.
- 48 And when they sawe hym, they were astonyed. And his mother sayde vnto hym: Sonne, why hast thou thus dealt with vs? Beholde thy father and I haue sought the sozotyrnge. And he saied vnto them: howe is it that ye sought me? Wisse ye not that I muste go aboute my fathers busynesse? And they vnderstode not the sayinge, that he spake to them. And he went with them, and came to Nazareth, and was obedient to them: But his mother kepte al these thynges in her herte. And Iesus increased in wysdome and age, and in fauour wyth God and man. †

The notes.

- first begot a. Loke in Mathew the first. 20.
 peace on b. This peace is the quietnes of conscience, whiche
 the earthe c. This peace is the quietnes of conscience, whiche
 happeneth to all faythfull beleuers in Christ, be
 reason that they knowe hym they are assured of re-
 mpyson of theyr synnes.
- The sword c. This sword is the sozowe, that should pearce
 her herte, to se the sonne of God despysed and cru-
 elly deale with all of the wycked.
- What the d. The faythfull shall openly confesse, that they
 thoughtes e. The faythfull shall openly confesse, that they
 of many. f. The faythfull shall openly confesse, that they
 thinke him to be the sonne of the liuing God. The
 wycked & vnbeleuers, shall declare by their gapne
 sayinge him, that they thinke him to be a seducer.
 So shall they thoughtes of many be opened.

The. iij. Chapter.

- 20 The preachynge, Baptysme and imprison-
 ment of Ihan. The baptysme of Christ, and
 a rebekall of the generacyon of the fathers.
 And in the. xij. yere of the raygne of Tybe-
 rius the Emperoure. Pontius Pilate
 berunge lesenaunte of Iudee, and Herode
 beinge Terrarch of Galilee, & his brother
 Philyppe Tetrarch in Iturea and in the
 region of Traconites, & Aplanias the Tetrarche
 of

Of S. Iude.

2. of Abilene, whē Anna and Caphas were the high
priests, the word of God came vnto Ihon the son
of Zacharias in the wylernes. And he came in
to al the colles about Jordan, preachynge the bap
tyfme of repentance for the remysson of synnes,
4. as it is wyrtten in the booke of the sayenges of E
saias the prophet, whych sayeth: The voyce of a
cryer in the wylernes, prepare the way of the lord
5. make hys pathes straight: Every valleye shalbe
filled: & every mountayne & hylle shalbe broughte
lowe. And croked thynges shalbe made straight,
and the rough wayes shalbe made smoth: and all
fleshe shal se the sauour sent of God.
7. Then sayde he to the people, that were come to
be baptysed of hym O generation of bypers, who
hath taught you to fyre from the wyath to come?
8. Brynge forth dur frutes of repentance, & begyn
not to saye in youre selues, we haue Abraham to
our father: ffor I say vnto you, God is able of the
sea stones to rapse by chyldren vnto Abraham. Now
also is the axe layed vnto the roote of the trees,
so that euery tree whych byngeth not forthe good
frute, shalbe hewen doune, & cast into the fyre.
10. And the people ased hym sayinge: What shall
we do the? He answered & sayd vnto the: He that
hath two cotcs, let hym part wryth hym, that hath
none, and he that hath meat, let hym do lyke wyse.
12. Then came there Publicans to be baptysed, and
sayde vnto hym: Mayster what shall we do? And
13. he sayd vnto them: requyre no more the than which
is appoynted vnto you.
14. The souldyours lyke wyse demaunded of hym, Souldiours
sayinge: and what shall we do? And he sayd to the:
Do byolence to no man, neither trouble anye mā,
C
wryngfullpe: but be content wryth your wages.
15. And the people were in a doute, and al mē dis
puted in their hertes of Ithō, whether he were be
ryp Christe: Ihon answered, and sayed to them all:
I baptysse you wryth water, but a stronger then I
cometh after me, whose shue larchet I am not wox
thy to tynouse: he wyll baptysse you wryth the ho
ly ghozt, & wryth fyre, which hath hys fanne in his
hande, & wyll pource hys flooze, and wyll gather
the corne into his barne, but the a. chaffe wyll be
burne wryth fyre, that neuer shall be quenched. And
manye

Ihon the
Baptyste.

Mat. iij. a.

Marke. i. a.

Mat. iij. a.

John. i. c.

B

Mat. iij. b.

The axe.

Publicans

Souldiours
res.

Mat. iij.

John. i. c.

The Gospel

many other thynges in hys exhortacion preache
thed he vnto the people

Mat. iii. a. Then Herode the Tetrarche (when he was re-
Mar. i. b. buk of hym & Herodias his brother Philyp.
pes wyfe, & lay al the euylles, which Herode had
Christe is done (added this about al, & sayed Thou in pryson.
baptysed .27. And it fortunied as al the people receyued bap-

tyfme (and when Iesus was baptysed, and dyd
22 pr y²) that heauen was opened, and the holy ghoſt
came doune in a body lyke a dove vpon
him, and a voyce came vpon hym sayinge: thou art

my deare Sonne, in the do I delite.

Genealo. 23. And Iesus him selfe was about thyrty yeres
of age, when he began, beynge (as men supposed)
the sonne of Ioseph,

which was the sonne of Iehcy,
24 which was the sonne of Mathat,
which was the sonne of Leui,
which was the sonne of Melchi,
which was the sonne of Ianna,
which was the sonne of Ioseph,

25 which was the sonne of Matthatias,
which was the sonne of Amos,
which was the sonne of Nahum,
which was the sonne of Eli,
which was the sonne of Nagge,

26 which was the sonne of Daath,
which was the sonne of Matthatias,
which was the sonne of Semci,
which was the sonne of Ioseph,
which was the sonne of Iuda,

27 which was the sonne of Iohanna,
which was the sonne of Rhesa,
which was the sonne of Zorobabel,
which was the sonne of Salathiel,
which was the sonne of Ieri,

28 which was the sonne of Melchi,
which was the sonne of Addi,
which was the sonne of Cosam,
which was the sonne of Iehmadam,
which was the sonne of Iyr,

29 which was the sonne of Ieso
which was the sonne of Eliazar,
which was the sonne of Ioram,
which was the sonne of Mattha,

Of S. Luke.

which was the sonne of Levi,
which was the sonne of Simeon,
which was the sonne of Juda,
which was the sonne of Joseph,
which was the sonne of Jonam,
which was the sonne of Heliahim,
which was the sonne of Belca,
which was the sonne of Menam,
which was the sonne of Watharhan,
which was the sonne of Nathan,
which was the sonne of David,
which was the sonne of Jesse,
which was the sonne of Obed,
which was the sonne of Boos,
which was the sonne of Salmon,
which was the sonne of Naalon,
which was the sonne of Aminadab,
which was the sonne of Aram,
which was the sonne of Elrom,
which was the sonne of Whares,
which was the sonne of Juda,
which was the sonne of Jacob,
which was the sonne of Isaac,
which was the sonne of Abraham,
which was the sonne of Thares,
which was the sonne of Nachoz,
which was the sonne of Saruch,
which was the sonne of Ragan,
which was the sonne of Whalet,
which was the sonne of Heber,
which was the sonne of Sala,
which was the sonne of Raiman,
which was the sonne of Arphaxat,
which was the sonne of Sem,
which was the sonne of Noe,
which was the sonne of Lamech,
which was the sonne of Mathusalem,
which was the sonne of Enoch,
which was the sonne of Jareth,
which was the sonne of Malalehel,
which was the sonne of Cainan,
which was the sonne of Enos,
which was the sonne of Seth,
which was the sonne of Adam,
which was the sonne of God.

The Gospell.

The notes.

Chaffe. a. Loke in Mathewe. iii. c.
 Sonne of b. Let it not trouble the Christian reader that the
 Joseph. the Euangeliste Luke rehearseth the Genealogie of
 Christ, under other names then Matthewe doeth:
 for the fathers of the olde testamēt are for the
 most parte of mo names then one. As for example
 Dauid's father, who was named both Esau and
 Jesse. And Jacob, who was named also Israel.

The. iii. Chapter.

Jesus is led into the wilderness, and fasteth,
 goeth into Galile, preacheth in Nazareth, and
 Capernaum. The Deuils acknowledge hym. He
 healeth Peters mother in lawe.

Mar. iiii. a. **J**esus then full of the holy ghost, returned
 Marc i. b. from Jordan, and was caried of the spy-
 rit into wilderness, & was xl. dayes tē-
 pted of the deuill. And in these dayes eate
 he nothing. And when they were ended, he
 afterward hongred. And the Deuill sayd vnto him:
 If thou be the sonne of God, commaunde this stone
 that it be bread. And Jesus answered him saying:
 It is written, man shall not lye by bread only, but
 of euery worde of God.

And the Deuill toke hym by into an hye moun-
 tayne, and shewed hym al the kyngedomes of the
 worlde euen in the twinklinge of an eye. And the
 deuill sayde vnto hym: al thys power wyl I geue
 the euery wher and the glozpe of them: for that is
 deliuered to me, and to whom soeuer I wyl I geue
 it: if thou therfore wylt worshyppe me, they shall
 be al thyns. Jesus answered him and sayd: Hence
 from me Satan. For it is written: Thou shalt ho-
 noure the Lord thy God, and hym only serue.

And he caried hym to Ierusalem, and set hym
 on a pynacle of the temple, and sayed vnto hym:
 If thou be the sonne of God, cast thy selfe doune
 fro hence: for it is written: He shall geue his an-
 gels charge ouer the to kepe the, and wylk they
 handes, they shall bepe the vp, that shall dash the
 thy fote against a stone. Jesus answered & sayd to
 him: it is sayde, thou shalt not tempt the lord thy
 God. Assone as the deuill had ended al hys tēpta-
 cyons, he departed from hym for a season.

And Jesus returned by the power of the spirit

Of S. Luke.

- into Galile, a ther went a fame of hym through-
 15 out all the region rounde about. And he taught in
 the synagoges, and was comended of all men. John. iij.
 16 And he came to Nazareth where he was nou-
 ryshed: and as hys custome was, went into the sy-
 nagoge on the Saboth dayes, and stode vp to
 17 reade. And there was deliuered vnto him the boke
 of the Prophete Elaias. And whē he had opened
 the boke, he founde the place where it was writte:
 18 The spirite of the Lorde vpon me becaule he hath
 annoynted me: to preache the Gospell to the poore
 he hath sent me, and to heale the broken hearted, to
 preache deliuerance to the captiue, and syght
 19 to the bynd, and frely to set at lyberte them that
 are byndes, and to preache the acceptable yere of
 the Lorde.
 20 And he closed the boke: and gaue it agayne to
 the minister, and satte downe. And the eyes of all
 that were in the synagoges were fastened on hym:
 21 And he beganne to saye vnto them. Thys daye is
 this scripture fulfilled in your eares. And all bare
 22 hym wythes, & woundred at the gracious wordes
 whiche procedeth out of hys mouth, & & sayd: Is
 not thys Iosephs sonne?
 23 And he sayd vnto them: ye maye beere well saye
 vnto me this prouerbe: Whylsion, heale thy selfe.
 * What soeuer we haue heard done in Caper-
 24 naum, do the same here like wyse in thynne owne
 countrie. And he sayd: verely I saye vnto you. No
 prophet is accepted in hys owne countrie.
 25 But I tell you of a truth, many wyddowes were
 in Israell in the dayes of Helyas, when heauen
 was wet thre yeaeres & sixe monethes when great
 famphement was throughout all the lande, and
 vnto none of them was Helyas sent, save vnto
 26 Sarephta besydes Sydon vnto a womā that was
 a wyddow. And many lepers were in Israell in the
 27 tyme of Helyseus the prophete, & yet none of them
 was healed sauing Na man of Siria.
 28 And as many as were in the synnagoge when
 they heard that, were filled with wyth: and rose
 29 vp, and thurst him out of the cite, and ledde hym
 even vnto the edge of the hyll, wher on their cite
 was buylt, to caste hym downe hedlinge. But he
 30 wēt hys waye euē through the myddes of him. &
 And

Mat. iij.
 Mar. i. b.
 John. iij.
 Mar. vi. a
 John. iij.

Eai. lxi. a

D

Iosephs
 sonne.

John. iij.

ij. Regū.
 xij. b.

Jaco. v. d.

ij. Re. b

E

Mat. iij. b
 Mar. i. c.

The Gospel.

31. **✠** And came into Capernaum a ctye of Galyle,
 & there taught them on the Saboth dayes. And
 32. they were astonysed at his doctrine, for his prea-
 chinge was wth power.
 33. And in the synagoge there was a man whychē
✠ had a spirite of an unclene deupl, & cryed wth a
 The kn- loud voyce saying: let me alone, what hast thou
 cleane spi to do with he, thou Iesus of Nazareth? Art thou
 rite is call come to destroye vs? I knowe the what thou art,
 ourc. 35. but the help of God. And Iesus rebuked him say-
 inge: holde thy peace & come out of hym. And the
 deupl threwe hym in the middes of them & came
 36. out of hym and hurte him not. And feare came on
 them all and they spake among them selues say-
 inge what maner of chynge is this? For wth an
 thowite & power he commaundeth the foule spy-
 37. rites, and they come oote. And the fame of hym
 spread a greace through out al places of the coun-
 trey roundabout.
 38. **✠** And he rose by and came out of the synagoge,
 and entred into Simons house. And Simons mo-
 Mat. blij. ther in lawe was taken with a great feuer, and
 Mat. i. c. they made intercessio to him for her. And he stood
 Simons 39. ouer her, & rebuked the feuer, and it left her. And
 mother. in immediately she arose and ministered vnto them.
 lawe. 40. When the sunne was downe, all they that had
 speke take wth diuerse diseases, brought the vn-
 41. to him, and he layed his handes on euery one of
 them, and healed them. And deuyls also came out
 of many of them crying and sayinge thou arte
 Christ the sonne of God. And he rebuked them
 and suffered them not to speake: for they knewe
 42. that he was Christ. as soon as it was daye, he de-
 parted and wente awaye into a deserte place,
 Mar. i. d. and the people sought hym and came to hym, and
 kepte him that he should not departe from them.
 43. And he sayed vnto them: I muste to other ctyes
 also preache the kyngdome of God: for ther-
 44. fore am I sent. And he preached in the synagoges
 of Galile.

The .v. Chapter.

✠ Ihesus preachech in the synnagoge The disciples
 forsake ali. He cleansech the leper, healet the
 pauliey, calleth Mathewe, and eatech wth
 open synners.

It came

Of S. Iake.

- I** came to passe as the people pressed by him to heare the worde of God, that he stode by the lake of Genezareth: a saw. i. Mat. iiii. 8
Mar. i. 6.
 Myppes stand by the lakeside, but theise
 Myer men were gone out of them, & were
 washing their nettes. And he entred into one of
 the shippes, which pertained to Simō, & prayed
 him, that he would thrust out a lytle fro the lād, &
 he sat doune & taught the people out of the mypp.
 When he had left speaking, he caped vnto Si
 mō, & aunced out into the depe, & let slip pour net
 tes to make a draught. And Simon answered &
 caped vnto hym: Master we haue laboured all
 upght, & haue taken nothing. Neuerthelater at
 thy word I wyl lose forth the net. And when they
 had so done, they en-losed a greate multitude of
 fishes. And theyr net brake: but they made signes
 to theyr felowes, whiche were in the other mypp
 that they shoulde come & healyr thē. And they came
 & filled both the shippes that they sonke agayn.
 When Simon Peter sawe, that he fell doune at
 Iesus knes, sayinge: Lord go from me, for I am
 a synful man. For he was biterlye astonyed, and
 all that were with him, at the draughte of fysh
 whych they toke: and so was also James & Iohn
 the sonnes of zebede, which were parteners with
 Simon. And Iesus sayed vnto Simon: feare not
 from henceforth thou shalt carche men. And they
 brought the myppes to lande, and forsoke al and
 folowed him.
 And it fortunēd as he was in a certaine city: he
 holde, there was a man full of leprosie: and whē
 he had spied Iesus, he fell on his face, & besought
 hym sayinge: Lord, if thou wilt, thou canst make
 me cleane. And he stretched forth the hande, and
 touched him sayinge: I will be thou cleane. And
 immediatly the leprosie departed from hym. And
 he warned him that he shoulde tell no man, but
 that he shoulde goo and shewe hym selfe to the
 prieste and offer for hys cleansing, accordinge as
 Moyses commaundemente was, for a wyrcesse
 vnto them. Leuit. xiii.
 But so muche the more wente there a fame a
 brode of hym and muche people came togethere
 to heare and to be healed of hym, of their infy
 mities

The Gospell

16. mities. And he kepte hym selfe aparte in the wyth-
bernes, and gaue hym selfe to prayer.
17. **D** And it happened on a certayne daye, that he
Mat. ix. a taught & there sate the pharises & the doctours
Mar. ii. a. of lawe, whiche were come out of all the townes
of Galile, Iurie, and Ierusalem. And the power
Walsey. 18. of the Lorde was to heale them. And beholde men
brought a man lpyng in hys bed whych was ta-
ken wryth a palsey: and sought menues to bypnye
hym in, & to laye hym before hym. And when they
19. could not fynde by what way they myght bypnye
hym in, because of the prase, they went by on the
toppe of the house, and lette hym downe thorow
the ypyrnyng, bedde and all in the myddest before Je-
20. sus. When he sawe theyr sayth, he sayed to hym:
man, thy synnes are forgiven the. And the Scribes
21. and Pharisees beganne to thynke sayyng: What
felow is this whiche speaketh blasphemie: Who
can forgive synnes but God onelye?
22. When Iesus perceyued theyr thoughtes, he an-
swered and sayed vnto them: What thynke ye in
your hertes. Whether is it easier to saye, thy syn-
23. nes are forgiven the, or to saye: ryse and walke.
24. But that ye maye knowe that the sonne of manne
hath power to forgive synnes on earth: he sayed
to the sycke of the palsey. I saye to the arple, take
25. up thy bed and go home to thy house. And imme-
diatly, he rose up before them, and toke up hys bed
whercon he laye, and departed to hys owne house
26. prayyng God. And they were all amased, & they
lauded God and were fylled wryth feare sayyng.
We haue sene straunge thynges to daye.
27. And after that he went forth and sawe all Iu-
Mat. ix. a. blican named Leui, sytting at the receypte of custome
Mar. ii. b. and sayd vnto hym: folowe me. And he left al, rose
Leui. 28. up & folowed hym. And that same Leui made hym
29. a great feast at home in hys owne house. And ther
was a great company of Iublicans and of other
that sate at meate wryth hym. And the scribes and
30. Phariseis murmured agaynst hys disciples say-
yng: Why eate ye, & drynke ye, wryth Iublicans
31. and synners? Iesus answered and sayed vnto the:
They that are whole nede not of the phisitian: but
32. they that are sycke. I am not come to cal the righ-
tuous, but synners to repentaunce.

Then

Of S. Luke.

Then they sayd vnto hym Why do the disciples of Ihon faste often and praye, and the disciples of the Phariseis also: and thyne eate and drinke? And he sayd vnto them: Can ye make the chyldren of the weddinge faste, as long as the bydgrome is present with them? The dayes will come, when the bydgrome shalbe taken awaye from them: Then shall they faste in those dayes.

Then spake he vnto them a similitude. No man putteth a pece of a new garment into an old be sure, for if he do: then breaketh he the newe the pece that was taken out of the newe agreeth not wpth the old. Also no man poureth newe wyne into old vessels. For if he do, the newe wyne breaketh the vessels, and runneth oute selfe, and the vessels per: Me: But newe wyne must be poured into new vessels, and both are preserved. Also no man that drinketh olde wyne, straight way can staye wpth newe, for he sayeth the olde is pleasaunter.

The. vi. Chapter.

He excuseth hys disciples, He healeth the man with the withered hand, chooseth his twelue Apostles, maketh a sterte sermon, and teacheth to do good for euell.

IT happened on an after Saboth, that he went through the corne fildes, and that hys disciples plucked the eares of corne and eate, and rubbed them in theyr handes. And certayne of the pharises sayde vnto them: Why do ye that whiche is not lawfull to do on the Saboth dayes? And Iesus answered them and sayde. Haue ye not reade what Dauid dyd when he hym selfe was an hongred, and the p which were with him: how he went in to the house of God and toke and eate the loaves of halotwed breade, and gaue also to them which were wpth hym, whych was not lawfull to eate, but for the priestes only, And he sayd vnto them: The sonne of man is Lord of the Saboth daye.

And it fortuneth in another Saboth also, that he entered into the Synagoge and taught And there was a mā whose right hand was dyed bp. And the Scribes & pharises watched hym, to se whether he would heale on the Saboth day, that they

Mar. ij. c
The disci-
ples faste
not.

Mat. 9. 17
Mark. 2. 22

Mat. 24. 8.
Mar. 11. d
cornefield

1. re. xxi. 8

Mat. 23. 8
Mar. 11. 8
dyed
hand.

The Gospell

8. they might finde an accusation against him. But he knewe their thoughtes, and sayde to the man whypche had the withered hande: Rise vp and stande forth in the myddes: And he arose & stepped forth. Then sayde Iesus vnto them: I wyll aske you a question: Whether is it lawfull on the sabbath dayes to do good or to do euill, to saue lyfe, or for to destroye it? And he behelde the all in compass, and saide vnto the man: Stretch forth thy hande. And he dyd so: and his hande was restored, & made as whole as the other. And they were fylled full of madnes, and communed one woth another, what they myght do to Iesus. ¶
12. **C** And it fortuned in those dayes that he went out into a mountaine for to praye, and continued all nyght in prayer to God. And as soon as it was day, he called hys disciples, and of them he chose xiiij. whiche also he called Apostles: Simon whom he named Peter, and Andrew his brother, James and John, Whilippe and Bartelmewe, Mattheu and Thomas, James the sonne of Alphaeus, and Simon called zelotes, and Judas James sonne. and Judas Iscariote, whypche saue was the traitour.
17. ¶ And he came downe woth them & stode in the plaine field with the company of his disciples, & a great multitude of people out of all parties of Iurie & Ierusalem, & from the sea coaste of Tyre and Sidon, which came to heare hym, and to be healed of their diseases, and they also that were vexed woth folowle spirites, and they were heyled. And al the people preased to touche him, for there went vertue out of hym, and healed them al.
20. **M** And he lyft vp his eyes vpon the disciples, & sayde: Blessed be ye. a poore: for yours is the kyngdome of God. Blessed are ye that hunger now for ye shal be satysfied. Blessed are ye that wepe now for ye shal laughe. Blessed are ye when men hate you, and thrust you out of their company, and raple, & abhorre your name as an euill thyng, for the sonne of mannes sake. Reioyse ye then, and be glad: for behold, your rewarde is greate in heauen. ¶ After this maner their fathers entreated the prophetes.
24. **B**ut wo be to you that are ryche: for ye haue thyrin

Mat. c. 8

Mat. iij 13

The. xii.

are chose.

Jud. 1.
Grotius

Mat. b. 8

Cout.

nautes.

Of S. Luke.

therin your consolation. Do be to you that are
ful: for ye shal hongre. Do be to you that now
laugh: for ye shal wepe and wepe. Do be to you
when al men praise you: for so dyd they fathers
to the false prophetes.

But I saie vnto you which heare: Loue your
enemies. Do good to the which hate you. Blesse
the which curse you. And praye for them which
wrongfully trouble you. And vnto him that smy-
teth the one cheek, offer also the other. And
him that taketh away thy gowne, forgyd not to
take thy coote also. Spue to euery man that a reth
of thee. And of him that taketh away thy goodes,
are they not agayne. And as ye would that men
should do to you, so do ye to them lykewyse.

If ye loue them which loue you, what thanke
are ye worthy of? For the verbe synners loue
they louers. And if ye do for them which do for
you, what thanke are ye worthy of? For the very
sinners do euen the same. If ye lende to them of
whom ye hope to receiue, what thanke shall ye
haue: for the very synners lende to sinners to re-
ceiue as much agayne. Wherefore, loue ye your
enemies, do good and lende, lookinge for nothing
again, and your rewarde shall be greates, and
ye shal be the chyldren of the hieft for he is kinde
vnto the vnkynde and to the cruel.

If ye therfore mercifull, as your father is
mercifull. Judge not, & ye shal not be iudged. Co-
dempne not, & ye shal not be condempned. Forgeue,
and ye shal be forgiven. Geue, and it shal be geue
vnto you, good measure, pressed doune, make to-
gether & runninge ouer shal men geue into your
bosomes. For with what measure ye mete with
the same shal men mete to you agayne.

And he putteth forth a similitude vnto them:
Can the blinde leade the blinde: do they not both
then fall into the dyche? The discipyle is not aboue
his maister. Euery man shal be perfecte eue as his
maister is. Whiche sayest thou a moote in thy bro-
thers eye, & considerest not the beame that is in
thyne owne eye? Either how canst thou saie to
thy brother? Brother, let me pull out the moote
that is in thine eye: when thou perceiuest not the
beame that is in thine owne eye? Spacke it, cast out
the beame

Mat. v. 8

Do good
Blesse.
I praye.

Mat. vii.
To. iij. c
Mat. v. 8

Mat. vii.

Mat. vii.
Mat. iij.

Mat. ix.

Mat. x.
Joh. xii
Mat. vii.

The Gospell.

beame that is in thyne owne eye fyrste, and then shalt thou se perfectly to pull out the moore out of thy brothers eye. †

43. **G** It is not a good tree that byrgeth forth euill
 Mat. vi. c frute: neither is that an euill tree, that byrgeth
 Mat. xi. c forth good fruite. For euerye tree is knowen by
 44 his fruite. Neither of thornes gather men figges,
 nor of busnes gather they grapes. A good mā out
 45 of the good treasure of hys herte byrgeth forth
 that which is good. And an euill man out of the
 euill treasure of hys herte byrgeth forth that
 which is euill. For of the aboundaunce of the
 herte, hys mouth speaketh.
46. Why call ye Maister Maister, and do not as I
 47 byd you: whosoever cometh to me, & heareth my
 saynges, & doeth the same, I wyll geue you to
 48 whō he is lyke. He is lyke a manne which buylt
 an house & digged depe & layde the foundation on
 a rocke. When the waters arose, the floude bet
 vpon that house, & coulde not moue it, for it was
 49 grounded vpon a rocke. But he that heareth and
 doeth not, is lyke a man that wythout foundation
 buylt an house vpon the earth, agaynst which the
 floude dyd beat and it fell by and by, & the fall of
 that house was greate.

The notes.

- Doze. a. Loke in Mathew. b. Chapter. a.
 Ryph. b. Loke in Mathew. xix. Chapter. c.

The. vii. Chapter.

¶ He healeth the Capernaues seruante, rayseth
 vp the wyddowes sonne, enfourmeth the dis-
 ciples of John Baptist, commendeth John.
 He catcheth with the Phariseis. he woman
 washeth hys fete.

- Mat. vi. a
 Centurio. **U** When he had ended all hys saynges in
 the audience of the people, he entred in
 to Capernaū. And a certayne Cēturiōs
 2. seruaunte was sicke and redy to dye,
 whom he made muche of. And when he
 3. harde of Iesu, he sent vnto him the elders of the
 Jewes, beseeching him that he would come & heale
 4. hys seruaunt. And they came to Iesus & besought
 him instar'ly saying. He is worthy that thou shouldest
 5. do this for hi. For he loveth our naciō & hath
 buylt vs a synnagoge. And Iesus went with the.
 And

Of S. Luke.

- And when he was not farr from the house the Centurion sent frendes to hym, sayinge vnto him: Lord trouble not thy selfe, for I am not worthy, that thou shouldest enter vnder my rooffe.
7. Whertoze I thought not my self worthy to come vnto the, but say the word & my seruaunt shal be whole. For I lykewyse am a man vnder power, & haue vnder me souldiers, and I say vnto one, go: and he goeth. And to another, come: & he cometh. And to my seruaunt, do thys: and he doeth it.
9. When Iesus hearde this, he merueyled at him, and turned him about and said to the people that foloweth him: I saye vnto you, I haue not found so great fayth, no, nor in al Israel. And they that were sent, turned backe home agayne, and found the seruaunt that was sycke, whole.
11. & And it fortuned after that, that he went into a cite called Naim, & many of his disciples were with him, & much people. When he came nye to the gate of the cite, behold there was a dead man carped out, which was the onlpe sonne of his mother: & she was a widow, & much people of the cite were with her. And wherhe lord saw her he had compassion on her, & sayd vnto her, wepe not. And he went and touched the coffin, & they that bare him, stode still. And he sayd: Yonge man, I say vnto the, aryse. And the dead saue by, and begane to speake. And he deliuered him to his mother. And is rayled.
16. there came a feare on them al. And they glorified God saying a great Prophet is risen among vs, and God had visited his people. & & And this ruinoz of him went forth throughout al Iurie, & thorow oure all the regions which lie round about.
18. And the disciples of Ihon asked hym of all these thynges. And Ihon called vnto him two of his disciples, and sent them to Iesus saying: Art thou he that shal come? or shal we lake for another? When the men were come vnto hym, they sayde: Ihon Baptist sent vs vnto the saying. Art thou he that shal come, or shal we waite for another? And at that same tyme he cured manpe of their infirmities and plagis and of euil spirite, and vnto manpe that were blynde, he gaue sight. And Iesus answered and sayd vnto them: Go your wayes and shew Ihon what thyng ye haue

The Gospel

haue seene and hearde: how that the blynd se, the halt go, the lepers are censed, the deafe heare, the dead arys, to the poore is the glad tidings pre-
 23 ched, a happye is he that is not offended by me.

24 ¶ When the messengers of Jhon were depar-
 ted, he began to speake vnto the people of Jhon.

What went ye out into the wyldernes for to se?
 25 Went ye to se a rede shaven woth the toppe? But
 what went ye out for to se? a man clothed in soft
 raiment: Beholde they which are gorgeously ap-
 perled, and lyue delicately, are in kinges courtes

26 But what went ye forth to se? a Prophet? Yea I
 say to you, and more then a Prophet. This is he

Mal. iij. a of whome it is written: Beholde I sent my messen-
 27 ger before thy face, to prepare thy way before the.

28 For I say vnto you: a greater Prophet then Jhon,
 amonge womens children is there none. Neuer-
 thelesse one that is lesse in the kyngdom of God,
 is greater then he. &

29 And al the people that hearde and the Publi-
 cans, iustified God, and were baptysed wth the
 baptysme of Jhon. But the Pharises and Scribes
 30 despyled the counsell of God agaynst them selues,
 & were not baptysed of hym. And the Lord say-
 ed vnto them: Wher vnto shall I lyken the men of this ge-
 31 neration, and what thynge are they lyke? They
 32 are lyke vnto children sitting in the market place
 and cryeng one to another, and sayng: We haue
 pyped vnto you and ye haue not daunced; we haue
 mourned to you and ye haue not wepte. For Jhon
 33 Baptist came, neyther eatynge bread nor drinkynge
 wyne, and ye say: he hath the Deuyll. The sonne of
 34 man is come, and eateth and drynketh and ye say:
 beholde a man whiche is a g'otten, and a dryn-
 ker of wyne, a frende of publicans and sinners.

35 Yet is wysdome iustified of all her chyldren.

36 ¶ And one of the Pharises, despyed hym that he
 woulde eate wth him. And he wente into the pha-
 rysses house and sate doune to meate.

37 And behold a woman in that crite wyche was
 a synner, as sone as she knewe that Iesus sate at
 meate in the Pharises house, she brought an ala-
 38 bastre boxe of oynement, and she stode at his fete
 behynde hym wepyng, and beganne to washe hys
 fete wth teares, and byd wyppen them wth the
 haire

Mary of Bethanie

Of S. Luke.

heares of her heade, and kysed hys fete, and annoynted them wth oynement.

39. When the Pharisei whych he had hym, satve that he spake within hym selfe sayinge. If this man were a Prophet, he would surely haue knowen, who & what maner woman this is which toucheth him, for she is a synner. And Iesus answered and sayde vnto him: Simon I haue some what to say vnto the. And he sayde, mayster saye on. There was a certayne lender, whych had two debtors, the one oughe fyue hundred pence: & the other fifty.
40. When they had nothyng to pay, he forgave the both. Whych of them tell me, wyl loue him most?
41. Simon answered and sayd: I suppose, that he, to whome he forgave moste. And he sayde vnto him: Thou haste truly iudged.
42. And he turned to the woman, and sayde vnto Symon: Seest thou this woman? I entered into thy house, & thou gauest me no water to my fete, but she hath washed my fete with teares, and wiped them wth the heares of her heade. Thou gauest me no kysse, but she sawe the tyme I came in hath not ceased to kysse my fete. & yne heed with oyle thou dyddeste not annoynte, but she hath annoynted my fete wth oynemente. Wherefore I saye vnto the, many synnes are forgiven her, for she floweth much. To whom lesse is forgiven, the same doeth lesse loue. And he sayde vnto her, thy synnes are the forgiven. And they that sate at meat with hym, began to say within them selues: Who is this whych forgiveth synnes also? And he sayd to the womē, thy faith hath saved the, go in peace.

¶ The notes.

a. Not that the loue obteyned remission of her synnes, but sayth out of the whych her loue proceeded, and therfore Christ openly affirmeth. The sayth hath made thy safe. for as Saynt Paul's sayeth. Without faith it is impossible to please God. Hebre. xi. a. And what soever is not of faith the same is synne. Rom. xii. d.

¶ The viij. chapter.

✠ Christ goeth & preacheth, betwixt the parable of the seed, & the ragging of the sea, & smyth the deuils into the hearde of storne, helpeth the spelic woman, and Jarius daughter.

The Gospell

And it fortuneth after that, that he hym
 selfe went throughtoute cities and townes
 preachinge and shewing the kyngdome
 of God, and the. xij. with him. And also
 certayne women, whiche were heales of
 evyl spirites and infirmities: Mary called Mag-
 dalen, out of whom went seven devils, and Joan-
 na the wife of Chusa Herods steward, and Su-
 sanna, and many other: which ministered to him
 of their substance. **¶** And when much people were
 gathered together, and were come to hym out of
 all cities, he spake by a similitude. A sower wente
 out to sow his seed, and as he soweth, some fell by
 the way syde: and it was troden vnder fete, and
 the fowles of the ayre deuoured it by. And some
 fel on the stone, and as sone as it was spronge by
 it withered awaye, because it lacked moystnes.
 And some fel amonge thornes, and thence a sprong
 by with it, and choked it. And some fel on good
 ground, and spronge by, and bare fruite an hun-
 dred fold. And as he sayde these thinges he cri-
 ed: He that hath eares to heare, let him heare. And
 his disciples asked hym sayinge: What maner of
 similitude is this? And he sayed a. vnto you is it
 geuen to knowe the secretes of the kingdom of
 God: but to other in similitudes, that when they
 see, they shoulde not see, and when they heare, they
 shoulde not vnderstande.

the sower **¶** The similitude is this: The seeke is the worde
 is expoun of God Those that are besyde the waye, are they
 ded. that heare, and afterwarde cometh the deuyl

and taketh awaye the worde out of their hertes,
 so that they shoulde beleue and be saued. They on
 the stones, are they, whiche when they heare, re-
 ceive the word with ioy. But these haue no rotes
 which for a while beleue, & in tyme of temptacy-
 on go away. And that whiche fel amonge thorn-
 es, are they which heere, & go forth, & are choked
 with cares & with riches & voluptuose living &
 bring forth fruite. That in the good ground, are
 they, which with a good & pure heart, heare the word
 & keep it, & bring forth the fruite with patience.

¶ No man lyghthe a candell, and covered it vnder
 a vessel, neether putterh it vnder a table: but
 setteth it on a candlesticke, that they that enter in
 maye

Mar. xij. a
 Mar. iij. g
 Sower.

Mar. xij. d
 Mar. iii. f
 Joh. xij. f
 Rom. xi. b

Candell.
 Mat. v. b.

Of S. Iuke.

17. may be the lyght. Nothing is in secret, that shal
not come abroade: neyther any thynge hyd, that
shal not be kn. wen: & come to lyght. Take heere
18. therfore how ye heare. For. b. who soeuer hath to
him shalbe geuen. And who soeuer hath not, fro
him shalbe taken, euen that same which he suppo
19. seth that he hath. Then came to hys mother & hys
brethren, & could not come at him for peace. And
20. they tolde hym sayings: Thy mother and thy bre
thren stand without & would se the. He answered
21. & sayd vnto them, my mother and brethren are
these whiche heare the worde of God, and do it. Mar. iiii. c
Mar. v. c.
Mar. xiiij. c
Mar. xi. d.
Mar. iiij. d
22. And it chaunced on a certayn day that he went
into a shyp, and hys disciples also / and he sayd
vnto them: Let vs go ouer to the other syde of the
23. lake. And they lanchyd forth. And as they sayled
he fell on slepe, & there arose a storme of wynd in
the lake, and they were fylled with water, & were
24. in peopardy. And they went to hym & awoke hym
saying: Maister, Maister we are lost. The he arose
& rebuked the wynd & the tempest of the water, &
25. they ceased, & it waxed calme. And he sayd vnto
the: Where is your fayth? They feared and won
dered saying one to another, what felow is this?
for he commaundeth bothe the wyndes & water, &
26. they obey hym: & And they sayled vnto the regi
on of the Gadercynnes, which is ouer against Ga
27. lile. And as he went out to land, there mete hym a
certayne man out of the cylie, whiche had a deuyll
long tyme, and ware no clothes, neyther abode in
28. any house: but amouge graues. When he sawe Je
sus, he cryed & fel downe before him, & sayd a loud
voyce sayd: What haue I do with the? Jesus
the sonne of the God moste hyest: I beseeche the to
29. mente me not. Then he commaundeth the foule
spirite to come out of the man. For owt comes he
caughte him, & he was bounde with chaynes, &
kept with fetters, and he brake the bondes, & was
carped of the fende: into wyldernes.
30. And Jesus axed him saying: what is thy name?
And he sayd. Legion, because manye deuylles
were entred into him. And they besoght him, that
31. he woulde not commaunde them to go oute into
the deepe, And there was thereby an heard of ma
32. ny swyne, feeding on an hyll: and they besoughte
him

Mother &
brethren.

Mar. vii.

Mar. iij. d

D

Jesus fleas
peth in the
wynde.

Mar. viij.

Mar. v. a.

Gaderena

tes.

E

6. iii.

hym

The Gospel

Styne. 3 him, that he would suffer them to enter into them.

33 And he suffered them. Then went the deuyls oute of the man, and entered into the swyne, and the hearde their course, and ranne headlonge into

34 the lake, and were choked. When the heardmen sawe what hadde chaunced, they fled and tolde it

35 in the cite and in the byllages. And they came out to se what was done, and came to Iesus, and founde the man oute of whome the deuyls were

36 departed sitting at the fete of Iesus, clothed & in his right minde, & they were afrayed. They also

37 which sawe it told them by what meanes he that was possessed of the deuyl, was healed. And all the whole multitude of the gadrenites besought him that he would departe fro the, for they were

38 taken with greate fear. And he gate him into the tynne, & returned backe agayne. Then the mā out of whō the deuyls were departed, besought hym

39 that he might be with him. But Iesus sent hym awaye saying. Go home agayne into thine owne house, & shew what great thinges god hath done to the: & he went his way. & preached thorow out

40 al the cite what greate thinges Iesus had done vnto him. And it fortuned whē Iesus was come agayne that the people receyued him. For they al

41 waited for him. And behold there came a mā, named Jairus (& he was a ruler of the synagoge) & he fel doune at Iesus fete, and besought hym that

42 he would come into his house, for he had but a daughter only vpon a twelue yere of age, & she lay a dying. As he went the people thronged him.

43 And a woman hauing an issue of bloud twelue yeres (whiche had spent all her substance among

44 physicions, neyther could he holpen of any) came behind him, and touched the heme of his garment and immediatly her issue of bloud stanchēd, &

45 Iesus sayde: Who is that touched me? When euery man denyed, Peter and they that were with him, sayde. Master, the people throng the and bere

46 the, and sayest thou who touched me? And Iesus sayd. Some body touched me. For I perceiue that

47 vertue is gone out of me. When the woman sawe that she was not hyd, she came tymblinge, & fel at his fete, and tolde him befoze al the people for

what cause she had touched him, & how she was healed.

Mat. 12. c

Mar. 6. b

44

45

the rulers

daughter

is rayled

46

Issue of

bloude.

47

that she

was not

hyd,

she came

tymblinge,

& fel

at his

fete,

and tolde

him befoze

al the

people for

what

cause

she

had

touched

him,

& how

she

was

healed.

Of S. Luke.

48. healed immediately. And he said vnto her: Dought
 49. ter be of good confort. Thy fayth hath made the
 whole, go in peace.
 50. While he yet spake, there came one from the
 rulers of the synagoges house, which said to him,
 thy daughter is deade, deafele not the master.
 51. When Iesus hearde that, he answered the father
 saying: Feare not beleue onely, & he shalbe made
 52. whole, and when he came to the house he suffered
 no manne to go in with him, save Peter, James,
 and Iohn, and the father and mother of the mai-
 53. den. Every body wept and sorowed for her. And
 he sayed: Wepe not, for she is not deade but slea-
 54. per, & thy laught him to scoyne. For they knew
 that she was deade. And he thruste them all oute,
 55. and caught her by the hande, and cryed sayinge:
 Mayd arise, and her spirite came agayne, and she
 56. arose straight way. And he commaunded to geue
 her meate, and the father and the mother of her
 were astounded. But he warned them that they
 shoulde tell no man, what was done.

20 The notes.

a. Luke in Marke. iij. b.

b. Luke in Mathew xij. b.

c. Legion is after Vegetius the numbze of fyve
 thousande. vij. hundred and. xxxij.

To you it
 Whoso
 hath, &c.
 Agpon

✠ The. ix. Chapter.

20 He sendeth the twelue apostles to preache. He
 rode heareth tell of him. He scaderth cyue thou-
 sande men. The Discyples confesse hym to be
 the sonne of God, he transfigureth him selfe,
 deliuereth the possessed, and teacheth hys Dy-
 sciples. They desyre vengeance.

Mat. x. a.
 Mar. iij. b.
 The. xij.
 are sent.
 Mat. x. a
 Mar. i.

1. When called he the. xij together, and gaue
 them power, and authorize ouer all de-
 2. uylles, and that they might heale disca-
 ses. And he sent them to preach the king-
 3. dome of God, and to cure the sicke. And
 he sayed to them: Take nothing to carrie you by
 the way, neither staffe, nor scripe, neither breade
 4. neither money, neyther haue. ij. coates. And what
 5. soeuer house ye enter into, there abyde and thence
 depart, and who soeuer will not receyue you, whē

S. iij.

ye

The Gospell.

ye go out of that citie Make of the hery dust from
 6. pour fete, for a testimonie agaynst them, And they
 Act. xliij. g. went out, and wet through the towncs, preaching
 Dust. the Gospell: and healinge euery where. f

7. And Herode the. b. Tetrach hearde of al that was
 Mar. xliij. done by him, & doubted because that it was sayd
 Mar. vj. b. of some, that Jhon was risen agayne from death:
 8. and of some, that Helias had appered: & of other
 that one of the olde Prophetes was risen again.
 9. And Herod sayde: Jhon haue I beheaded: who the
 is this of whome I heare suche thinges? And he
 despyred to se hym.

10. And the apostles returned, & told him tohat great
 B. thynge they had done. And he toke hym & went: &
 Mar. xliij. spde into a solitary place nye to a citie called Beth
 Mar. vi. d. saida: and the people knewe of it, & folowed him.

11. And he receyued them and spake vnto them of the
 kyngdome of God and healed the that had nede
 12. to be healed. And when the day beganne to weare
 a wear, then came the twelue and sayde vnto hym,
 sende the people awaye, that they may go into the
 towncs and villages round about and lodge, and
 get meate, for we are here in a place of wylder-
 13. nes. But he sayd vnto them: Genc ye them to eat.
 And they sayde: We haue no more but fync loues
 and two fyshes, except we should go & bye meate
 for all thys people: and they were aboute a fyue
 14. thousand men. And he sayd to his disciples: Cause
 them to sytte doune by fyfies in a company: and
 15. they dyd so, and made them al syt doune. And he
 16. toke the fyue loues and the two fyshes, and loked
 by to heauen, and blessed them and brake & gaue
 to the disciples, to set before the people. And they
 17. eate, and were al sayfeyed. And there was taken
 by of that remayned of the, twelue baskettes full
 of broken meate.

18. And it fortuneth as he was alone prayeng: hys
 B. disciples were with him, and he axed them, sayng
 Ma. xvi. b. Who say the people that I am? They answered &
 19. sayde: Jhon Baptyst. Some saye: Helias. And som
 saye: one of the olde Prophetes is risen agayne.
 20. He sayd vnto them: who saye ye that I am? Peter
 Ma. xvi. b. answered and sayde: thou art the Christ of God: &
 Ma. viij. c. he warned and commaunded them that they shuld
 21. tell no man that thynge sayenge: that the Sonne of
 man

Of S. Luke.

22. man must suffer manie thynges, and be reprobred
of the elders, and of the hye priestes and scribes
and he slayne and the thyrddaye rise againe.
23. And he sayed to them al. if any mā wil come
after me, let him denye him selfe. and take vp his
crokke dayly, and folowe me. Whosoener wyl. a. Christs
disciple.
saue his life, shall lose it. And whosoener shall lose Ma. x. d.
his lyfe for my sake, the same shall saue it. For John. xij. d.
25. What auantager it a man to winn. the whole
world if he loose hym selfe or runne in damage
of him selfe. For whosoener is ashamed of me, & Matt. x. d.
of my saynges: of him shall be the sonne of man Ma. viij. d.
be ashamed, when he cometh in his owne glory, Conuente
and the glory of his father, and of the holpe aun-
gels. And I tell you of a secret. There be some of
the that stand here, which shall not taste of death,
till they se the kyngdome of God.
28. And it folowed about an. viij. dayes after those
sayng, that he toke Peter, James, and Iohn and D
went vs into a mountayne to pray. And as he pray- Mat. xviij.
ed, the fashion of his countenance was chaun- Marc. ix. a
ged, and his garment was whyte and shoon. Transfi-
guration.
30. And behold, two men talked with him, and they
were Moyses and Elias, which appeared glori-
ously, & spake of his departing, which he should
ende at Jerusalem. Peter & they that were with
him, were heavy with sleep. And whē they awoke
they saw his glory, and two men standing wth
him. And it chaunced as they departed from him.
33. Peter sayed vnto him Maister, it is good being
here for vs. Let vs make thre tabernacles, one
for the, and one for Moyses, and one for Elias,
and w. it not what he sayd. While he thus spake
there came a cloud and shadowed them, and they
feared when they were come vnder the cloude.
35. And there came a voyce oute of the cloude say-
ing. This is my deare sonne, heare hym. And as-
sone as the voyce was past, Jesus was founde
alone. And they kept it close, and tolde no man
in those dayes anye of those thynges, which they
had sene.
37. And it chaunced on the nexte day as they came
downe from the hyll, much people mete hym. And
38. beholde a man of the company cryed out sayng: Ma. xvi. d.
Maister, I beseeche the beholde my sonne, for he is Marc. ix. c
G. v. al that

The Gospell.

39. all that I haue: and se, a spirite taketh him, & so-
denlye he cryeth, and he tearerth hym that he fo-
meth agayne, and wylly muche payne departeth
40. from him, when he hath rent him; and I besought
thy disciples to cast him oute, and they could not.
41. Jesus answered and sayed. O generacion with-
out fapth, and croked, howe longe shal I be wth
you: and shal suffer you: Bring thy sonne hether.
42. As he yet was a comyng, the fentre rent him and
tare him. And Jesus rebuked the vnclene spirite
and healed the chyld, and deliuered him to his fa-
43. ther. And they were all amazed at the myghty po-
wer of God. Whye they wondered euery one at al
thynges which he dyd. he sayd vnto his disciples:
44. Let these sayinges synke doun into poure eares.
The tyme wylly come, when the sonne of man shal
be deliuered into the handes of men. But they wylly
45. not what that word meant, and it was hyd from
them, that they vnderstode it not. And they feared
to aske him of that sayinge.
46. Then there arose disputacion amonge them
who shoulde be the greatest. When Jesus percei-
ued the thoughtes of theyr hertes, he toke a childe,
and set him hard by him, & said vnto the. Who-
47. soeuer receiueth this childe in my name receiueth
me. And whosoever receiueth me, receiueth hym
that sent me. For he that is least amonge you all
48. the same shal be great. And John answered and
sayed: Myster we satre one castinge out deuylls
in thy name, and we forbad hym, because he fo-
49. lowed not with vs. And Jesus sayd vnto hym:
forsoyd ye him not. For he that is not agaynst vs:
50. is with vs.
51. And it folowed when the tyme was come, that
he shoulde be receiuid vp, the he set his face to go
52. to Ierusalem, & sent messengers before him. And
they went and entred into a city of the Samari-
tans, to make ready for him. But they would not
53. receiue hym, because his face was as though he
would go to Ierusalem. When his disciples Ja-
54. mes & Iohn saw that, they said: Worde, wylly thou
that we commaunde that fyre come doun from
heauen, and consume them, euē as Elias dyd: Je-
55. sus turned aboute, and rebuked them sayinge: ye
56. wote not what maner spirit ye are of. The sonne
of man

Mat. xliij
Mar. ix. c

fyre fro
heauen.

Of S. Luke.

of man is not come to destroy mennes lyues, but to saue them. And they went to another towne.

57. **+** And it chaunced as he went in the waye a cer- **S**
 rayne man sayd vnto him: I wpll folow the, wher- **Ma. viij. c**
 58. therfoeuer thou go, Iesus sayd vnto hym: foxes
 haue holes, & byrdes of the ayre haue nestes, but
 the sonne of man hath not wher to lay his head.
 59. And he sayd vnto another: folow me. And the same
 sayed: Lord suffer my spylle to go and burye my **Burye hys**
 60. father, Iesus said vnto him. Let the dead burye **father.**
 theyr dead, but go thou and preache the kyng-
 61. dome of God. And another sayed: I wpll folowe
 the Lord, but let me first go byd them fare well, **plow.**
 62. which are at home at my house. Iesus sayed vnto
 hym: No man that putteth hys hande to the
 plough, and lokech backe, is apte to the kyng-
 dome of God. **+**

The notes.

a. That is, whosoever (in this worlde) regardeth **Who so**
 so his lyfe, that he wpll not put it in ieiopardye **wpll saue**
 for me, when the tyme requyeth, the same **shall** his life. **is**
 lose hys lyte eternally.

The x. Chapter.

+ He sendeth the seuentye before hym to prea-
 che, preached his heauenlye father, answereth
 the Scribe. Metwch who is a mas neyghbour.
 Martha receiueth the Lord into her house.

- A**fter these thinges, the Lord apoynted
 other seuentye also: and sent them, two & **2**
 two before hym into euery city and place
 whether he hym selfe would come. And he
 2. sayed vnto them, the harueste is greete, **heruest**
 but the labozers are fewe. Wraye therfore the
 Lord of the haruest, to sende forth labozers into
 his haruest, **Go your wayes: beholde, I sende you**
 3. forth as lambes among wolues. **Beare no wallet**
 4. neither scripppe, nor Mues, & salute no man by the
 way. Into whatsoeuer house ye enter, **spylle saye,**
 5. **Peace be to thys house.** And if the sonne of
 6. peace be there, your peace shall rest vpon hym,
 if not, it shall returne to you agayne. And in the
 7. same house tarp styll eatynge and drynckynge
 such as they haue. **for the labourer is worthy of**
 this rewarde. **+**
 8. **+** Do not from house to house, and into what- **is**
 soenes

The Gospell

Mat. x. 8 Soeuer cytys enter, if they receyue you, eate suche
 9. thynges as are set before you, and heale the synke
 10. that are there, and say vnto them, the kyngedome
 of God is come nye vnto you. But into whatsoe-
Dust. 11. ur citie ye shall enter, if they receiue you not, go
 yourre wayes out into the streetes of the same, &
 12. saye: euen the very duste, which cleaueth on vs of
 your citie, we wypppe of agaynst you. Notwithstan-
 ding marke this that the kingdome of God was
 13. come nye vpon you. Yea and I saye to you: that
 it shalbe easiar in that daye for yedome then for
 that cyrie.

14. **Do** te to the Chozaim, wo be to the Beth-
 saida. For if the miracles had bene done in Tyre
 and Sidon, whiche haue bene done in you, they
 had a greate whyle agoe repented: (yttinge in
 15. hear and aches. Neuerthelesse it shalbe easiar for
 Tyre and Sidon at the iudgement, then for you.
 16. And thou Capernaum, whiche arte exalted to hea-
 ven, shalbe thurst downe to hell. Ye that hea-
Mat. x. 20 reth you, heareth me: and he that dispiseth you,
Mat. x. 21 dispiseth me: and he that dispiseth me, dispiseth
 them that sent me.

17. **And** the seuenthy returned again with ioye say-
 inge. Lorde euen the verbe deupls are subdued to
 18. vs throught thy name. And he sayde vnto them: I
 sawe Sathan, as it had bene lychteninge, faule
 19. doune from heauen. Behold, I geue vnto you po-
 wer to tread on serpentes and scorpions, a ouer
 al maner power of the enemye, and nothing shall
 20. hurte you. Neuerthelesse, in this reioyse not that
 the spirites are vnder youre power: but reiose be-
 cause your names are wrytten in heauen.

D 21. **That** same tyme reioysed Iesus in the synnycr,
Mat. xi. d. and sayde: I confesse vnto the father. Lorde of hea-
22. d. 23. uen and earth, that thou haste hyd these thynges
 from the wyse and prudent, and hast opened them
 to the babes. Euen so father, for so pleased it the.
 24. All thynges are geuen me of my father. And no
 man knoweth who the sonne is, but the father,
 neyther who the father is, saue the sonne, and he
 to whom the sonne wil shew him.

25. **And** he turned to his disciples, and saied secre-
 tely: **Happy** are the eyes, whiche se that ye se.
 26. For I tell you that many prophetes and kynge
 haue

Of S. Luke.

haue despised to se those thynges which ye se, and haue not sene them, and to heare those thynges, which ye heare and haue not hearde them.

25. And beholde a certain lawyer stode by a temple, and he sayinge: Maister what shall I do to enherite eternal lyfe? He sayed vnto him: What is wyrtten in the lawe? howe redest thou? And he an-

26. swered and sayde: Loue thy Lorde God wpth all thy hert, and with al thy soule, and with all thy strength, and with al thy min^{de}, a thy neyghbour as thy self And he sayed to him: Thou hast answered right. Thys do and thou shalt lyue. a. He wil-

27. ling to iustifie him selfe sayde vnto Iesus. Who is then my neyghbour? Iesus answered and sayd:

28. A certaine man descended from Ierusalem into Hierico, and fell into the handes of theues, which robbed hym of hys raymente, and wounded him, and departed leuing him halfe dead. And by chace

29. there came a certain prieste that same waye, and when he saw hym, he passed by. And lphetwyle a

30. Leuite, when he was come nye to the place, went and loked on hym, and passed by. Then a certain

31. Samaritan, as he iourneyed, came nye vnto hym, and when he sawe him he had compassion on him

32. and wente to and bounde by his woundes, and poureth in oyle and wyne, and put hym on hys owne beaste, and brought him to a comen pynne, and made prouysyon for him. And on the morowe

33. when he departed, he toke oute two pence, and gaue them to the host, and sayde vnto him Take cure of him, and whatsoeuer thou spendest more, when I come agayne, I wyll recompence the.

34. Whiche now of these thre thinkest thou, was neyghbour vnto him that fel into theues handes? And he sayd: he that shewed mercy on him. Then

35. said Iesus vnto him: Soa do thou likewise. & It fortuned as they went, that he entred into a certaine towne. And a certain womā named Martha

36. receiued him into her house. And this womā had a syster called Mary which sat at Iesus fete, and hearde his preaching. And Martha was cambyed about much seruing. & stode a sayed: Maister doe thou not care, that my syster hath left me to minister alone? Bid her therfore, that she helpe me.

37. And Iesu answered & said vnto her: Martha Martha

38. thou art troubled and heauy laden with many thynges, but whye sayest thou these thynges, and thou art not

39. carefull for the one thyng, which shoulde be, that thou doest the wordes which I saye vnto thee? For whye

40. art thou troubled and heauy laden with many thynges, but whye sayest thou these thynges, and thou art not carefull for the one thyng, which shoulde be, that thou doest the wordes which I saye vnto thee?

41. For whye art thou troubled and heauy laden with many thynges, but whye sayest thou these thynges, and thou art not carefull for the one thyng, which shoulde be, that thou doest the wordes which I saye vnto thee?

42. For whye art thou troubled and heauy laden with many thynges, but whye sayest thou these thynges, and thou art not carefull for the one thyng, which shoulde be, that thou doest the wordes which I saye vnto thee?

43. For whye art thou troubled and heauy laden with many thynges, but whye sayest thou these thynges, and thou art not carefull for the one thyng, which shoulde be, that thou doest the wordes which I saye vnto thee?

44. For whye art thou troubled and heauy laden with many thynges, but whye sayest thou these thynges, and thou art not carefull for the one thyng, which shoulde be, that thou doest the wordes which I saye vnto thee?

45. For whye art thou troubled and heauy laden with many thynges, but whye sayest thou these thynges, and thou art not carefull for the one thyng, which shoulde be, that thou doest the wordes which I saye vnto thee?

46. For whye art thou troubled and heauy laden with many thynges, but whye sayest thou these thynges, and thou art not carefull for the one thyng, which shoulde be, that thou doest the wordes which I saye vnto thee?

47. For whye art thou troubled and heauy laden with many thynges, but whye sayest thou these thynges, and thou art not carefull for the one thyng, which shoulde be, that thou doest the wordes which I saye vnto thee?

48. For whye art thou troubled and heauy laden with many thynges, but whye sayest thou these thynges, and thou art not carefull for the one thyng, which shoulde be, that thou doest the wordes which I saye vnto thee?

49. For whye art thou troubled and heauy laden with many thynges, but whye sayest thou these thynges, and thou art not carefull for the one thyng, which shoulde be, that thou doest the wordes which I saye vnto thee?

50. For whye art thou troubled and heauy laden with many thynges, but whye sayest thou these thynges, and thou art not carefull for the one thyng, which shoulde be, that thou doest the wordes which I saye vnto thee?

51. For whye art thou troubled and heauy laden with many thynges, but whye sayest thou these thynges, and thou art not carefull for the one thyng, which shoulde be, that thou doest the wordes which I saye vnto thee?

52. For whye art thou troubled and heauy laden with many thynges, but whye sayest thou these thynges, and thou art not carefull for the one thyng, which shoulde be, that thou doest the wordes which I saye vnto thee?

53. For whye art thou troubled and heauy laden with many thynges, but whye sayest thou these thynges, and thou art not carefull for the one thyng, which shoulde be, that thou doest the wordes which I saye vnto thee?

54. For whye art thou troubled and heauy laden with many thynges, but whye sayest thou these thynges, and thou art not carefull for the one thyng, which shoulde be, that thou doest the wordes which I saye vnto thee?

55. For whye art thou troubled and heauy laden with many thynges, but whye sayest thou these thynges, and thou art not carefull for the one thyng, which shoulde be, that thou doest the wordes which I saye vnto thee?

56. For whye art thou troubled and heauy laden with many thynges, but whye sayest thou these thynges, and thou art not carefull for the one thyng, which shoulde be, that thou doest the wordes which I saye vnto thee?

57. For whye art thou troubled and heauy laden with many thynges, but whye sayest thou these thynges, and thou art not carefull for the one thyng, which shoulde be, that thou doest the wordes which I saye vnto thee?

58. For whye art thou troubled and heauy laden with many thynges, but whye sayest thou these thynges, and thou art not carefull for the one thyng, which shoulde be, that thou doest the wordes which I saye vnto thee?

Mat. xxi.
Mar. x. 13
Deut. vi. 5

Samaritan,
tan.

F

Martha.
Marie.

the

The Gospell

42 tha, thou carest, and arte troubled aboute manpe
things, berely one is nedeful. b. Mary hath cho-
sen her that good part whiche shall not be taken
away from her.

The notes.

Willing a. That is, willinge to set forth him selfe as iuste
to iustify and as one that was learned: sayed, who is my
bpm. selfe neyghboure, &c.

Mary b. That is, she hath chosed the hearynge of the
hath cho- worde of God, whych cuer endureth, and is the
sen. waye to euerlastinge lyfe.

The. xi. Chapter.

He teacheth his disciples to praye, dyspnerth
out a deuyll and rebuketh the Whariseis. They
despye tokens. He eateth wyth the Whariseis,
and reproueth the hypocrisy of the Whariseis.

And it fortuneth as he was prayinge in a
certayne place: when he ceased, one of his
disciples sayed vnto hym **Mat. xi. b.** **Maister,** tea-
che vs to pray, as John taught hys disciples.

And he sayd vnto them: **When ye praye,**
saye. O oure father which art in heauē, halowed
be thy name. Thy kyngdome come. Thy wyll be
fulfylled euen in earth, as it is in heauen. Geue
vs this day our dayly bread euermore, And for-
geue vs our synnes, for euen we forgiue every
man that trespasseth vs. And led vs not into temp-
tacion. But deliuer vs from euill.

5. And he said vnto them: **¶** Yf any of you should
haue a frende, and should go to him at midnyght,
and say vnto him, frend lend me thie loues, for a
6. frend of mine is come out of the way to me, and
I haue nothinge to set befoze him, and he wrythyn
7. shoulde answere and say, trouble me not, the doze
is now shut, and my seruauntes are wyth me in
the chamber, I cannot ryse and geue them to the.
8. I saye vnto you, though he would not aryse and
geue him, because he is his frende, yet because of
his importunitie he would ryse, and geue hym as
many as he neded.

And I saye vnto you, arc, and it shalbe geuen
you. Seke, and ye shall fynde. Knocke, and it shal
be opened vnto you. For euerpe one that areth,
receynerth: and he that seeketh, fynderth: and to hym
that knocketh, shal it be opened. **¶** The sonne shal
ape

Of S. Marke.

1. are bread of any of you that is a father, wpll he
2. geue him a stone? Or if he are fythe, will he for a
3. tythe geue him a serpent? Or if he are an egge,
4. wpll he offer him a scorpion? Yf ye then wylthe
5. are euill, can geue good giftes vnto your chylde
6. how much moze shall the father of heauen geue
7. an holy spirit to them that desyre it of him?
8. And he was casting out a denyll, whiche was
9. domme. And it folowed whē the deuyl was gone
10. out, the domme spake, & the people wondred. But
11. some of them sayde: he calleth oute deuyls by the
12. power of Belzebub the chiefe of the deuyls. And
13. other tempted hym sekyng of him a signe fro hea-
14. uen. But he knowe their thoughtes, and sayd vnto
15. them. Euery kyngdome deuylde within it self
16. shall be desolate: and one house shall fall vpon an-
17. other: So if Satan be deuylde within hym selfe,
18. how shall hys kyngdome endure? Because ye say
19. that I cast oute deuyls by the power of Belzebub.
20. If I, by the power of Belzebub caste oute deuyls:
21. by whom do youre chylidren cast them out? Ther-
22. fore shall they be your iudges. But if I, with a
23. the finger of God caste oute deuyls, no doubte the
24. kyngdome of God is come. When a strong man
25. armed watched his house, that he possesseth is in
26. peace. But when a stronger then he cometh vpon
27. him and ouercometh hym, he taketh from hym
28. hys harnes, wherein he trusted and deuydeth hys
29. goodes. He that is not with me, is againste me.
30. And he that gathereth not with me, scattereth.
31. When the vncleane spirit is gone out of a man,
32. he walketh through. b. waterles places sekinge
33. rest. And when he fyndeth none, he sayeth, I wpll
34. returne agayne vnto my house whence I came
35. out. And when he cometh, he findeth it swept and
36. garnished. Then goeth he and taketh to him seue-
37. n other spirites worse then him selfe: and they en-
38. ter in, and dwell there. And the ende of that man,
39. is worse then the beginninge.
40. And it fortuned as he spake those thinges, a
41. certaine woman of the company lyst by her voice
42. & said vnto him: Happy is the wombe that bare
43. the, and the pappes which gaue the sucke. But he
44. sayde: Yea, happy are they that heare the word of
45. God and kepe it. 20. When the people were
46. gathered

Mat. ix. v
Mar. iii. c
the dome
spirite is
caste out.

Q

D

The Gospell

Mat. xii. c gathered thicke together: he began to saye: **Thys**
Signe of is an euill nacron: they seeke a signe, and there
Jonas. Chal no signe be geuen them, but the signe of Jo-

30. nas the prophet ffor as Jonas was a signe to the
Quene of Ninuities, so chal the sonne of man be to this na-
the South cpon. The quene of the South chal ryle at iudge-
ii. Rc. x a ment with the men of this generacion: and con-
ii. Pa. ix. a dempne them: for she came from the ende of the
Ninuities worlde, to heare the wysdome of Salomon. And
 behold a greater then Salomon is here. The me

32. of Ninue shall ryle at the iudgement with thys
 generacion, and to dempne them: for they repen-
 ted at the preachinge of Jonas. And beholde a
 greater then Jonas is here.

33. No man lyghteth a candell, and putteth it in a
Jonas. ii. b pryuy place, neyther vnder a bushell: but on a can-
Mat. v. b. 24 dellsticke, that they that come in may se the lyght.
Mat. iii. c The light of thy bodye is the eye. Therfore when
Mat. vi. c thyne eye is single: the is al thy body ful of light.
 But if thine eye be euyl: then shall thy body also

35. be full of darknes. Take hede therfore that the
 lyght which is in the, be not darcknes. ffor if all

36. thy bodye shalbe light, hauing no part darke, then
 shall all be full of lighte, euen as when a candell
 doth light the with his byghnes.

37. And as he spake, a certain Pharisey besoughte
 hym to dyne with him, & he went in & sat doune
Ma. x. iij. to meate. When the Pharisey saw that, he marvel-

38. led that he had not first washed before dyner. And

39. the Lord said to him: Now do ye pharises make
 cleane the outsyde of the cup, and of the platter:
 but your inward parties are full of rauenynge &

30. wyckednesse. Ye soles, dyd not he that made that
 which is without: make that whiche is within

40. also: Nue: the lesse geue almosse of that ye haue,
 and behold as is cleane to you.

41. But wo be to you Pharises: for ye clyp the
City mint mint and reu, and al maner herbes, & passe ouer

Ma. xxij iudgement and the loue of God. These oughte ye
Mat. xx. d to haue done and yet not to haue left the other by-

Upper done. Wo be to you Pharises: for ye loue the by-
molt sea permost seates in the synagoges, and gretynge
tes. in the markettes

44. Wo be to you scribes and pharises hypocry-
Graues. tes: for ye are as graues whiche appere not, and
 the

Of S. Luke.

the men that walke ouer them, are not ware of them.

45. Then answered one of the lawyers, & sayde vnto hym: Nayster, thus sayinge, thou puttest vs to rebuke also. Then he sayde: Wo be to you also ye lawyers, for ye lade men with barthenes greuous to be bozne, and your selues touche not the packes with one of your fingers

6
Lawyers
mat. xxij
Euid. sepulchres.

47. Wo be to you: ye buyde the sepulchres of the Prophetes, and your fathers killed them, truely ye beare wytnes that ye alowe the deedes

48. of your fathers: for they killed them and ye buyde theyr sepulchres. Therfore sayde the wyl-

49. dome of God: I will sende them Prophetes and Apostles, and of them they shall slea & persecute,

50. that the blood of al Prophetes which was shedd from the begynnyng of the world, maye be re-

51. quyrred of this generacion from the bloude of Abell vnto the bloude of Zachary, which per-

52. shedd becometh the au'ter & the temple. Woe ispe I saye vnto you, it shall be requyred of this nation.

53. Wo be to you lawyers: for ye haue taken away the. c. kepe o' knowlodge, ye entred not in

54. your selues and them that came in, ye forbade.

55. When he thus spake vnto the, the lawyers and the pharises began to were bulre aboute hym, and stoppys mouth with many questions,

56. sayinge warte for hym, & seekinge to catche some thynges of hys mouth, whereby they myght accuse hym.

Gene. iij
11. War.
xxij.
zachary.

Kepe

The notes.

a. Goddes spnger, is here his potwer. As though he should haue sayd. Yf by the power of God.

b. Luke. Mathew the. xi. c.

c. Luke in Mathew the. xvi. Chap.

The. xij. Chapter.

The find
ger of
God
Dri plas
ies.
Kepe.

> The leuen of the Whariseis. Christ comforteth hys disciples, and warneth them to be ware of couetousnes.

¶ There gathered together an innumerable multitude of people (in so much that trode one an other) he began to sipe vnto hys disciples: friste of all beware of the a. leuen of the Whariseis, which is hyppocritise. For there is nothinge couered that shall not

A
Mat. xvi c
Ma. viij. b

The Gospell

not be uncoverd: neyther hyde, that shall not be known. For what soever ye have spoken in darkenes: that same shall be hearde in lycht. And that whiche ye have spoken in the eare, even in secretes places, shall be preached even on the toppe of the houses. I saye vnto you my frendes: We are not a frayd of them that kyll the body, and after that haue no more that they can do. But I wyll shewe you whom ye shall feare. Feare hym whych after he hath kylld hath power to cast: into hell. Yea I saye vnto you hym in feare are not fyue sparrowes bough: for two farthynges? And yet not one of them is forgotten of God. Also even the berre heares of your heades are numbred. Feare not therefore: Ye are more of value then manye sparowes.

Mat. x. c.

Mar. iij. f.

8. I saye vnto you whosoever confesseth me before men, even hym shall the sonne of man confesse also before the Angels of God. And he that denieth me before men, shall be denied before the angels of God. And whosoever speaketh a worde agaynst the sonne of man, it shall be forgiven hym. But he that blasphemeth the holpe Ghost, it shall not be forgiven. Whyn they bringe you vnto the synnagoges and vnto the rulers and officers take no thought how or what thyng ye shall answer or what ye shall speake. For the holpe Ghost shall teache you in the same houre, what ye ought to say.

Mat. xij. d

Mar. ii. d

Couena. 9

unies.

Mat. xij. c.

Mar. iij. d.

13. One of the company sayde vnto hym: Master byd my brother deuyde the inheritaunce wyth me. And he sayd vnto hym: Man, who made me a iudge or decider ouer you? Wherfore, he sayde vnto the take hede, a beware of couetousnes. For no mannes lyfe standeth in the aboundaunce of the thynges which he supposeth. And he put forth a similitude vnto them sayinge. The grounde of a certayne ryche man brought forth fruytes plenteous; and he thought in hym selfe sayinge: what shall I do? Because I haue no roume where to bestowe my fruytes? And he sayed: Thys wyll I do. I wyll destroie my barnes, and buyld greater, and therein wyll I gather all my fruyte & my goodes, and I wyll saye to my soule: Soule thou haste muche goodes layd by in store for manye yeres

Richc mā

Eccle. xi. c

Of S. Luke.

yeares take thynne case, care, drinke, and be mery.
 10. But God sayd vnto hym: Thou soke, this nyght
 wylt they fetch away thy soull agayne from the.
 Then whose shall these thynges be to the thou
 11. haste promised? So is it with him that gathereth
 ryches: and is not riche in God.

2. And he spake vnto hys disciples: Therfore I Mat. vi. c.
 say vnto you: Take no thought for youre lyfe, i Pet. v. b
 what ye shall eat, neither for your bodye, what Ios. iij.

3. ye shall put on. The lyfe is more then meate, and
 the bodye is more then raymente. Consider the
 4. Rauen, for they neither sow nor reape, whiche Rauen.

neither haue store house nor barn, and yet God
 feedeth them. How much are ye better then, the
 5. fowles? Which of you with takinge thought can
 adde to his stature one cubyte? Yi ye then be not
 6. able to doe that thyng whiche is leaste: why
 take ye thought for the remnaunter? Consider the
 7. lilies how they grow. They labour not, they spin
 not, & yet I say vnto you: that Solomon in al hys
 8. rialtie, was not clothed lyke to one of these. If the
 grasse which is to day in the field and to morowe
 shall be caste into the fowre, God so clotheth
 much more wil he cloth you, & ye endued with
 9. litle fayth. And are not what ye shall eat, or
 what ye shall drinke, neither clyme ye by an hys?

10. for all suche thynges the Heathen people of the
 worlde seeke for. Your father knoweth that ye
 11. haue nede of suche thynges. Wherefore seeke ye
 after the kyngeome of God, and al these thynges
 shall be ministred vnto you. Feare not litle flocke
 12. for it is youre fathers pleasure, to geue you a.c.
 kynedom. Sell that ye haue & geue almes. And
 13. make you bagges, whiche were not olde, & trea-
 sure that faileth not in heauen, where no thefe
 14. cometh, neither moth corrupteth. For where
 your treasure is there wylt your hertes be also.

15. Let youre loynes be gredde aboute, and youre
 16. lychtes brynninge. & ye your selues lyke vnto
 men that waite for thyr mayster, when he wylt
 retorne from a weddinge: that as sone as he com-
 17. meth and knocketh, they maye open vnto hym.

18. Happye are those seruantes whom the Lord
 when he cometh, shall fynde wakinge. Wexelpe I
 saye vnto you he wylt gydde hym selfe aboute, &
 make

Mat. vi. c.
 i Pet. v. b
 Ios. iij.

Rauen.

D

Lilies.

in p. 100
 200.

Mat. vi. c.

E

The Gospell

- make them sit downe to meate, and walke by, &
 38. minister vnto them. And yf he come in the seconde
 39. watche, yea yf he come in the thyrde watche, and
 Ma. xliii. Thys vnderstand, that yf the good man of the
 house knetwe what hour the thefe woulde come he
 40. woulde surely watch, & not suffer hys house to be
 broken bp. Be ye prepared therfore: for the sonne
 of man wyl come at an houre whē ye thinke not.
 41. Then Peter sayde vnto hym: mayster tellest
 thou this similitude vnto vs, as to all menne? And
 42. the Lorde sayde: Yf there be any faythfull seruaunt
 and wyse, to whom hys Lorde, shall make ruler ouer
 Apo. xbi. c his household, to geue thē ther due tye of meate at
 43. due season, happye is that seruaunt, to whom his
 maister when he cometh, shall fynde so doynge.
 44. Of a truth I saye vnto you, that he wyl make
 hym ruler ouer all that he hath: But and yf the
 45. euyl seruaunt shall saye in his herte. My mayster
 wyl deferre his commyng, and shall begynne to
 smyre the seruautes, and maydens, and to eate &
 46. drynke and to be droncken: the Lorde of that ser-
 uaunte wyl come in a dawe wher he thynkethe
 not: and at an houre when he is not ware, & wyl
 deuyde hym, & wyl geue hym hys rewarde with
 47. the vnbelievers. The seruaunt that knetwe hys
 maisters wyl, and prepared not him selfe, neyther
 dyd accordyng to hys wyl, shalbe beaten with
 48. many stryppes. But he that knowe not, and yet
 dyd committe thynges worthy of stryppes, shalbe
 beaten with fewe stryppes. For vnto whō much is
 geue, of him shalbe much requyred. And to whom
 49. men much committe, the more of hym wyl they ax.
 50. I am come to sende spye on earth, and what is
 my desyre: but that it were all redye kyndled? Not
 51. withstanding I must be baptised with a baptisme
 and how am I payned till it be ended? Suppose
 52. ye that I am come to sende peace on earth? I tell
 you n.ay, but rather debate. For from henceforth
 53. thepye shalbe spue in one house deuyded, thre
 agaynst two and two agaynst thre. The father
 shalbe deuyded agaynst the sonne, and the sonne
 agaynst the father. The mother agaynst the dought-
 ter, and the doughter agaynst the mother. The
 mother in lawe agaynst her doughter in lawe, and
 the

Of S. Marke.

the daughter lawe agaynst her mother lawe.

4. Then sayd he to the people: when ye se a cloude
 ryse out of west, straight way ye saye: We shall
 haue a shower, and so it is. And when ye se the
 south wynde blowe, ye saye: We shall haue heat, &
 it cometh to passe. Hypocrites, ye can skell of
 the fashion of the earth, and of the skye, but what
 is the cause that ye can not skill of hys time? Ye &
 why iudge ye not of your selues what is ryght?
 8. Why thou ghost with thyne aduersarpe to the
 ruler, as thou arte in the way, geue diligence that
 thou mayeste bee deliuered from hym, leaste he
 bypunge the to the iudge, and the iudge deliuer the
 to the iayler, and the iaylar caste the into prison: I
 9. tell the, thou departest not thence tyll.e. thou haue
 made good the uttermoste myte.

Mat. xvi. a
 Mar. viij.

Mat. b. d

The notes.

- a. Loke in Mathewe the. xvi.
 b. To speake a worde agaynst the sonne of man:
 is to be offended woth the humanitee or manhod
 of Christe, for hys base and lotre degre, as were
 many of the Jewes.
 c. Of this is spoken in Mathew xij
 d. Not the peace & quietnes of this worlde where
 in euery manne that is euill, cōtētieth hym selfe
 woth hys wyckednes: but debate, that is suche an
 inward hate to hyce, that the spirite shall conti-
 nuallye stryue agaynst the flesh.
 e. Not that there is any place of punishmente af-
 ter this lyfe, where satisfaction shalbe made, and
 so the partie shalbe deliuered, but that all suche as
 lyue dissolutelye here wouthout the feare of Gods
 iudgemente, shall eternallye perishe.

Leuen.
 The sone
 of man.
 Sell all.

Not peace
 but debate

Tyll thou
 hast made
 good.

The. xiii. Chapter.

2. Of the Galileans. The similitude of the
 figge tre. Christe healeth the syke woman,
 The parable of the mustarde seede & leuen.
 Fewe enter into the kyngdome. Christ repro-
 ueth Herode and Hierusalem.

3

There were presente at the same season,
 that shewed him of the Galileans, whose
 bloude & plate mingled with their owne
 sacrifice. And Iesus answered and sayde
 vnto them: Suppose ye that these Gali-
 leans were greater spinners then all the other
 Galileans,

The Gospel.

Gallileans, because they suffered such punishment.

3. I tell you naye: but except ye repent ye shall all likewise perish.
4. Or those which upon whiche the towre in Siloe fell, and slawe them thinke ye that they were sinners above all men that dwell
5. in Iherusalem? I tel you nay: But excepte ye repent, ye shall all likewise perish.

B 6. He put forth this similitude: A certayne man fig getree had a figge tre planted in hys vineparde and he came and sought frute thereon and founde none.

7. Then sayd he to the dresser of hys vineparde: Beholde this three yere haue I come and sought frute in this figgetre, & fynde none; cut it do wone
8. whyp combreth it the grounde. And he answered & sayde vnto hym: Loide let it alone this yere also tyll I diground aboute it and dounge it to se
9. whether it wyll beare fruyte and yf it beare not them, after that cut it do wone.

C 10. And he taughte in one of theyr synagoges on the Sabothe dayes. And beholde there was a woman which had a spirit of infirmite. (which yeres & was bowed together, and coude not lifte

The woman that was bowed together.

12. by her selfe at all. When Iesus sawe her, he called her to hym, and sayde to her: woman thou art deliuered from thy dyscase. And he layde hys handes on her & immediatly she was made straight
13. & glorified God. And the ruler of the synagog answered with indignatio (because that Iesus had healed on the Saboth dayes) & sayde vnto the people. Ther are. vi. dayes in whiche men ought to worke, in them come & be healed, and not on the
15. Sabothe day. Then answered hym the Loide, & sayde: Hypocrite, doeth not eache one of you on the Sabothe day, loose hys oxe or hys asse from the stall, and leade hym to the water. And ought not this daughter of Abraham, whom God hath bounde so. which yeres, be loosed fro this bonde
17. on the Saboth day? And when he thus sayde, all hys aduersaries were ashamed, and all the people reioysed on al the excellent dedes, that were done by hym.

M 18. Then sayde he: what is the kyngdome of God lyke: or wherto shall I comparte it: It is lyke a mustard seede.

Mustard seede.

19. a grapue of mustarde seede, whych a man take and sow in hys garden: and it growe and wexed a greates

Of S. Luke.

great tree, and the foules of the ayre made nestes
in the bryanches of it And agayne he sayed, wher
vnto shall I lphen the kyngdome of God: it is
lyke leuen, whych a woman toke, and hpd in the
busshels of floure, tyll all was thowowe leuened.
And he wente thowowe all maner of cities and
tonnes, teachynge and iourneyng towards
Iherusalem.

Then sayde one vnto hym: Lorde, are the fewe
that shalbe saued: And he sayde vnto them: stryue
wth poure selues to enter in at the strait gate:
for manye I saye vnto you wyl seke to enter, in
and shall not be able, a. When the good man of
the house is rylen vp, and hath the doore, ye
shall begynne to stande without, & to knocke at
the doore sayng Lorde Lorde open to vs: a he shal
answere & saye vnto you: I knowe you not wher
ye are. Then shall ye begyn to say We haue eate
in thy presence and dronke, and thou hast taughte
in oure strytes. And he shall saye: I tell you I
knowe you not whence ye are: departe from me
all ye workers of iniquitte. There shalbe wepyng
and gnashynge of teth, when ye shall se Abraham
and Isaac and Iacob, & all the Prophetes in the
kyngdome of God and poure selues thrust out at
doores. And they shall come from the. b. easte and
from the west and from the northe and from the
south, and shall spt doune in the kyngdome of
God. And beholde ther are last which shalbe first.
And there are firste whych shalbe laste.

The same daye ther came certayne of the Pha-
rises & sayd to hym: Get the out of the waye, and
departe hence: for Herode wyl kyll the. And he
sayed vnto them, Go ye & tell that foxe, beholde I
caste out deuyls & heale the people to day and to
morrowe, & the thyrde daye I make an ende. Newe-
thes, I must walke to day & to morowe and the
daye folowynge. For it can not be, that a prophet
peryshe anye other wher, save at Iherusalem.
O Iherusalem, Iherusalem, whiche killeste
prophetes and stoneste them that are sent to the:
how often woulde I haue gathered thy chyldren
together, as the hen gathereth her nestle, vnder
her wynges, but ye woulde not. Beholde
poure habitation shalbe lefte vnto you desolate.
For

Mat. x. 15
Leuen.

Mat. x. 15
bys

F

Iocal. vi c
Mat. vii b

Mat. x. 15

mat. x. 15

The Gospell.

For I tell you ye shall not see me vntyll the tyme come that ye shall say, biessed is he that commeth in the name of the Lorde.

The notes.

Whe the good man of the house. **a.** That is whe the couenaunt made in the bloude of Chryste is blyssed: then men payne them selues with holy workes, trustynge thereby to enter, but all in vayne.

Rest o: sit b. Loke in Mathew the. viij. Chapter.

Would: c. Loke Marthe. xiii.

not.

The. xiii. Chapter.

Jesus eateth with the Pharise. He healeth the dropsye, teacheth to be lowely, telleth of the great supper, and warneth them that wil folowe hym. The salt of the earth.

31 **A**ND it chaunced that he went into the house of one of the chiefe Phariseis to a. eate breade on a Saboth day: and they watched hym. And beholde there was a man before hym whiche had the dropsye.

Dropsie.

2. And Jesus answered & spake vnto the lawyers, and Phariseis sayinge: is it lawefull to heale on the Saboth day? And they helde theyr peace: And he toke hym and healed hym and lette hym go: & answered them sayinge, whiche of you shall haue an asse, or an ore fallen into a pyte, and wyl not straight waye pull hym out on the Saboth day? And they coulde not answer hym agayne to that.

B **7.** He put forth a similitude to the gestes, when he marked howe they pleased to the hyeste roumes, and sayed vnto them: When thou art bydden to a weddinge of any man, syr not downe in the hyest roume, leaste a moze honorable man thin thou be bydden of hym, & he that bade boeth hym and the, came and saie to the: geue this manne roome: and thou then begynne with shame to take the loweste roume. But rather when thou arte bydden, go and syr in the loweste roume: that whe he that bade the commeth, he maye saye vnto the frende syr vp hys. Then shalt thou haue moze hyppie in the presence of them that syr at meate with the. For whosoever exalteth hym selfe, shalbe brought low. And he that humbleth hym selfe, shalbe exalted. **k**

W: 10. xxb.

Ma. xxiij.

W: 10. iij. v

11. Then

Of S. Luke.

12. Then sayde he also to hym that had desired. **C**
 hym to diner. When thou makeste a diner or a
 supper: call not thy frendes, nor thy brethren, ney-
 ther thy kynsmen nor yet riche neyghbours: leaste
 they byd the agayne, and a recompence be made
 13. the. But when thou makest a feaste call the poore, fesse the
 the maymed, the lame, and the blynde, and thou poze.
 14. Malt, be happy, for they can not recompense the.
 But thou Malt be recompensed at the resurrectiō
 of the iuste men.
15. When one of them that sate at meate also
 heard that, he sayed vnto hym: happy is he that
 eateth breade in the kyngdome of God.
16. Then sayd he to hym. **+** A certayne manne ordey **Supper.**
 ned a greate supper, and bade many, & sente hys **Ma. xli. a**
 17. seruaunte at supper tyme to saye to them that **Apo. xli. b**
 were bydden, come: for all thynges are nowe
 18. ready. And they all at once began to make excuse.
 The fyrst sayed vnto hym: I haue bought a ferme
 and must needes go and se it. I praye the haue me
 19. excused. And an other sayed: I haue bought fyue
 pocke of oxen, and I go to proue them, I pray the
 haue me excused. The thyrde sayed: I haue married
 20. a wyfe and therfore I can not come. And the ser-
 21. uaunte went and brought hys mayster worde
 therof. Then was the good man of the house dis-
 pleased, & sayed to hys seruaunt: So our quicksye
 into the streates and quarters of the cite, and
 bynge in hyther, the poore, and the maymed and
 22. the halt and the blynde. And the seruaunt sayed:
 Lord it is doone as thou commaundeste, and yet
 23. there is roume. And the Lord sayd to the seruaunt
 Go out into the hygh wayes and hedges and com-
 pel them to come in, that my house may be fylled.
 24. For I saye vnto you that none of those men
 whiche were bydden, shall taste of my supper. **D**
25. Ther went a greate company with hym, and he
 turned and sayde vnto them: If a man come to
 26. me, and hate not hys father and mother & wyfe
 and chyldren and brethren and sisters, mozeouer **Mat. x. d.**
 and hys owne lyfe, he can not be my disciple. and **Mat. viij.**
 27. whosoener beare not hys crosse, and come after
 me, cannot be my disciple.
28. Which of you disposed to beylde a tower, sitteth
 not downe before, and counterth the cost whether
 12.1, he haue

The Gospell

29. he haue sufficiēt to performe it: lesse after he hath layde the foundation, and is not able to performe.
 30. E. 12. all that beholde it begynne to mocke hym say-
 31. inge: this man began to buylde, and was not able to make an ende. Or what kynge goeth to make baraple agaynst another kynge, and stretch not downe fyrste, and casteth in hys mynde, whether he be able wth tenne thousande, to meete hym that cometh agaynst hym wth twentye thousande.
 32. Or els whyll the other is yet a greete way off, he wyll sende embassour, and desire peete.
 Ma. b. b. 33. So lykewyse none of you that forsakerth not all
 Mat. i. 8. that he hath, can be my disciple. Salte is good,
 34. but yf salt haue losse her salnes, what shall be
 35. seasoned ther wth? It is nether good for the lande nor yet for the dounge yll, but men caste it out at the doores. Ye that hath eares to heare, let hym heare.

The notes.

To eate breads.
 To hate.

a. That is to dyne, or to take respast.
 b. Ye that woll folowe Christe, muste hate father and mother, even as he muste hate him selfe. That is, he muste not beare such loue to them, that they shall wythdrawe hym from folowing Christ. Yet neuerthelesse accordynge as the lste byddeth he muste loue them and honoure them.

The .xv. Chapter.

20. The Parable of the hundred shepe, and of the sonne that was losse.

1. When resorted vnto hym all the publycāns and synners for to heare hym. And the
 2. Pharises and Scribes murmured say-
 3. inge: We receyved to hys company sin-
 4. ners, and eateth with them. Then put he
 5. forth this similitude to them sayinge: Wharman
 6. of you haurnge an hundred shepe, yf he loose one
 7. of them doth not leaue nyntie & nynt in the wyld-
 8.ernes and go after that whiche is losse, vntyll
 9. he fynde hym? And when he hath founde hym he
 10. putteth hym on hys shoulers wth ioye. And al-
 11. lone as he cometh home, he calleth together hys
 12. louers & neyghbours sayinge vnto them: reioyse
 13. with me, for I haue founde my shepe whiche was
 14. losse. I saie vnto you that likewyse ioye shalbe in
 15. heauen ouer one synner that repenteth, more then
 16. ouer

ouer nyne and nyne iust persons whych nede no
 9. repentance. Either what woman hauynge then
 grotes, yf she loose one, doth not light a candle,
 and sweepe the house, and seeke diligently, tyll she
 10. fynde it: And when she hath founde it, she calleth
 her louers and her neyghbours sayinge: Reioyce
 with me, for I haue founde the grote which I had
 11. loose. Lyke wyse I saye vnto you, ioye is made
 in the presence of the Angels of God ouer one
 sinner that repenteth.

12. ¶ And he sayed: A certayne man hath two son-
 nes, a the yonger of them sayd to hys father: geue
 me my parte of the goodes that to me belong. th.
 And he deuided vnto them hys substance. And not
 13. longe after, the yonger sonne gathered all that he
 had together, & toke hys iorney into a far coun-
 trye, and there he wasted hys goodes with reue-
 14. rous living. And whē he had spent all that he had
 ther arose a great dearth throughout al that same
 15. lande, and he began to lacke. And he wente and
 claued to a cytysin of the same country, which sent
 hym to his felde, to kepe hys swine. And he would
 16. fayne haue filled hys belye with the coddies that
 swyne eate And no man gaue hym.

17. ¶ Then he came to hym selfe and sayed: Howe
 many hyred seruauntes at my fathers, haue bread
 18. ynough, and I dye for hunger, I wyll aryse and
 go to my father, and wyll saye vnto hym, father, I
 haue sinned agaynst heauen and before the, and
 19. am no more worthy to be called thy sonne, make
 me as one of thy hyred seruauntes. And he arose
 20. and went to hys father. And when he was per a
 great waye of, hys father sawe hym and had com-
 passion, and ranne and fell on hys necke, & kysed
 21. hym. And the sonne sayed vnto hym father, I haue
 sinned agaynst heauen and in thy syghte, and am
 no more worthy to be called thy sonne. But hys
 22. father sayed to hys seruauntes: brynge forth that
 beste garmente and put it on hym, and put a ryng
 23. on hys hande, & shooes on hys fete. And brynge
 hither the fatted calfe and kyl hym, and let vs
 24. eate and be merie: for thys my sonne was dead, &
 is alpyue agayne, he was losse and is now found.
 And they beganne to be merie.

25. ¶ The elder brother was in the feld, & when he
 12. 1. came

The yonger
 ouer lone.

¶

The Gospell.

came and dyette nye to the house, he hearde min-
 26. Arclepe and daunsynge, and called one of hys ser-
 uauntes, & asced to hat those thynges meant. And
 27. he sayed vnto hym: thy brother is come and thy
 father hath killed the fatted calfe, because he hath
 28. receyued hym safe & sounde. And he was angerye,
 and woulde not go in. Then came hys father out
 29. and intreated hym. He answered and sayd to hys
 father: Lo these many yeres haue I done the ser-
 uice, neyther brake at any tyme the commaunde-
 ment, & yett gauest thou me neuer so muche as a
 30. kynd to make mercy with my louers: but assone as
 this thy sonne was come whych hath deuoured
 thy goodes with harlots, thou hast for hys plea-
 31. sure kyllled the fatted calfe. And he sayd vnto hym:
 sonne thou wast euer with me, and al that I haue
 32. is thine. It was mete that we shoulde make mery
 and be glad: for thys thy brother was dead, and
 is alyue agayne, and was losse and is founde. +

The. xxi. Chapter.

The parable of the wycked Mammon, The
 ryche glotten and Lazarus. +

The by-
 righteul
 steward. 2

And he sayed also vnto his disciples. There
 was a certayne ryche man whiche had a
 steward, that was accused vnto hym: that
 he wasted hys goodes. And he called hym
 & sayde vnto hym: How is it that I heare
 thys of the? Geue a compres of thy stewardshyppe.
 For thou maist be no longer steward. The ste-
 3. ward sayd within hym selfe what shall I do: for
 my maister wyl take awaye from me the steward
 shyppe. I can not bygge, and to begge, I am asha-
 4. med. I wote what to dooe, that when I am put
 out of stewardshyppe, they maye receyue me into
 5. their houses. Then called he all hys maysters det-
 ters, and sayed vnto the fyrste, how muche oweste
 6. thou vnto my maister? And he sayed: an hundred
 tounes of oyle. And he sayed to hym: take thy byl,
 and syt downe quicklye, and wyte fyrste. Then
 7. sayed he to an other: what owest thou? And he
 sayed: an hundred quarters of wheate. He sayd to
 8. hym: Take thy byl, and wyte fetyre scooze. And
 the Lord commended the vniuste steward be-
 cause he had done wyslye. For the children of thys
 worlde are in thepp: wynde, wysler then the chy-
 dren

Of S. Luke.

9. Dren of lyght. And I say also vnto you: make you frendes, of the wicked mammon, that when ye shall depart, they may receyue you into cuerla-
 syng habitacions. ¶

10. He that is fapthfull in that which is leaste the same is fapthfull in muche. And he that is vn-
 fapthfull in the least: is vnfapthfull also in muche. ¶

11. So then yf ye haue not ben fapthfull in the wic-
 ked Mammon: who wyl beleue you in that which

12. is true: And yf ye haue not bene fapthfull in ano-
 ther mannes busines who shall geue you poure
 13. owne? No seruaunt can serue two maisters, for
 other he shall hate the one and loue the other, or
 els he shall leane to the one and dispyse the other:

14. Ye cannot serue God and Mammon. All these
 thynges heard the pharises also, whych were co-
 uctous, and they mocked hym. And he sayde vnto

15. them: Ye are they whiche, by iusticie poure selues
 before menne: but God knoweth poure hertes.
 For that whiche is hyghly esteemed among men,

16. is abhominable in the syght of God.

17. The lawe & the Prophetes ragyned vntyll the
 tyme of Iohn: & sence that tyme the kingedom of
 God is preached, & euery man stryuet to go in.

18. Soner shall heauen & earthe perperche, the one ryle
 19. of the lawe shall perperche. Who soeuer forsaketh
 hys wyfe & marperth another, breake the mar-
 mony. And euery man which marryeth her that is

20. deforced fro her husband comyteth aduourty also.

21. ¶ Then was a certayne ryche man, which was
 clothed in purple and fyne bylde, and fared delici-

22. ously every daye. And there was a certayne beg-
 ger named Lazarus, whiche laye at hys gate full

23. of sores, desierpge to be refreshed wth the
 crums whiche fell from the ryche mans bourde.

24. Neuertheles the dogges came & lycked hys sores.

25. And it fortuneth that the begger dyed, and was
 caried by the Angels into .s. Abrahams bosome.

26. The ryche man also dyed and was buried. And
 27. heynge in hel in tormentes he lyfte vp hys eyes &

28. sawe Abraham a farre of, and Lazarus in hys bo-
 29. some, and he cried & sayed: father Abraham haue

30. mercye on me, and send Lazarus that he maye
 dyppe the tpype of hys fynger in water and cole

31. my tonge, for I am tormentyd in thys flame. But

32. Abraham answered & sayed: sonne I can not helpe
 thee, for as yet thou wast not knowen of me.

33. And he sayed: I praye thee, that thou wyldest
 send Lazarus that he maye warne my bretheren,

34. that they maye not come into this place of torment,
 where I am.

35. And he sayed: I praye thee, that thou wyldest
 send Lazarus that he maye warne my bretheren,

36. that they maye not come into this place of torment,
 where I am.

Mammon

Mat. vi. c
 Two ma
 sters.

D

Mat. xi. d.

Math. v. c
 Pa. c. b

E

I. Cor. xi. b
 The ryche
 glotton &
 Lazarus.

F

The Gospel.

- Abraham sayd vnto hym. Sonne, remembre that thou in thy lyfe tyme, receyuedest the pleasure, & contrariwise Lazarus payne. Nowe therfore is
 26. he comforted, and thou arte punished. Veroune all thys, betwene you and vs there is a greate space set, so that they whych woulde go frome hence to you can not, neither maye come fro thence to vs.
 27. Then he sayd: I praye the therfore father, send hym to my fathers house. For I haue fise brethren
 28. for to warnethem lest they also come into this place of torment. Abraham sayd vnto hym they haue
 29. Moses and the Prophetes: let them heare them.
 30. And he sayd: may father Abraham, but yf one came vnto them from the dead, they woulde repent. He
 31. sayd vnto hym: yf they heare not Moses & the Prophetes, neyther wyll they beleue, though one rose from death agayne.

The notes.

- Mammon** a. Thys word Mammon is a worde of the Siria speache, & signifieth riches. So that the text meaneth bestowe poure riches accordyng to the word of God, that God be pleased wth your dopinges, and not deceytfuillye as the Jewes do yd.
Iustifye hym selfe. b. Loke before in the .x. of Luke.
Abrahams bolome. c. Some by the bolome of Abraham, do vnderstand the sayeth of Abraham. Other some also vnderstande it of the place, where the electe and chosen that folowe the sayeth of Abraham do reste after theyr death. But where that place is (because the scripture doeth not expressely determine it) can we not tell. And therfore may no man be so bolde to desyue it.

The .xiiij. Chapter.

2. Christe teacheth hys disciples. He healeth the ten lepers, speaketh of the later dayes and of the ende of the worlde.

- Mat. xviij** 1. **Mat. ix. 6.** **Offence.** **Mat. xviij** 2. **Leu. xix. 17.** **Eccle. xi.** **Mat. xviij** 3.
 When sayd he to the disciples, it cannot be auoyd but that offences wyll come. Nevertheless wo be to hym: through whom they come. It were better for hym that a millstone were hanged about hys necke, & that he were caste into the sea then that he shuld offende one of these litel ones. Take hede to poure selues. Yf thy brother trespass agaynst the, rebuke hym: and yf he repent, forgiue hym.
 And

Of S. Luke.

4. And though he synne agaynst the seven tymes in a day, and seuentymes in a daye tourne agayne to the saying: it repenteth me to geue him. And the
5. Apostles layed vnto the Lord: increase our fayth.
6. And the Lord sayde: if ye had fayth y^e as a greayne of mustarde seede, & shoulde saye vnto thys syca- mine tree, plucke thy selfe vp by the rootes, and plante thy selfe in the sea: he shoulde obey you.
7. ¶ And go is it of you if he had a seruaunt plow- inge or kesyngge cattell, that woulde saye vnto him when he were come from the fielde: Soo quicklie
8. and sit downe to meate, and woulde not rather saye to hym, make wherewith I maye sup, and gyve vp thy selfe a serue me, tyll I haue eaten & dronken and afterwarde, eat thou, and drinke thou: Worthy he thanke that seruaunt because he y^d that which was commanded to hym: I trowe not. So I praye
9. for you, when ye haue done all those thinges: which are commanded you, saye: we are vnpro- fyttable. seruantes. We haue done that which was oure duety to do.
10. ¶ And it chaunced as he wente to Ierusalem that he passed throughe Samaria and Galilee. And as
11. he entred into a certayne towne: there met hym ten that were lepers. And praye those a litle and
12. put forth theyr voyces and sayde: Iesu mayster, haue mercey on vs. When he sawe them, he sayd
13. vnto them: Go & shewe youre selues to the pry- estes. And it chaunced as they went, they were cle- sed. And one of them, wher he sawe that he was
14. clesed, turned backe agayne, and worthy a litle voyce prayed God and fel downe on hys face at hys fete, & gaue hym thanks. And the same was
15. a Samaritane. And Iesus answered and sayede: are there not ten clesed? But where are those
16. nyne? The are not founde that returned agayne to geue God prayse, save outye this straunger.
17. And he sayd vnto hym: aryse, and go thy way, thy fayth hath made the whole. ¶
18. When he was demaunded of the Pharises,
19. when the kyngdome of God shoulde come: he answered them and sayd: The kyngdome of God cometh not with waptynge for. Neether shall me say, lo here, lo there. For beholde the, v. kyngdom of God is within you.

ten lepers

The Gospell

D 22 And he sayed to hys disciples: The dayes wyl
come, when ye shall desyre to se one daye of the
sonne of man, and ye shall not se it. And they shall
saye to you. Se here, Se here. So not after them
nor folowe them, for as the lyghtenynge that ap-
pearerth out of the one parte of the heauen, and
shinerth vnto the other part of heauen: So shall
the sonne of man be in hys dayes. But fyrst muste
he suffer manye thynges, and be refused of this
nation. As it happened in the tyme of Noe: So
shall it be in the tyme of the sonne of man. They
ate, they dranke they married wyues, & were mar-
ried euen vnto the same daye that Noe went into
the arke & the floude came and destroyed the all.
Likewyse also, as it chaunced in the dayes of Lot.
They ate, they dranke, they bought, they sold, they
planted, they buylte. And euen the same day that
Lot went out of Sodome, it rayned fire & brim-
stone from heauen, and destroyed them all. After
these ensamples, shall it be in the daye when the
sonne of man shall appeare.

E 27 At that day he that is on the house toppe, & hys
stuffe in the house: let hym not come downe to
take it out. And lykewyse let not hym that is in
the fildes turne backe agayne to that he lefte be-
hynde. Remembre Lottes wyfe. Whosoever wyl
go aboute to save hys lyfe shall lose it. And who
soever shall lose hys lyfe, shall save it.
34 I tell you: In that nyght there shall be two in
one bed, the one shall be receyued, and the othere
shall be forsaken. Two shall be also a gryndynge
together the one shall be receyued, and the other
shall be forsaken. And they answered, and sayed to
hym where Lord? And he sayed vnto them: where
soever the bodye shall be, thither wyl the c. Angles
resorte.

The notes.

Worken a. In workes maye no sayeth be put, for by them
is no manne iustified before God, but by sayth
onelye.
Aske not b. In this place the kyngedome of God betoken-
eth the commynge of Christe, or Christ when he
shoulde come, as doeth easilys appeare by the
texte. And therfore (in myne opinion) the trans-
lation shoulde be better to saye. The kynges
dome

**The kyng
dome of
God.**

Of S. Luke.

home of God is amonge you . For Entos the greke worde, beyng referred to the tyme , maye signifie amonge. As Entos pimon , amonge you at this present.

c. Luke in Mathewe the .xxiiiij. Chapter.

Egles.

The .xxv. Chapter.

The teacheth to be feruent in prayer . Of the Wharisei and the Publican. The kyngdom of God belongeth vnto chyl dren. Chyric answere the ruler . The blynde man is reioyced to his syght.

And he put forth a similitude vnto them, signifyinge that men oughte alwayes to praye, and not to be wey sayinge . There was a iudge in a certaine cite, whych feared not God, neyther regarded man. And

a
Ecc. xliij
Tess. b. d.
Wpcked
iudge.

there was a certayne wydowe in the same cite, which came vnto him saying: auenge me of mine aduersarpe, and he woulde not for a whyle . But afterwarde he sayde to him selfe, though I feare not God, nor care for man , yet because this wydow troubleth me, I wyll auenge her least at the least she come, and hagge on me . And the Lord sayde: heare what the vnrpyghtouse iudge sayth. And shall not God aduenge his electe, whych crye day and night vnto him? Yea, though he deferre them. I tell you, he wil auenge the, and that quick ly. Neuerthelesse when the sonne of manne cometh, suppose ye, that he shall fynde saythe on the earth.

And he put forth this similitude vnto certaine which trusted in the selues that they were perfect and despyed other. Two men wente by into the temple to praye, the one a Wharise and the other a Publican. The Wharise stode and prayed thus with him selfe : God I thanke the that I am not as other men are, extortioners, vniust, aduouters or as this Publican . I faste tyme in the weake. I geue tithes of all that I possesse. And the Publican stode a farre of, and woulde not lyfte by his eyes to heauen, but more hys best sayinge, God be mercifull to me a synner. I tell you, this man departed home to his house iustified more the other. For euery man that exalteth him selfe shall be broughte lowe . And he that humbleth hym

c

Mat. xxij

v. b.

selfe

The Gospell

Mat. xii. a. b. c. d. e. f. g. h. i. j. k. l. m. n. o. p. q. r. s. t. u. v. w. x. y. z.

15. They broughte vnto him also babes : that he
 shoulde touche them. When his disciples sawe
 that they rebuked them. But Iesus called them
 16. vnto him and sayd: Suffer chyldren to come vnto
 me, and forbyd them not. For of such is the king-
 17. dome of God. Verely I saye vnto you who soeuer
 receiveth not the kyngdome of God as a chyldre,
 he shal not enter therein:
 18. And a certaine ruler axed him sayinge: Good
 maister, what oughte I to do to obtayne eternall
 19. lyfe? Iesus sayde vnto him. Why callest thou me
 20. good? No man is good saue God onelye. Thou
 21. knowest the commandementes. Thou shalt not
 committe aduoury. Thou shalt not kyll. Thou
 22. shalt not steale. Thou shalt not beare false wit-
 23. nes. Honour thy father and mother. And he said
 al these haue I kepte from my yowthe. When Je-
 24. sus heare that he sayd vnto him. Yet lackest thou
 one thyng. Sell al that thou hast, and distribute
 it vnto the poore, and thou shalt haue treasure in
 25. heauen, and come and folow me. When he heard
 that he was heauy, for he was very ryche. When
 26. Iesus sawe him moorne, he sayed: With whiche
 27. cultre shalt thou cutt that haue ryches, enter into the
 28. kyngdome of God: it is easier for a camel to go
 29. thorow a nedles eye, then for a ryche man to en-
 30. ter into the kyngdome of God. Then sayed they
 31. that heard that: And who shall then be saved?
 32. And he sayd: Thynges which are impossible with
 33. men are possible with god.
 34. Then sayed Peter: Lo we haue lefte all, and fo-
 35. lowed the. And he sayed vnto them. Verely I say
 vnto you, there is no man that I caneth house, other
 father and mother, other brethren or: wife or chy-
 dren for the kyngdom of gods sake, whiche same
 36. shall receyue muche more in this worlde: and
 37. in the worlde to come lyfe everlastynge.
 38. He toke vnto him twelve, and sayed vnto the:
 39. Beholde we go by to Hierusalem, and all shal be
 fulfilled that are wyrtten by the Prophetes of
 40. the sonne of man. He shal be deliuered vnto the
 gentils and shal be mocked, and shal be despysed
 41. by entreated, & shal be spitted on, & whē they haue
 42. scourged him, they wil put him to death, and the
 43. thirde

Of S. Luke.

34. thirde day he shal ryle agayne. But they vnder-
 stode none of these thynges, and this sayinge
 was hyd from them. And they perceyued not the
 the thynges whiche were spoken.

35. And it came to passe, as he was come nye vnto

Mat. xx.
 Blind man

36. Hierico, a certayne blinde man sat by the waye
 37. side begginge. And when he hearde the people
 38. passe by, he asyd what it meant, and they said to
 39. hym that Iesus of Nazareth passeth by. And he
 40. cried saying: Iesus the sonne of Dauid, haue thou
 mercy on me. And they whiche went before rebu-
 ked hym, that he should hold his peace. But he cry-
 ed so muche the more, thou sonne of Dauid haue
 41. mercy on me. And Iesus stode still. And commaun-
 ded hym to be brought vnto him.

And when he was come neare, Iesus asyd him
 42. sayinge: What wylte thou that I do vnto thee?
 and he sayd: Worde that I may receyue my sight.

43. Iesus sayd vnto him, receyue thy sight, thy faith
 hath sau'd the. And immediatly he sawe, and fo-

44. lowed hym praisynge God. And al the people whē
 they sawe it, gaue laude to God.

The xx. Chapter.

¶ Of Zachers and the ten seruantes to whom
 the talentes were deliuered. Christus spaketh to
 Hierusalem and wepeth ouer it.

Zachus.

1. And he entred in and went thorow Ierico.

2. And beholde, there was a man named
 3. Zachus, whiche was a ruler among the
 4. Iubilitane, and was ryche also. And he
 5. made meanes to se Iesus, that he shoulde
 6. be: and coude not for the prease, because he was
 7. of a lowe stature. Wherfore he ran before and
 8. ascended vp into a trolde fig tre to se hym, for he
 9. shoulde come that same way. And whē Iesus came
 10. to the place he looked vp, and sawe him, and said
 11. vnto him: Zachus, attonce come doune, for to daye
 12. I must abide in thy house. And he came doune ha-
 13. telpe and receiued him ioyfullly. And when they
 14. say that, they al grounded saying: He is gone into
 15. rary with a mā that is a synner. Zachusode forth
 16. and sayd vnto the Lord, beholde I haue the haulte of
 17. my goodes I gaue to the poore / and yet I haue
 18. bene any man wrong, I wyl restore hym four fold
 19. And Iesus sayed to hym: This daye is healthe
 20. come

The Gospell

come into thys house, for as muche as it also is
10. becometh the chyld of Abraham. For the sonne of
manne is come to seeke and to save that whiche
was losse.

Mat. 20. 11. As they heard these thynges, he added therto
a similitude, because he was nye to Iherusalem,
and because also they thought that the kingdom
of God shoulde shortly appeere. He sayd therefore
12. + a certayne noble man, went into a farre coun-
trei, to receyue a kingdome, and then to come a-
13. gayne. And he called hys ten seruauntes and deli-
uered them ten pounde sayinge vnto them/bye &
14. sel yll I come. But his cytelens hated hym, and
sent messengers after him sayinge, we wyl not
haue this man to reigne ouer vs.
15. And after it came to passe, when he was come
agayne and had receyued hys kingdome, he com-
maunded these seruauntes, to be called to hym,
(to whome he gaue his money) to tyme what enery
C 16. man had done. Then came the firste sayinge: lord
thy pounde hath encreased ten pound. And he said
17. vnto hym: Wel good seruaunt, because thou wast
faythful in a very litle thyng, take thou autho-
18. rite ouer ten cities. And the other came sayinge:
Lord thy pounde hath encreased fyue pounde.
19. And to the same he sayde: and he thou also ruler
ouer fyue cyties. And the thirde came and sayd.
20. Lord, beholde thy pounde / whiche I haue kepte
21. in a napkin, for I feared the, because thou art a
strayt man, thou takest by that thou laydest not
downe, & reapest that thou diddest not sow. And he
22. sayd to him, Of thyne owne mouthe iudge I the,
thou euyl seruaunt. Knewest thou that I am a stra-
D 23. man takinge by that I layd not downe, & reaping
that I sowe not sow? Wherefore thou gauest not
24. thou my money into the banke, that at my com-
myng I haue required mine owne with baun-
25. tage. And he saied to them that stood by, take fro
him that pounde, & geue it him that hath ten poun-
26. And they saide vnto him: Lord he hath ten poun-
27. And he sayd vnto you, that vnto all them that haue, it
shalbe geuen, and from him that hath not, euen
that he hath shalbe taken from hym. Whereouer
those myne enemies whiche would not that I
shoulde rapgne ouer them, byng brether, a slea
thym

Of S. Luke:

18. them before me. And when he had thus spoken he proceeded forth before ascending vp to Ierusalem. Mat. xliij. b
Mar. iij. c
29. And it so turned, when he was come nepe Bethphage and Bethanie, besydes mount Oliuete, he sent two of his disciples sayinge: Go ye into the town which is ouer agaynst you. In the whiche town as ye are come, ye shall fynd a colde asse, wheron ye neuer man sate. Lettise him and bring him hither. And if any man aske you why that ye lettise hym, thus say vnto him, the lord hath neede of him. They that were sent, went their way, and founde as he sayd vnto them. And as they were alowtynge the colte, the owners sayed vnto them: Why lettise ye the colte. And they sayd, for the lord hath neede of him. And they brought him to Iesus and they cast their raiment on the colte, and set Iesus thereon. And as he wente they spredde their clothe in the way. Jhon. xij. b
37. And when he was now come, where he shoulde go doune from the mount Oliuete, the whole multitude of the disciples beganne to reioyce, and to laude God with a loude voyce for al the miracles that they had sene, sayinge: Blessed be the kynge that cometh in the name of the Lord, peace in heauē, and glory in the hieft. And some of the phariseis of the company said vnto him: Master rebuke thy disciples. They answered and sayeth vnto them: I tell you, of these shoulde holde their peace the stones woulde crye.
41. And when he was come neare, he behelde the citie, and wept on it sayinge: If thou haddest knowne those thinges whiche helonge vnto thy peace euen at this thy tyme. But now are they hid from thine eyes. For the daies shal come vpon the, that thy enemies shal cast a banke aboute the, and compass the rounde and kepe the in on euery side, and make the euen wyth the grounde, wyth chylidren whiche are in the. And they shall not leaue in the one stone vpon another, because thou knowest not the tyme of thy visitacion.
46. And he went into the temple, and began to caste out them that solde therein, and them that bought sayinge vnto them, it is writen, my house is the house of prayer, but ye haue made it a den of theues. And he taught daily in the temple. The hys priests Ma. xliij. b
Mar. xij. c
Jhon. xij. b
Ma. xliij. b
Sellers & byers.
Ma. xliij. b
Ses

The Gospel

Mat. xx. b. Herod and the Scribes and the chiefe of the people went about to destroy him, but could not find what to do. For all the people listened by him and gave him audience.

¶ The notes.

a. Look in Matthew the. xi. j. Chapter. b. Here peace is taken for health. As in Esa. lviij.

To him
that hath
peace.

✠ The. xx. Chapter.

¶ They are a hasty one question, and he asketh them an other. The parable of the vineyard. Of tribute, and howe Christe stopped the mouthes of the Scribes.

Mat. xxi. c.
Mar. xi. d.

And it fortuned in one of those dayes as he taught the people in the temple, and preached the Gospel: the hye Priestes and the Scribes came with the elders and spake vnto him sayinge: Tell vs by what authorite thou doest these thinges: Or wher who is he that gaue thee this authoritie: He answered and sayde vnto them: I also will aske you a question and answer me. The baptisme of Ihon, was it from heauen, or a. of me: And they thought within themselves saying, if we shall saye from heauen, he will say, whyp then beleued in him not: But and if we shall saye of men, al the people will stone vs. For they be perswaded that Ihon is a Prophet. And they answered that they coulde not tel whence it was. And Iesus saide to them: neither tel I you by what authorite I do these thinges.

Vineyard
Mar. xxi.
Esa. b. a.
Isa. ii. d.

¶ Then beganne he to put forth to the people, this similitude. A certayne man planted a vineyard, and let it forth to farmers, and wente him selfe into a straunge countrey for a great season. And when the tyme was come, he sente a seruante to his tenants, that they shoulde geue him of the frutes of the vineyard. And the tenants dyd beate him and sent him awaye empty. And againe he sent yet an other seruante, and they dyd beate him a fowl entreated him also, and sent him a way empty. And o.ouer, he sent the thurd, and him they wounded and caste oute. Then sayde the Lorde of the vineyard: what shall I do: I will sende my deare sonne, him peradventure they will reuerence. When they se him. But when the farmers sawe hym

Of S. Luke.

- him, they thought in them selues sayinge: this is
the hye, come let vs kyll him, that the inheritaunce
15. maye be ours. And they cast him oute of the vine-
yard, and killed him. Now what shal the Lord
16. of the vineyard do vnto them: he wyl come and
destroye those tennets, and will let out his vine-
yard to other. When they hearde that, they said:
God forbid.
17. And he behelde them and sayde, what meaneth
this then that is written: Chi Stone that the buyl-
ders refused, the same is made the heade corner
18. stone. Whosoever shalbe at that stone shalbe blyssed,
but on whosoever it fall byen, it wyl grinde
19. him to powder. And the hye priestes and scribes
the same houre went about to lay handes on him,
but they feared the people. For they percepued,
that he had spoken this similitude against them.
20. And they watched hym, and sent forth spyes,
whiche shoulde take hym selues perfect to take
him in his wordes, and deliuer hym vnto the po-
wer and authorite of the debite. And they axed
21. him sayinge: Master, we know that thou saidst &
teachest ryght, neither conspiderest thou any mans
22. degre, but teachest the way of god truly. It is law-
ful for vs to geue Cesar tribute or no: they percep-
23. ued their craftynesse and sayde vnto them: Why
tempt ye me? Answer me a peny. Whose ymage &
24. superscripcon hath it? They answered and said:
Cesars. And he sayed vnto them: Weue then vnto
25. Cesar that whiche belongeth vnto Cesar, and to
God that which pertaineth to god. And they cold
26. not reprove his saying before the people. But they
maruailed at his answer and helde their peace.
27. Then came to him certayne of the Saduces,
whiche deny that there is any resurrection. And
28. they axed him sayinge: Master, Moyses wrote bu-
te vs, yf any mannes brother dye hauinge a
wyfe and the same dye without childen, that the
brother shoulde take his wyfe and rayse vp seede
29. vnto his brother. There were seuen brethren, and
the firste toke a wyfe, and dyed without childen,
30. And the second toke the wyfe, and he dyed chil-
derlesse: and the thirde toke her, & in the wyfe the
31. residue of the seuen, & left not childen behind the
32. & dyed. Laste of all the woman dyed also. Now
at

W. l. elchif
Act. xii. 6.
Rom. ix. 3
1. Pet. ii. 8
Esa. xlviii

D
Mat. xxi.
Mar. xii. 6

Tribute.
Rom. xii.

Saduces.
Mat. xxi.
Marc. xxi.
E
Deu. xxi.

Handwritten notes at the bottom of the page, including "Handwritten" and "curious".

The Gospell.

33. at the resurrection whose wyfe of them **Mat. 23.**
 34. he: for seuen hadde her to wyfe. Iesus answered,
 and sayde vnto the. **b.** The chyldren of this worlde
 shall marie wyues and are married. But they whyche
 35. shall be made worthy to enioy that worlde and the
 resurrection from death, neither marie wyues, nei
 36. ther are married nor yet can dye any more, for they
 are equal vnto the angels, & are the sonnes of god
 in as muche as they are the chyldren of the resur-
Exo. 11j. d. rection. And that the dead **Mat. 23.** agayne euen
 37. Moyses signified besides the bush, when he sayd:
 The Lorde God of Abraham and the God of Isaac,
 38. and the God of Jacob. For he is not the God
 of the deade, but of them whyche lyue. For all lyue
 39. in him. Then certayne of the Pharisees answered
 and sayde. Maister thou haste well sayde. And af-
 40. ter that durst they not aske hym any questyō at al.
Mat. 23. d. Then sayde he vnto them: howe saue they that
Mat. 23. d. Christ is Dauides sonne: And Dauid him self saith
Mat. 23. d. in the booke of the Psalmes. The Lorde sayth vnto
 41. my lord, sit on my ryght hande, tyl I make
 42. thyne enemies thy fote stoe. Seinge Dauid cal-
 43. led him Lorde: howe is he then his sonne? Then
 44. in the audience of al the people, he sayde vnto his
 45. disciples, beware of the Scribes, whiche desyre
 46. to go in longe clothing, and loue greatinge in the
 marketts, and the best seates in the Synagoges
 and chiefe roumes at feastes, whych deuoure wi-
 47. dows houses, and that vnto al colour of longe
 praying, the same shall receyue greater dānaciō.

The notes.

a. Noke in Mathew xxi c.
Of menne b. There is a place for them that holde so muche
The chyl- with the wyues lyfe, yf it be fleschly taken (as in
dre of god dede: ther vnto take all scrip- ures) but take it af-
may not. ter the spūite, as it is spoken of the chyldren of
 God after the resurrection, & it serueth nothinge
 for them. For Abraham, Isaac, and Jacob, were of
 thole chyldren of God, that Christe speaketh of
 here, and yet were married in thys life:

The. xxi. Chapter.

✠ Christ commendeth the poore widow, telleth the
 destruction of Hierusalem of false teachers, of the
 tokens and troubles to come, of the ende of the
 worlde, and of hys owne comynge.

Of S. Luke.

1. **A**s he behelde, he sawe the riche men howe they cast in their offeringes into the treasure, And he sawe a certaine poore widowe, whiche caste in therether two myses.
2. And he saide: of a trueth I saye vnto you, this poore widowe hath put in more then they all. For they all haue of their superfluitie added vnto the offeringe of God: but she, of her penurie hath cast in all the substance that she had.
3. As some spake of the temple, howe it was garnished with goodly stones and iewels, he sayed: The dayes wil come, whene of these thinges which ye see shal not be left stone vpon stone, that shal not be throwen doune. And they aged him saying: Maister when shal these thinges be, and what sygne wyll therbe, when such thinges shal come to passe. And he sayd, take hede, that ye be not deceiued. For many wyll come in my name saying I am he, and the tyme draweth neare. folowye ye not them therfore. But when ye heare of wares and dissencion: be not afrayed. For these thynges must firste come: but the ende foloweth not by & by. Then sayd he vnto them: For as much as I saye agaynste nacion, and kyngdom agaynste kyngdom, and great earthquakes shalbe in all quarters, & hunger, and pestilence: and fearefull thinges. And great signes shal there be from heauen.
4. But before all these they shal lase their handes on you and persecute you. deliuering you bp to the Synagoges and into prison, and byngge you before kynges & rulers for my names sake.
5. And this shal chaunce you for a testimonial. Let it like therefore caste in your hertes, not ones to answere before, what ye shal answere: for I wyll geue you a mouth and wyldome, where agaynste all your aduersaries shal not be able to speake nor resist. Yea and ye shalbe betrayed of your fathers and mothers, and of your brethren, & kynsmen and louers, and some of you shal they put to death. And hated shal ye be of all men for my names sake. Yet there shal not one heare of youre heades perishe. Wyth youre patience. a. possesse youre soules.
6. And when ye so Ierusalem be seged with an hoile, then vnderstande that the desolacion of the same

Mat. xij. d
Dooze wol
dowe.

Matthew
xxij. a
Mar. xij.

B
Destruc-
tion of the
temple.

C

The Gospell

21. same is nye. Then let them which are in Ierusalym
 flye to the mountaines. And let them whiche are
 in the middes of it depart out. And let not them
 22. that are in other countreies, enter therein. For these
 be the dayes of vengeance, to fulfill al that are
 23. written. But wo be to them that be with chylde, &
 to them that geue sucke in those dayes: for there
 shalbe great trouble in the land, and wrath ouer
 24. al this people. And they shal fall on the edge of
 the swerde, and shalbe lead captiue into all na-
 tions. And Ierusalem shalbe trode vnder fote of the
 gentyls, vntyll the tyme of the gentils be fulfilled,
 25. ✠ And there shalbe signes in the sunne, & in the
 mone, and in the starres: & in the earth, the people
 shalbe in such perplexitie, that they shall not tell
 26. which waye to turne the selues. The sea and the
 waters shal rooze, and mennes herres shal fayle
 27. them, for feare, and for lookinge after those thynges.
 28. For the potes of heauen shal moue. And then shall they se
 the sonne of man come in a cloude wth powre
 and greates glory. When these thinges beginne
 29. to come to passe then loke vp, and lifte vp youre
 heades, for youre redemption draweth nye. And
 30. he shewed them a similitude: beholde the figge
 tree, and all other trees, when they shal forth their
 budde, ye se and knowe of youre owne selues
 31. that sommer is then nye at hande. So I shew vnto
 ye when these thinges come to passe, vnder-
 32. stande that the kingdome of God is nye. Verely
 I say vnto you this generation shall not passe, til
 33. al be fulfilled. Heauen and earth shal passe: but
 34. my wordes shall not passe. ✠ Take heede to youre
 selues, lest youre herres be overcome wth surfe-
 35. tinge and dronkennes and cares of this worlde:
 and that, that daye come not on you vntwares.
 36. For as a snare shal it come on all them that slepe
 on the earth. Watche therefore continually & praye,
 37. that ye maye obtayne grace to flye all this that
 shal come, and that ye maye stande before the
 sonne of man. In the day tyme, he taughte in the
 temple, and at nighte, he went oute and had aby-
 ding in the mounte Olpucte. And all the people
 came in the morninge to him in the temple, for to
 heare him,

Of S. Marke.

The notes.

- a. The soule is possessed, when the sowe sayth in To possesse the soule.
Christe, we patiently suffer all adversities.
b. To lyfe by the head, is to be mercie and reioyce
at the remembraunce of a thinge. To lyfe by the head.

The. xxi. Chapter.

Christe is betrayed, they ate the Easter
Lambe, we prosper by the times upon the moor,
they take him, we see denyeth him, and they
bynge him before the counsaile. +

The feast of sweet bread due nye whiche
is called easter, and the hye priestes and
scribes sought how to kill him, but they
feared the people. Then entered Sathan
into Judas whos surname was Iscariot
(which was of the number of the twelve) and
he went his waye and communed with the hye
priestes and officers how he might betray hym
to them. And they were glad, and promised to
geue him money. And he consented, and soughte
opportunitie to betray him vnto them when the
people were a waye, Then came the day of sweet
bread when of necessitye the easterlamb muste be
offer. d.

And he sent Peter and John sayinge: goo and
prepare vs the easterlabe, that we maye eate. They
sayd to him. Where wilt thou that we prepare?
And he said vnto them: Beholde when ye be entred
into the city, there shall a man mete you, bearing
a picher of water, him folow into the same house
that he entred in, and saye vnto the good man of
the house. The master said vnto them: where is the
geste chamber, where I shall eate mine easterlamb,
with my disciples? And he shal shew you a greate
parloure paved. There make redy. And they went
and founde as he had sayde vnto them: and made
redy the easterlamb.

And when the houre was come, he sate downe,
and the twelve apostles with him, and sayde vnto
them: I haue inwardly desired to eate this easter
lambe with you before that I suffer. For I say vnto
you: henceforth I wil not eate of it any more,
vntill it be fulfilled in the kyngdom of God. And
he toke the cup and gaue thanks, and said Take
this, and deuyde it amonge you. For I saye vnto
you

To possesse the
soule.
To lyfe
by the
head.

Ma. xxi.
Mar. xxi.

Ma. xxi.
Ma. xxi.
easterlamb.

Ma. xxi.
Mar. xxi.

The Gospell

you: I will not drinke of the fruite of the byne vn
 19 till the kingdome of god be come. And he toke
 bread, gaue thankes, and gaue to them, sayinge:
 This is my body which is geuen for you. Thys
 20 do in the remembraunce of me. Likewise also,
 when they had supped he toke the cup sayinge:
 Ma. xxi. This cup is the new testamēt in my blood, which
 Mar. xiii. Mal for you be shed. Yet beholde, the hand of him
 John. xiii. that betrayeth me, is with me on the table. And
 21 the sonne of man goeth as it is appoynted. But
 22 who be to that man by whom he is betrayed. And
 23 they began to enquire among them selues which
 of them it should be, that should be do that.
 24 **C** And there was a stryfe amonge them, which
 of them should be taken for the greatest. And he
 25 sayd vnto the: the kynges of the gentyls raigne
 ouer them, and they that beare rule ouer them,
 26 are called gracious lordes. But ye shall not be so.
 But he that is greatest amonge you, shall be as
 the yongeste, and he that is chiefe shall be as
 27 the minister. For whether is greater, he that syt-
 teth at meate: or he that serueth? Is not he that syt-
 teth at meate? And I amonge you, as he that mi-
 28 nisteth. Ye are they which haue bidden with me
 in my temptacions. And I appoynte vnto you a
 29 kingdome, as my father hath appoynted to me,
 30 that ye may eate and drynke at my table in my
 kingdome, and syt on seates, and iudge the twel-
 tribes of Israell. **X**
 31 And the Lord sayde: Simon Simon beholde,
 Sathan hath despyred you, to syft you, as it were
 wheate: but I haue prayed for the, that thy fayeth
 32 faile not. And when thou arte conuicted, strengthe
 Ma. xxi. thy brethren. And he sayd vnto him. Lord I am re-
 Ma. xiii. dy to go with the in prison, and to death. And he
 33 sayd I tell the Peter, the cock shall not crow this
 34 day, till thou haue thysse denied that thou know-
 35 est me. And he sayde vnto them: when I sente you
 without wallet and scrip & shoes: lacked ye anye
 36 thyng? And they sayd no. And he sayd vnto the:
 but now he that hath a wallet, let him take it vp,
 & likewise his scrip. And he that hath no steward,
 37 let him sell his cote and bye one. For I say vnto
 you, that yet, that which is wyrtten, must be per-
 formed in me: euen wyth the wicked was he num-
 bered

Of S. Luke.

bred. For those thinges which are written of me, I shal haue an ende. And they sayd: Lord behold here are two sweardes. And he sayd vnto them it is ynough, And he came out, & wente as he was wont to mount Olyuete. And the disciples folowed him. And when he came to the place, he sayd to them: pray, least ye fall into temptacion.

And he gate him selfe from them, aboute a stoncs cast, and kneled doune, and prayed sayyng. Father if thou wylte, withdrawe thys cup from me. Neuertheles, not my wyl, but thine be fulfilled.

And there appered an angel vnto him from heauen, comfortinge him. And he was in an agony, and prayed somewhat longer. And his sweate was like droppes of bloude trycklynge doune to the grounde. And he rose vp from prayer, and came to his disciples, and found them sleeping for sorowe,

and sayd vnto them. Why slepe ye? Vpse & pray, lest ye fall into temptacion. Whyle he yet spake

behold there came a company, and he that was called Judas, one of the twelue, went before them,

and preased nigh vnto Iesus to kisse him, and Iesus sayd vnto hym: Judas, betrayest thou the sonne of man with a kisse? When they tohyche

were about him, sawe whar woulde folowe, they sayd vnto him: Lord, what we smite with sword? And one of them smote a seruaunte of the hiesle

priest of al, and smote of his ryghte eare. And Iesus answered & sayd: Suffer ye thus farre forth. And he touched his eare and healed him.

Then Iesus sayd vnto the hye priestes and rulers of the temple, and the elders which were come to him. Be ye come out as vnto a thefe with swordes and staves? When I was daylye with you in the temple, ye stretched not forth handes

against me. But this is euen your very hour, and the power of darchnes. Then toke they him, and ledde him and broughte him to the hye Priestes house. And Peter folowed a farre of.

When they had kindled a fyre in the myddes of the palayce, and were set doune together: Peter also sat doune amonge them: And one of the

wenches, behelde him as he sat by the fyre and set good eyesighte on him and saide: this came

was also with him. Then he denied him sayyng: I woman

He swea-
teih bloud

Mat. xxi.
Mar. xiiij.
Joh. xviij

Mat. xxi.
Mar. xiiij
Joh. xviij
Peter de-
niedly.

The Gospell.

58. woman, I knowe him not. And after a litle whil
 another saue him and said: thou art also of them.
 59. And Peter saied: man I am not. And aboute the
 space of an houre after, another affirmed sayinge
 herely euen this felowe was with him, for he is
 60. of Galile, and Peter saied: man I wote not what
 thou saiest. And immediatlye whyle he yet spake,
 61. the cocke crowe. And the Lord turned back and
 looked vpon Peter. And Peter remembred the wo-
 des of the Lord, howe he sayde vnto him, before
 62. the cocke crowe, thou shalt denye me thre tyme. And
 Peter went out and wypte betterlye.
 63. And the men that stood about Iesus, mocked
 him and smote him, and bludfolded hym, and
 64. smote his face. And aied him, sayinge: arte thou
 65. it is that smote the: And many other thinges de-
 spitfully sayed ther against him. And as soon as it
 was daye the elders of the people and the highe
 priestes and Scribes came together, and led hym
 into their counseil sayinge: art thou verely a kinge?
 Ma. xxvij. tell vs. And he said vnto them. If I shall tell you,
 Mar. xij. ye will not beleue. And if also I aske you, ye wyl
 Joh. xviij. not answere me or let me go. Hereafter shall the
 sonne of man sit on the right hande of the power
 of God. Then said they all Art thou the sonne of
 God: He sayed to them, ye say that I am. Then
 sayde they, what nede we aske further wytnes?
 We our selues haue heard of his stoune mouth,

The xxij. Chapter.

1. Iesus is brought before Pilate & Herode.
 The women make lamentation for hym, He
 prayeth for his enemies, Forgiveth the thefe
 vpon his right hande, and dyeth on the crosse
 and is buried. ✕
 2. And the whole multitude of them arose,
 and led him vnto Pilate. And they began
 to accuse hym sayinge: We haue founde
 this felowe perverting the people & for-
 bidding to paye tribute to Cesar, sayinge:
 3. that he is Christ a kinge. And Pilate apposed him
 sayinge: art thou the kynge of the Iewes? He an-
 4. swered hym and said: thou sayest it. Then sayd Pi-
 late to the hie priest and to the people I finde no-
 5. faulte in this man. And they were the more scarce-
 laying. He moueth the people, teaching them
 oute

Of S. Luke.

sure, all Iewrye, and he began at Galile, euen to
this place. When Pilate heard mencion of Ga-
lile, he asked whether the man were of Galile. And
as he knewe that he was of Herodes iurisdiction
he sent him to Herode, which was also
at Jerusalem in those dates. And when Herodes
saw Iesus, he was exceedingly glad, for he was de-
sirous to see him of a long season, because he had
heard many thinges of him, & trusted to haue seen
some miracle done by him. Then questioned he
with him of many thinges, but he answered him
not one word. The hye priestes and scribes, rode
forth and accused him straitly. And Herode with
his men of warre despyed hym and mocked
hym, and arayed hym in whyle, and sente him
again to Pilate. And the same daye Pilate and
Herode were made frendes together. For before
they were at variaunce.

And Pilate called together the hye priestes and
the rulers, and the people, and sayed vnto them.
Ye haue broughte this man vnto me as one that
peruerted the people, And beholde I haue exami-
ned him before you, and haue founde no fauor in
this man of those thynges, where of ye accuse
him: no nor yet Herode. For I sente you to hym,
and lo nothinge worthy of death is done of him.
I will therfore chasten hym and let hym loose.
For of necessity he must haue let one loose vnto
them at that feast.

And al the people cryed at ones sayinge: away
with him, & deliuer to vs Barrabas which for in-
surrection made in the citie, & moether, was caste
into prison. Pilate spake againe to the willinge
to let Iesus loose. And they cryed sayinge: Cruci-
fy him, crucifie him. He said vnto them: the third
time. What euyl hath he done? I fynd no cause of
death in him, I will therfore chasten hym, and let
him loose. And they cryed with loud voice, and
required that he might be crucified. And the voi-
ce of them and of the hye priestes preuailed.

And Pilate gaue sentence that it shoulde be
as they required, and let loose vnto them hym
that for insurrection and moether, was caste into
prison whom they desired, and deliuered Iesus to
be do with him what they wold. And as they led him

away

Mat. xlvij
Mar. xv
John. xlviii

Barrabas

Simon of
Suen.
Mat. xlvij.
Mar. xv. b

The Gospell.

Esa. liiij. a. **Mat. xxi.** they taughte one Simon and Siren, come
Gala. iij. ming out of the felde and on hym layde they the
croffe, to beare it after Iesu.

27. And there folowed him a greate company of
the people and of women, whiche women b. **Mat.**
Esa. li. a. led and lamented him. But Iesus turned back vn
Osc. x. b. to them, and saied: Doughtere of Ierusalem, wepe
Apo. ix. b. not for me: but wepe for your selues and for your
Esa. liiij. a. chylde. For beholde the dayes will come, when
Gala. iij. men shal saye: Wappy are the barren and the wom
Esa. li. a. bes that neuer bare, and the pappes that neuer
Osc. x. b. gaue sucke. Then shal they beginne to say to the
Apo. ix. b. mountaines, fal on vs, and to the hylls, couer vs.
31. For if they do this to a greane tree, what shalbe
done to the drye?

Ma. xxvij. 32 And there were two euyl doers led with him
Ma. xij. b. to be slaine And whē they were come to the place
Joh. xix. b. which is called Caluary, there they crucified him
Ma. xxvij. and the euyl doers, one on the ryght hand, and the
Mar. x. b. other on the lefte. Then sayde Iesus: father for-
34. geue them, for they wote not what they do. And
they parted hys rayment, and caste lottes. And the
35. people stode and behelde.

**He is mo-
cked.**

And the rulers mocked him with them saying
he help other men let him helpe him selfe, if he be
36. Christ the chosen of God. The souldiers also mo-
cked him and came and gaue him vineger a cap-
37. ed, if thou be that king of the Jewes, saue thy self
38. And his superscription was written ouer him, in
greke, in latine and Hebrew: This is the kinge
39. of the Jewes. And one of the euyl doers whiche
40. hanged, rariet on him sayinge. If thou be Christe
saue thy selfe and vs. The other answered and re-
buked him sayinge. Neither fearest thou God, be-
41. cause thou art in the same dampnation: We are
ryghteouslly punished, for we receiue accordinge
to our dedes. But this man hath done nothinge
42. amisse. And he sayed vnto Iesus: Remembre
me when thou comest into thy kingdome. And Je-
43. sus said vnto him: Verely I say vnto the, to daye
shalt thou be with me in Paradise.
44. And it was aboute the sixte houre. And there
came a darcknes ouer all the lande, vntill the ix.
45. houre, and the sunne was darkened. And the
baile of the temple did rent euen through the mid-
des.

Of S. Luke.

46. des. And Iesus cryed with a greate voice, & sayd:
 Father, into thy handes I commende my spure.
 And when he thus had said, he gaue vp the ghost. The ge-
 47. When the Centurion sawe what had happened, neth t p
 he glorified God sayinge: Of a surety this man tal ghost.
 48. was perfecte. And all the people that came toge-
 ther to the syght b: holdinge the thynges whiche
 were done: mote their bzylles, & returned home.
 49. And al his acquaintance, and the women that
 folowed him from Galile, stode a farre of behol-
 t pge these thynges.

50. And beholt there was a man named Ioseph, a
 counselloure, and was a good man & a iuste, and
 51. wold not consent to the counsell and dede of them
 whiche was of Arimathie, a cite of the Jewes,
 whiche came also wayled for the kyngdome of
 52. Iud. he went vnto Pilate, and begged the bodye
 53. of Iesus, and toke it downe, and wrapped it in a
 linnen clothe, & laied it in a hewen tombe, wher-
 54. in was neuer man before laied. & And that same
 day was the Saboth euen, and the Saboth drowe
 55. on. The women that folowed after, whiche came
 wyth him from Galile, behelde the Sepulchre, &
 56. howe his body was laied. And they returned and
 prepared odours and oynmentes: but rested the
 Saboth daye, according to the commaundement.

The. xxiij. Chapter.

And the women came to the graue, Christe ap-
 peareth vnto the two disciples, Randeth in the
 myddell of all hys disciples, & eneth them a
 charge to tary at Ierusalem. And ascended vp
 to heauen.

1. **I**n the morninge after the Saboth, earlie
 in the morninge, they came vnto the
 tombe, and brought the odours which
 they had prepared and other women wyth
 2. them. And they founde the stone rolled
 3. awaye from the sepulchre, and wente in, but
 founde not the body of the Lord Iesu. And it hap-
 4. pened, as they were amased therat. I behelde two
 men stode by them in shynning vestures. And as
 5. they were afayed, and bowed downe they: faces
 to the earth: they sayed to them: Whysake ye the
 6. livinge amonge the dead: he is not here, but is ry-
 sen. Remember how he spake vnto you, when he

I. i. was

6
 Luc. xxiij.
 Marc. xvi.
 Joh. xiv. g.
 Ioseph of
 Arima-
 th. a.

3
 Mar. xvi.
 Joh. xxi. a

The Gospell.

M^c.xxvii. was per' with you in Galile, saying: that the sonne
 Mar. .17. of man must be deliuered into the handes of syn-
 full men, and be crucified, & the thirde dape rise
 againe. And they remembred his wordes, & retur-
 ned from the Sepulchre, and told all these things
 vnto the elenen, & to al the renaunte. It was Ma-
 ry Magdalen, & Ioanna, & Mary Jacobi, & other
 that were with them, which told these things vnto
 to the Apostles, and their wordes seemed vnto the
 farned thinges, neither beliened they the. Then
 arose Peter and ranne vnto the Sepulchre, & stou-
 ped in & saw the linnen clothes layde by them
 selfe, and departed wondering in him selfe at that
 which had happened.

Peter run-
 neth to
 the graue

And beholde, two of them went that same day
 to a towne which was frō Ierusalem aboute thre
 scoore forlonges called Emmaus, and they talked
 together of al these thinges that had happened.
 And it chaunced as they communed together and
 reasoned, that Iesus him selfe dyd neare, & went
 with them. But their eyes were holden that they
 coude not knowe him. And he sayd vnto them.
 What manner of communications are these that ye
 haue one to another as ye walke, and are sadde.
 And the one of them named Cleophas, answered
 & said vnto him: att thou only a straunger in Je-
 rusalem, & hast not knowe the thinges which haue
 chaunced therein in these dayes? To whom he said
 what thinges? And they sayd vnto him: of Iesus
 of Nazareth, which was a Prophet, mightie in
 dede & worde before God, and all the people. And
 howe the hie priestes & our rulers deliuered him
 to be condemned to death: & haue crucified hym.
 But we trusted that it shoulde haue bene he, that
 should haue deliuered Ierusalem. And as touchinge
 al these thinges, to dape is: uen this. I saye that
 they were done. Yea and certaine women also of
 our company made vs alionied, which came ear-
 ly vnto the Sepulchre, and founde not his bodie:
 and came saying, that they had sene a vision of
 Angels, which said that he was aloue. And cer-
 taine of them which were with vs wente, they
 way to the Sepulchre, and found it euen so as the
 women had said: but him they sawe not. And he
 sayed vnto them: O fooles and slowe of herte to
 belue

Of S. Luke.

6. beleue all that the Prophetes haue spokē, Oughte
 not Christ to haue suffred these thinges, & to enter
 27. into his glory: And he began at Moyses, and at al
 28. the Prophetes, and interpreted vnto them in all
 29. scriptures, whiche were written of him. And they
 came vnto the towne whiche they wente to.
 And he made as though he would haue gone fur
 ther: But they constrained him sayinge, abyde
 with vs, for it is now towards night, & the day
 is farre passed. And he went in, & tarried with thē.

30. And it came to passe as he sat at meate with
 them, he took breade, blessed it, brake and gaue to
 31. them. And their eyes were opened and they knew
 him: and he vanished out of their sight. And they
 32. said betwene them selues: I yd not oure herres
 burne within vs while he talked with vs by the
 waye, and as he opened to vs the scriptures: And
 33. they roose by the same houte, and returned again
 to Ierusalem and founde the cleuen gathered to
 gether, and them that were with them, whiche
 34. said: The Lord is risen in dede, and hath appered
 35. to Simeon: And they told what thinges were done
 in the waye, and how they knew him in breaking
 of bread. &

36. As they thus spake & Jesus him selfe stode in
 the middes of them, and said vnto them: Peace
 37. be with you. And they were abashed and afraid,
 supposynge that they had sene a spūite. And he
 38. sayed vnto them: Why are ye troubled, and why
 do thoughtes arise in youre herres? & beholde my
 39. handes and my fete, that it is euen my selfe. Man
 dle me and see: for spūites haue no flesh & bones
 40. as ye see me haue. And when he had thus spoken,
 he shewed thē his handes and his fete. And when
 41. they yet beleued not for ioy and wondred, he said
 vnto them: haue ye here any meate: And they gaue
 42. him a peece of broyled fysh, & of an hony combe,
 43. And he toke it, and ate it before them.

44. And he said vnto them: These are the wordes
 which I spake vnto you, whyle I was yet with
 you: that all must be fulfilled which was written
 of me in the law of Moyses and in the Prophetes
 45. and in the psalmes, & he opened he their wittes.
 that they might vnderstand the scriptures, & sayd
 46. vnto them: Thus is it written, & thus it behoued

3.11.

Christ

If
 Mathew
 28.11.
 Mar. 16.
 John. 20.6

Mc. 16.
 uer. 7.
 Repes.

Wsa. 53.11

The Gospell.

Christ to suffer, and to rise againe from death the
 47. thirde day, and that repentance and remission of
 synnes should be preached in his name among al
 200 1. a. 48. nations: And must beginne at Ierusalem. And
 Mat. 1. 21. ye are wytnesses of these thinges. And beholde, I
 49. I will sende the promes of my father vnto you. But
 I tarrye in the city of Ierusalem, vntill ye be en-
 200 1. a. 50. dowed with power from on hie. And he led them
 John 1. 21. out into Bethany, and lift vp his handes, & bless-
 51. ed them. And it came to passe, as he blessed them,
 he departed from them, and was caried hy into
 52. a cauch. And they worshipped hym, and returned
 to Ierusalem, with great ioye, and were continu-
 53. allye in the temple, praising and lauding God.
 Here endeth the Gospell
 of S. Luke.

A Prologe vpon the Go- spel of S. Iohn.

Iohn what he was, is manifest by the first
 of his Evangelistie I sayd I by his apostle
 and that one of the chiefe. Then Christes
 nye kynsman, and for his singular inno-
 cencie, and softnesse, singularly beloved,
 and of singular familiaritie with Christe. & euer
 one of the chiefe wytnesses of most secret thinges.
 The cause of his writing, was certayne heresies
 that arose in his time, and namely two, of which
 one denied Christe to be very man, and to be come
 in very flesh and nature of man. Against which
 two heresies, he wrote both his Gospell and also
 his first Epistle. Iohn also wrote laste, and there-
 fore touched not the doctryne that the other had com-
 pleted. But writeth more of the faith and
 promyses, and of the sermons of Christe.

These be sufficient concerninge
 the three Evangelisties, & their
 auoyns, and heresies
 to be beleued.

Finis.



The

The Gospell of S. Iohn.

The fyrste Chapter.

The everlaſting birth of Chriſt, and howe he be came man. The teſti monye of Iohn. The callinge of andrawe Peter, &c. ✠



In the beginninge was the worde, and the worde was with God, & the worde was God, The same was in the beginninge with God all thinges were made by it, & withoute it was made nothing that was made. In it was life, and the life was the lighte of men, and the

light shyneth in the darcknes, but the darcknes comprehended it not.

There was a man sent fro God, whose name was Iohn. The same came as a witnes to beare

wytnes of a the lighte, that all men through hym might beleue. He was not that light, but to beare

wytnes of the light. That was a true light, which

lighteth all me that come into the world. He was

in the world: and the worlde was made by hym,

and yet the worlde knewe him not. He came amonge his (owne) and his own receiued him not.

But as many as receiued him to them he gaue

potenre of the sonnes of God in that they beleued on his name: whiche were borne not of the

bloude nor of the fleſhe, nor yet of the will of man

but of God. And the worde was made fleſhe and dwelt amonge vs, and we saue the glozy of it, as

the glozy of the only begotten sonne of the father

which worde was full of grace and verite. ✠

✠ Iohn bare wytnes of him and crieth sayinge:

This was he of whom I spake, he that cometh after me was before me, because he was ver then I.

And of his fulars haue all we receiued, euen, b.

(grace) for grace. For the lawe was geue by Moyses, but grace & trueth came by Iesus Chriſt.

For man hath seene God at aupe time. The only begotten sonne which is in the bosome of the father, he

hath declared him. ✠

J. iij. ✠ And

Math. i. c
Luk. iij. b

The Gospell.

- C⁹ *** And this is the record of John: When the Jewes sent Quieries and Levites from Jerusalem, to aske him, what art thou? And he confessed & denied not and said plainly: I am not Christe. And they asked him: what then arte thou? He said: I am not. Art thou a Prophet? And he answered no. Then said they vnto him: what arte thou that we may geue answere to thē that sente vs? What sayest thou of thy selfe? He said: I am the voice of a cryar in the wilderness, make straight the way of the Lord, as said the Prophet Isaia. And they whiche were sente, were of the Pharisees. And they asked him, and sayed vnto him: how baptisest thou then if thou be not Christ, nor Elias, neyther a Prophet? John answered them saying: I baptise wth water: but one is come among you: whom ye knowe not, he is it that cometh after me, which was before me, whose shoe latchet I am not worthy to vnloose. These thinges were done in Bethabara beyond Iordaine, wher John dyd baptise.
- Xamb.** **29 *** The next daye John sawe Iesus comminge vnto him, and said: beholde the lambe of God, which taketh away the sinne of the worlde. This is he of whō I said. After me cometh a mā which was before me, for he was per then I, and I know him not: but that he should be declared to Israell, ther are am I come baptizinge with water. And John bare record saying: I sawe the spirite descende from heauen, like vnto a doue, & abide vpon him, and I knew him not. But he that sent me: to baptise in water, the same said vnto me: vpon whō thou shalt se the spirite descende and tary vpon him, the same is he which baptiseth with the holye ghost. And I sawe and beare recorde that this is the sonne of God.
- Mat. ii. 2**
Mar. i. 24
Luk. iij. 2
- 35.** The next daye after John stode agayne, & two of his disciples. And he behelde Iesus as he walked by, & said: beholde the lambe of God. And the disciples hearde him speake & followed Iesus, and Iesus turned about & saw them folow, and sayed vnto them: what seek ye? They sayed vnto hym: Rabbi (which is to say by interpretation, Mayster) wher dwellest thou? He said vnto them: come and se, They came and sawe where he dwelt: and

Of S. John.

and abode with him that day. For it was aboute
the tenth houre. One of the two whiche hearde
John speake and folowed Iesus was Andrew Si
mon Peters brother. The same founde his bro
ther Simon spake and saide vnto him: we haue
founde Messias, which is by interpretation: anoni
ted: and brought him to Iesus. And Iesus behelde
him and saide: thou art Simon the sonne of Ionas
thou shalt be called Cephas: which is by interpre
tation, a stone.

¶
Andrew
Peter.

44. The daye folowinge Iesus would go into Ga
lile, and founde Philip, and saide vnto him: folow
me. Philip was of Bethsaida the city of Andrew
45. & Peter. And Philip founde Nathanael, and saide
vnto him We haue founde him of whom Moyses
in the lawe, and the Prophetes sayd wpre Ie
46. sus the sonne of Ioseph of Nazareth. And Natha
nael saide to him. Can there any good thinge come
out of Nazareth? Philip saide to him: come and se.
47. And Iesus sawe Nathanael comminge to him and
saide of him. Beholde a right Israelite, in whom
is no guile. Nathanael saide vnto him: wher knew
48. est thou me? Iesus answered, and saide vnto him:
before that Philip called the when thou wast vn
49. der the figge tree. I sawe the. Nathanael answer
ed and saide vnto him: Rabbi, thou art the sonne
of God, thou art the kyng of Israel. Iesus answer
50. ed and saide vnto him: because I saide vnto the,
I sawe the vnder the fig tree, thou believest. Thou
51. shalt see greater thinges then these. And he sayde
vnto him: verely verely I say vnto you: hereafter
shall ye see heauen open, and the angels of God as
cendinge and descendinge ouer the sonne of man.

¶
Philip.
Nathanael.
Gen. xlii.
Esa. xli.
Ezechiel.
Dan. ix. f

The notes.

a. By the light, is vnderstande Christe, and by the
darknes, vngodly and vnbeleuinge men, among
whom Christ came, and they beleued him not, as
Ephe. i. 11. d

the lighte

b. By grace vnderstand fauour. The meaning is,
For the fauoure that God the father hath to his
sonne Christ hath he receyued vs into fauour. So
that as Christe is beloued of the father, euen so
are we beloued for his sake. As Rom. v. c

grace for
grace.

c. There can no bodely eye behelde the maiestye
of God in his excellente nature, as he is. As the

To se god

3. iii. haue

The Gospell

haue declared in Ego. c. xij. d.
the booke. d. In that Iohn Baptist affirmeth hym selfe to be
that same forgerne of Christ, of whom it was spo-
ken in Eia. the. xl. Chapter. i

The. ii. Chapter.

✠ And the water turneth the water into wyne, and
dysparteth the byers and sailers oute of the tem-
ple. ✠

- 21 **A**nd the thyrde daye, was there a Mariage
in Cana a city of Galile: and the mothe
22 of Iesus was there. And Iesus was called
also and his disciples vnto the mariage.
23 And when the wyne failed, the mother of
24 Iesus saide vnto him: they haue no wyne. Iesus
25 sayd vnto her, woman, what haue I to do with
thee? mine houre is not yet come. His mother saith
vnto the waiters: what euer he saith vnto you
do it. & there were standing there, some waterpots
of stone after the maner of the purifying of the
Iewes containinges tye or thre fethins a peece.
27 And Iesus sayd vnto them: fill the waterpottes
with water, And they fylled them vp to the brim.
28 And he sayd vnto them: draw out now, and beare
vnto the gouernour of the feaste. And they beare it.
29 **W**hen the ruler of the feast had tasted the water
that was turned vnto wyne, and knew not whence
it was (but the waiters whiche drew the water
knewe) he called the bydgrome, and saide vnto
30 him: All men at the beginninge, set forth good
wyne and when men be drunke, then that which
is worse. But thou hast kept back the good wyne
31 vntill now. This beginninge of miracles dyd Je-
sus in Cana of Galile, and shewed his glory, and
his disciples beleued on him. ✠ After that he de-
32 scended into Capernaum. and his mother and his
brethren, and his disciples: but continued not ma-
ny dayes there.
33 ✠ And the Iewes easter was euen at hande, and
34 Iesus went vp to Ierusalem, and founde syringe
in the temple those that solde oxen & shepe & doves
35 & chaungers of money. And he made a scourge of
small cordes: and drave them all out of the temple,
with the shepe and oxen. & powred out the chaun-
36 gers money & ouerthrew the tables, and said vnto
them that solde doves: Haue these thinges hère
and

Water
into wine

and make not my fathers house an house of man
chaunlike. And his disciples remembred how that
it was written, the zeile of thyne house hath euen
eaten me. Then answered the Jewes and sayd to
him, what token shewest thou vnto vs, seeing that
thou doest these thinges? Iesus answered and said
vnto them: Destroy this temple and in thre dayes
I will reare it vp agayne. Then said the Jewes,
howe many yeeres was this temple a buildinge, and
thou sayest it shal be reared vp in thre dayes? But he spake
of the temple of his body. Aftone therfore as he
was risen from death agayne, his disciples reme-
mbred that he thus sayde. And they beleued the scrip-
ture, and the wordes whiche Iesus had sayde.
When he was at Hierusalem at easter in the feaste
many beleued on his name, whē they saw his mi-
racles, whiche he doo; but Iesus put not him selfe
in their handes, because he knewe all men, and
needed not that any man should testifye of him. For
he knewe what was in man.

101. lxxviij

D
March. xxi
war. xliij

Psal. ii. b
and. lbj.

Chapter.

The communicacion of Christ, with Nicode-
mus. The doctrine and Baptisme of Iohn, and
what witness he beareth of Christ.

There was a man of the Pharisees named
Nicodemus ruler amonge the Jewes.
The same came to Iesus by nyght, and
sayed vnto him: Rabbi, we know that
thou art a teacher which art come from
God. For no man could do such myracles as thou
doest, except God were with him. Iesus answer-
ed and sayde to him: Verely verely I saye vnto
the: except a man be borne a newe, he can not
see the kingedome of God. Nicodemus sayed vnto
him: howe can a man be borne when he is olde? can
he enter into his mother wombe & be borne againe?
Iesus answered, verely verely I saye vnto the:
excepte that a man be bozen of water and of the
spirite, he can not enter into the kingedome of
God. That which is borne of the fleche is fleche,
and that which is borne of the spirite is spirit.
Marueyle not that I saye to the, ye must be borne
a newe. The winde bloweth, wher he listeth: and
thou hearest his sounde, but canst not tell whence
he cometh and whither he goeth. So is every man
that

a
Nicode-
mus.

The Gospell

that is boine of the spiritue.

- 9 And Nicodemus answered and sayd vnto him,
 10 how can these thinges be? Iesus answered & said
 11 vnto hym: arte thou a mayster in Israel, and knowest
 12 not these thinges: Verely verely, I say vnto
 13 the, we speake that we know and testifye that we
 14 haue seene, & ye receyue not our witnes. Yf when
 15 I tel you earthy thinges, ye beleue not: how should
 16 ye beleue, yf I shal tell you of heauenly thinges?
 17 And no mā. b. ascenderth vp to heauen, but he that
 18 came doune from heauen, that is to say, the sonne
 19 of man whiche is in heauen. And as Moyses lyft
 20 vp the serpent in the wyldernes, euen so muste the
 21 sonne of man be lift vp, that none that beleueth
 22 in him perissh, but haue eternall lyfe. &

Cap. 1. For God so loueth the. c. worlde, that he hath
 2 given his only sonne, that non that beleue in him
 3 shoulde perissh: but shoulde haue euermore life.

- 4 For God sent not his sonne into the worlde, to
 5 condeigne the worlde, but that the worlde throughe
 6 him, might be saued. He that beleueth on him, shal
 7 not be condeigned. But he that beleueth not is
 8 condeigned a ready, because he beleueth not in
 9 the name of the only sonne of God. And this is
 10 the condegnacion, that lyght is come into the
 11 worlde, and the mē. l. haue darcknes more the lyght
 12 because their dedes were euill. For euery man that
 13 euyl doth, hateth the lyght, neither cometh to the
 14 lyght, leste his dedes shoulde be reprovyn. But he
 15 that doeth trueth, cometh to the lyght that his
 16 dedes myghte be knowen, for that they are
 17 wrought in God. &

- 18 After these thinges came Iesus and his discy-
 19 ples into the Jewes lande, and there he hauntyd
 20 with them and baptysed. And Ihon also baptysed
 21 in Enon besydes Salim, because there was much
 22 water there, and they came and were baptysed.
 23 For Ihon was not yet cast into prysoun.

- 24 And there arose a questyon betwene Ihons di-
 25 sciples and the Jewes about purifying. And there
 26 came vnto Ihon, and sayed vnto him: Rabbi,
 27 that was with the beyond Jordan, to whom thou
 28 bearest witnes. Beholde the same baptysed, and al
 29 men come to him. Ihon answered and sayed: a mā
 30 can receiue nothyng at al except it be geuen him
 31 from

Of S. Ihon.

8. from heauen. Ye youre selu. s are witnesses hols
 that I sayde: I am not Chylle/ but am sent befoze
 9. him. He that hath the byde is the bydegrome.
 But the frende of the bydegrome, which standeth
 by a heareth him reioiceth greatly of the bydegrom
 10. voide. This my ioy is fulfilled. He must increace, &
 11. I must decreace. He that cometh from an hye is
 aboute al. He that is of the earth is of the earthe
 and speaketh of the earth. He that cometh from
 12. heauen, is aboute all, and what he hath seene and
 hearde, that he testifieth, but noman receyued his
 13. testimony. Howbeit, he that hath receyued his
 testimony, hath d. set to his scale that God is true.
 14. For he whom god hath sent, speaketh the wordes
 of God e. For God giveth not the spirite by mea
 15. sure. The father loued the sonne, and hath geuen
 al thynges into his hande. He that bel ueth on
 16. the sonne, hath euerlastynge lyfe, and he that bel
 ueth not the sonne shal not se lyfe, but the wrath
 of God abydeth on him.

Rom
3 ho

The nores.

a. This netwe byrhe is the mortification of the
 fleche preached by Ihon Baptist, and the renuinge
 of the spr. pre, whiche is remission of synnes by
 Chylle.

To be
borne
agayne.

b. To ascende to heauen, is to haue the perfecte
 knowledg of heauens thynges, whiche no man
 hath, but the naturall and onely sonne of God
 hath it.

To asced
to heauen

c. In this place the worlde signifieth the chosen
 and them onely that do belue.

The worlde

d. That is to print in hys belue, as it were wyth
 scale.

To set to
his scale.

e. Now the spirite or giftes of the spirite are geue
 by measure, reade Rom xij. and 1 Cor. xij.

God ge
ueth gifis

The. iij. Chapter.

✠ The lounge communicacyon of Chylle with
 the woman of Samaria. How he healeth the
 rulers sonne.

1. **A**S sone as the lord had know'edge, how
 the Phariseis hadde hearde, that Iesus
 made and baptyzed more disciples then
 2. Ihon (though that Iesus himselfe bapty
 sed not, but hys dysciples) he lefte Ieruz
 3. and depatted agayne into Galile. And it was
 so that

The Gospel

So that he must nedes go thowowe Samaria. The
 5. came he to a citie of Samaria called Sichar, be-
 De .xlviij side the possession that Jacob gaue to his sonne
 6. Joseph. And there was Jacobs well. Iesus then
 the womā wepyed in hys tomye, late thus on the well.
 of Samaria. 7. And it was about .a. the vij. hour, and ther came
 8. a woman of Samaria to draw water. And Iesus
 9. sayed vnto her, geue me drynke. For his disci-
 10. ples were gon away vnto the toton to bye meat.
 11. Then sayd the woman of Samaria vnto hym:
 howe is it, that thou beynge a Jewe, askest drynke
 of me, whiche am a Samaritan: for e Jewes
 12. medle not wryth the Samaritans. Iesus answered
 and sayed vnto her: yf thou knweste the gyfte
 of God, and who it is that sayeth to the geue me
 drynke, thou wouldest haue asked of him, and he
 13. woulde haue geyuen the water of lyfe. The womā
 sayde to hym: Sp: thou hast nothyng to drawe
 hys th, and the well is depe, from whence then hast
 14. thou water of lyfe? Art thou greater then our fa-
 ther Jacob, whiche gaue vs thys well, and he
 hym selfe drank the therof, and hys chyldren, and
 hys catell.
 15. Iesus answered and sayde vnto her: who soe-
 uer drynketh of this water, shall thurst agayne.
 16. But who soeuer shall drynke of the water that
 I shall geue hym, shall neuer be moze a thurst: but
 the water that I shall geue him shall be in hym a
 well of water, spyrngynge vp into euerlastynge
 17. lyfe. The woman sayde vnto him: Sp: geue me
 of that water, that I thurst not neyther come hy-
 18. ther to drawe. Iesus sayde vnto her: Go and call
 thy husbnde and come hither. The woman an-
 19. swered and sayd to hym: I haue no husband. Je-
 sus sayd to her: thou hast well sayed, I haue no
 20. husbnde. For thou hast had e fyue husbndes, &
 he whome thou nowe haste is not thy husbnde.
 That saydest thou trulpy.
 21. The woman sayde vnto hym: Sp: I perceiue
 22. that thou art a Prophet. Our fathers wo:shyp-
 ped in thys mountayne, and ye say that in Hieru-
 salem is the place where men ought to wo:shyp.
 23. Iesus sayde vnto her: woman beleue me, the hour
 cometh, when ye shall neyther in thys mountaine
 24. nor yet at Hierusalem wo:shyppe the father. Ye
 wo:sh

Of S. Iohn.

wozshyppe ye wote not what, we knowe what
for wozshyp. For saluacion cometh of the Jewes.
But the houre cometh and now is, whene the true
wozshippers shal wozshyp the father in spirite &
in truerh. For verelye suche the father requireth
to wozshyppe him. God is a spirite, and they that
wozshyppe him, must wozshyp him in spirite and
in truerh.

Now and
wher God
wil be woz
shyped.

The woman sayde vnto him: I wote wel, Mes
sias shal come, whiche is called Christe. When
he is come he will tel vs al thinges. Iesus sayde
vnto her: I that speak vnto the am he. And euen at
that point came his disciples, and merceyled that
he talked with the woman. Yet no man saied vn
to hym, what meanest thou, or why talkest thou
with her: The woman then left her waterpote, &
toet her way into the citty, and sayed to the men.
Come se a man whiche tolde me al thinges that
euer I did. Is not he Christ: Then they went out
of the citty, and came vnto him

ij. co. ii. j. d

And in the mean while his disciples praised him
sayinge: Maister eate. He saide vnto them, I haue
meat to cate, that ye knowe not of. Then said
the disciples betwene them selues, hath he any mā
brought him meate: Iesus saied to them: my meate
is to do the will of him that sent me. And to fy
nish his workes. Say not ye, there are yett. iij. mo
nethes, and then cometh herneest? Beholde I saye
vnto you, lyfte vp your eyes, and loke on the re
gions, for they are whit alreadye vnto harueste.
And he that reapeth receyueth rewarde, and ga
thered fruite vnto life eternal: that boeth he that
soweth, and he that reapeth myght reioyce toge
ther. And herein is the sayinge true, that one sow
eth & another reapeth. I sent you to reape that
ye heron ye bestowed no labour. Other men la
boured, and ye are entred into their laboures. Na
mye of Samaritanes of that cite beleued on
him for the sayinge of the woman, whiche testifi
ed, he tolde me all thinges that euer I did. Then
when the Samaritans were come vnto him, they
besought him that he would tary with them. And
he abode there two dayes. And many mo beleued
because of his owne wordes, and saied vnto the
woman. Now we beleue not because of thy say
inge

The Gospell

inge. For we haue heard him oure selues, and knowe, that this is euen in dede Christe the sonne of the world. After two daies he departed thence, and went away into Galile. And Iesus him self testified that a Prophet hath no honour in his owne countreys. Then as soon as he was come into Galile, the Galileens receyued hym, which had sene al the things that he did at Hierusalem at the feaste. For they wente also vnto the feast daie. And Iesus came agayne into Cana of Galile, where he turned water into wyne.

Ruler. And there was a certayne ruler, whose sonne was sick at Capernaum. As soon as the same heard that Iesus was come out of Iury into Galile, he went vnto hym, and besought hym, that he would descende and heale hys sonne. For he was euen ready to dye. Then sayed Iesus vnto him: excepte ye se signes & wonders ye can not beleeue. The ruler sayd vnto him: Syr come away or euer my child dye. Iesus sayd vnto him, go thy way thy sonne liueth. And the man beleued the wordes that Iesus hath spoken vnto him & tooke his way. And as soon as he went his waie, his seruantes mette him and told him sayng, thy child lyueth. Then enquired he of them the hour when he began to emende, and they sayed vnto him: Yesterday the seuenth houre the feult lefte hym. And the father knewe that it was the same houre in which Iesus sayed vnto him: Thy sonne lyueth, and he beleued & al his household. This is a gayne the seconde miracle, that Iesus did after he was come out of Iury into Galile.

The notes.

The. vi. hour.

a. The Iewes reckened the houres of their dayes from the sunne risinge to the sunne settinge, so the syxt houre was, vi. houres after the sunne risinge, which at that tyme of the yeare, was about none.

I have meate to eate. This meate is to do the wyl of his father, and the chiefe thinge of his fathers wyl, is to preache the Gospell to al the world, whiche thinge was euen now at hande to be done, as when cometh the tyme, men must fall to heruete.

The. v. Chapter.

He healeth the man that was sick. xxxviii. verses

Of S. Iohn.

res. The Jewes accuse him, he answereth for him selfe and reproveth them.

- 1 **A**fter that there was a feaste of the Jewes, and Jesus went vp to Ierusalem. And there is at Ierusalem by the slaughterhouse a pole called in Hebrew tongue, Bethesda, havinge fyve porches, in whiche laye a greate multitude of sickie folke, of blinde, halfe and withered, waitinge for the movinge of the water. For an angel went hounne at a certayne season into the pole and troubled the water. Whosoever then ys after the stirring of the water, stepped in was made whole of whatsoever disease he had.
- 5 And a certayne man was there, whiche had bene diseased. xxxviij. yers. When Jesus saw hym lye and knewe that he now longe tyme had bene dyabled, he sayde vnto him: Wylte thou be made whole? The spcke man answered him: Sir I have no mā when the water is troubled to put me into the pole. But in the mean tyme while I am about to come another steppeth doune before me. And Jesus sayde vnto him: rise take vp thy bedde, and walke. And immediatly the mā was made whole and toke vp his bedde, and went. And the same daye was the Sabboth daye. The Jewes therefore sayde to hym that was made whole, it is the sabboth day, it is not lawfull for the to carpe thy bed. He answered them: he that made my whole, sayd vnto me, take vp thy bedde, and get the hēce.
- 12 Then axed they him what man is that which said vnto the, take vp thyne bedde and walke. And he that was healed, wisse not to who it was. For Jesus had gotten him selfe away, because that there was prycke of people in the place.
- 14 And after that, Jesus founde him in the temple and sayde vnto him: because thou art made whole spenne no moze, least a worse thinge happen vnto the. The man departed and tolde the Jewes that it was Jesus, which had made him whole. And therefore the Jewes did persecute Jesus, & soughte the meanes to slea him, because he had done these thinges on the sabboth day. & Jesus answered the my father worketh hither to & I worke. Therefore the Jewes sought the moze to kil him not only because he hath broke the sabboth but sayd that God was

The Gospel.

- 19 **God.** Then answered Iesus and sayed vnto the:
 verely verely, I saye vnto you, the sonne can do
 nothings of him selfe, but that he seeth the father
 do. For whatsoeuer he doeth, that doeth the sonne
 20 also. For the father loueth the sonne, and sheweth
 him all thinges, whatsoeuer he him selfe doeth.
 And he wil shewe him greater workes then these
 21 because ye should marueile. For lyke wyse as the
 father rased by the deade, and quickeneth them;
 22 euen so the sonne quickeneth whom he wil. Ney-
 23 ther iudgeth the father anye man, but hath com-
 mitted all iudgement vnto the sonne, because that
 all men shoulde honoure the sonne, euen as they
 honoure the father. He that honoureth not the son
 the same honoureth not the father, whiche hathe
 24 sent him. Verely, verely I say to you, he that hea-
 reth my wordes, and beleueth on him that sente
 me, hath euerslastinge lyfe, and shal not come into
 25 damnacion: but is escaped from deade vnto lyfe.
**Resurrec-
upon.** 25. Verely verely, I saye vnto you: The tyme shall
 come and now is, whene the deade shal heare the
 voyce of the sonne of God: And they that heare,
 26 shal lyue. For as the father hath lyfe in him selfe
 so lyke wise hath he geue to the sonne to haue lyfe
 27 in him selfe, and hath geuen him power also to
 iudge, in that he is the sonne of man. Maruaile
 28 not at this, the houre shal come in the which, all
 that are in the graues, shal heare his voyce, and
 29 shal come forth, they that haue done good, vnto
 the resurrection of lyfe, and they that haue done
 30 euill, vnto the resurrection of damnacion. I can of
 mine owne selfe do nothinge at all. As I heare, I
 iudge, and my iudgemente is iuste, because I seeke
 31 not myne owne will, but the wyll of the father,
 which hath sent me. If I beare witness of my selfe,
 32 my witness is not true. There is another that
 beareth witness of me and I am sure that the wit-
 nes whiche he beareth of me, is true.
 33 Ye sent vnto hon, and he bare witness vnto the
 34 truth. But I receyue not the record of man. Ne-
 uerthelesse, these thinges I say that ye myght be
 35 safe. He was a burning & a shyning light and ye
 would for a season haue reioyced in his light. But I
 36 haue greter witness the the witness of Jhd, for the
 workes

Of S. John.

7. woordes which the father hath geuen me to synch
the same woordes which I do, beare wytnes of me
that the father sent me. And the father hym selfe
8. whiche hath sente me, beareth the wytnes of me. Ye
haue not heare hys voyce at anye tyme nor ye
haue sene hys shape: therto hys wordes haue ye
not abidinge in you. For whom he hath sent, him
ye beleue not.

9. Search the scriptures, for in them ye thynke
ye haue eternall lyfe: they are they which testify
10. of me. And yett wyl ye not come to me that ye
might haue lyfe. I receyue not praye of men. But
11. I knowe ye you, that ye haue not the loue of God
in you. I am come in my fathers name, & ye re-
12. ceyue me not: yett another shall come in hys owne
13. name, whom wyl ye receyue. How can ye beleue
14. without receyue honoure one of anothere, and seke
not the honoure that cometh of God onely?
15. Do not thinke that I will accuse you to my fa-
ther. There is one that accuseth you euen now.
16. In whom ye trust. For had ye beleued Moses &
17. the prophete, ye should haue beleued me. But
ye beleue not hys wytnes: howe shoulde
ye beleue my wordes?

The notes.

- a. The greke haths Mephause, a place where they
hyiled the beastes that were offered.
- b. That is, my father ceaseth not to do good unto
all men euen on the Sabbath daies, & so more do I.
- c. Where he prayeth of the resurrection & iustifi-
cation wherby the synners are freed from hys syn-
nednes, and wherby the synner is brought from
the death of hys synnes to the lyfe of righteous-
nes, and especiall of the calling of the Gentiles
which was done after the commynge of the holpe
Ghost. For the gentiles were styll counted as dead
menne.
- d. Where meaneth he of the generall resurrection
whiche shalbe in the last daies.

The. xij. Chapter.

1. Iesus leadeth yue thousand men, depar-
teth awaye that they shoulde not make hym
kynge, and reproveth the fleshy hearers
of hys worde. The carnall are offended at
hym. +

After

Moses.

Slaughter
house.
Offeringes
wherby.
The dead
shal beare

All that
are in gra-
ues.

The Gospell

Mat. xlii.
Mar. bi. 2
Luc. ix. b.

- A**fter these thinges Iesus went hys way
ouer the sea of Galilee vnto a cite called
Tiberias. And a greete multitude fol-
lowed hym, because they had sene hys mira-
cles whiche he dyd on them that were
diseased. And Iesus went vp into a mountayn, &
there he sate wth hys disciples. And easter, a leaste
of the Iewes was nye.
Then Iesus lyfte vp hys eyes, & sawe a great
company come vnto hym, and sayde vnto Philip:
whence shall we bye breade that these myght
eate? Whys he sayde to proue hym, for he hym selfe
knewe what he woulde do. Philip answered him
two hondred peny worth of breade are not suffi-
cient for them, that euery man haue a litell. Then
sayde vnto hym one of hys disciples, Andereo Si-
mon Peters brother. There is a lad here, whiche
hath fyue barile loues and two fyshes: but what
is that amonge so many? And Iesus sayde make
the people sytte downe. There was muche grasse
in the place. And the men sate downe, in nombre,
aboute fyue thousand. And Iesus toke the breade &
gaue thankes, and gaue to the disciples, and hys
disciples to them that were set downe. And like-
wysse of the fyshes as muche as they woulde.
When they had eaten ynough, he sayde vnto
hys disciples: gather vp the broken meate, that
remayneth: that nothing be lost. And they gather-
ed it together, and fylled twelue baskettes wth
the broken meate, of the fyue barile loues whiche
the broken meate remayned vnto them that had eat.
Then the men when they hadde sene the miracle
that Iesus dyd, sayde this is of a truch the pro-
phet that shoulde come into the worlde. +
When Iesus perceyued that they woulde come,
and take hym vp to make hym kyng, he departed
agayne into a mountayne hym selfe alone. And
when euen was come his disciples went vnto the
sea and entred into a shyppe and went ouer the
sea vnto Capernaum. And a nyght it was darke,
and Iesus was not come to them. And the sea
arose wth a great wynde that blew. And when
they had rowen aboute a. xlv. or a. xxx. furlonges,
they sawe Iesus walke on the sea, and drawe ny-
ght vnto the shyppe and they were afrayed. And he
sayde

Of S. Iohn.

1. sayed to them. It is I: be not afrayed. Then woulde they haue receyued hym into the Myppe, and the Myppe, was by and by at the lande whither they went.

2. The day folowynge, the people whiche stode on the other side of the sea, sawe that ther was none other Mypp ther sawe that one wher: into hys disciples were entred: that Iesus wente not in wyth hys disciples into the Myppe but that hys disciples were gone awaye alone. Howe be it there came other Myppes from Tiberias up vnto the place wher they ate bread when the Lorde had blessed. The when the people saw that Iesus was not there neyther hys disciples, they also toke Myppynge & came to Capernaum sekynge for Iesus.

3. And when they had founde hym on the other side of the sea, they sayd vnto hym Rabbi whē camest thou hither: Iesus answered them and sayd verely, verely I say vnto you ye seke me, not because ye sawe the miracles but because ye eate of the loaves, and were fylled. Laboure not for the meat whych perissheth but for the meate that endureth vnto euerlastinge lyfe, whiche meate, the sonne of man shall geue vnto you. For hym hathe God the father, a sealed.

4. Then sayde they vnto hym: what shall we do that we myghte worke the workes of God Iesus answered & sayde vnto them: This is the worke of God, that ye beleue on him: whom he hath sent. They sayd vnto hym: what sygne shewst thou then that we may se and beleue the? What doest thou worke? Our fathers dyd eate manna in the desert as it is written. He gaue them breade from heauen to eate. Iesus sayed vnto them: verely verely I saye vnto you: Moyses gaue you not breade from heauen: but my father geueth you the true breade from heauen. For the b. breade of God is he whych commeth downe from heauen, & geueth lyfe vnto the worlde.

5. Then sayd they vnto hym: Lord, euermore geue vs this breade. And Iesus sayde vnto them: I am that breade of lyfe, He that commeth to me, shall not hunger: and he that beleueth on me shall neuer thurste.

6. But I saye vnto you: that ye haue sene me, and yet

Ero. xli.
Num. xi. b
psa lxxvij
Samuel.
xli.

eccl. xliiij

The Gospell.

- 37 yet beleue not. All that the father geueth me shall
come to me and hym that cometh to me, I cast not
38 away. For I came downe from heauen; not to do
myne owne will, but hys will whiche hath sent
39 me. And this is the fathers will whych hath sent
me, that of all which he hath geuen me, I shoulde
40 looke nothinge; but shoulde raple it by agayne at
the last day. And this is the will of hym that sent
me: that euery man whiche seeth the sonne and
belueth on hym haue euerastring lpe. And I will
raple hym by at the laste daye.
- 41 The Jewes then murmured at hym, because he
sayd: I am that bread whych is come downe from
42 heaue. And they sayd: Is not this Iesus the sonne
of Ioseph, whose father and mother we knowe?
How is it then that he sayeth, I came downe fro
43 heauen? Iesus answered & sayd vnto them. Mur-
mure not betwene youre selues. No mā can come
44 to me: excepte the father whiche hath sent me
drawe hym. And I will raple hym by at the laste
45 day. It is written in the prophetes: that they shal
be al taught of God. Every mā therefore that hath
46 hearde & hath learned of the father someth vnto
me. Not that any man hath sene the father, save
he whych is of God, the same hath sene the father.
- 47 Verely, verely I saye vnto you, he that belueth
on me, hath euerastring lpe, I am that bread of
48 lpe. Your fathers did eate Manna in the wyld-
49ernes and are deade. This is that breade whych
50 cometh from heauen that he whych eateth of it,
shoulde also not dye. I am that liuinge bread:
51 whych came downe from heauen. If anye man
eate of this breade, he shall lyue for euer. And the
breade that I will geue is my flethe, whych I will
geue for the lpe of the worlde.
- 52 And the Jewes strone among them selues say-
inge: How can this felowe geue vs hys flethe to
53 eate? Then Iesus sayd to the. Verely verely I say
vnto you: except ye eate the flethe of the sonne of
man and drinke hys bloude, ye shal not haue lpe
54 in you. Whosoever eateth my flethe, & drynketh
my bloude, hath eternall lpe: & I will raple hym
55 by at the laste day. For my fleth is meate in dede,
56 and my bloude is drynke in dede. He that eateth
my flethe and drynketh my bloude, dwelleth in me
and

Of S. John.

and I in hym. As the livinge father hath sent me, even so I live I by my father, and he that eateth me shall live by me. This is the bread whiche came fro m heaven: not as your fathers have eaten Manna & are dead. He that eateth of this bread, shall live ever.

These thynges sayed he in the synnagoge as he taught in Capernaum. Many therfore of his disciples, when they had hearde this sayde, this is an hearde sayinge: who can abyde the hearinge of it? Jesus knewe in hym selfe, that his disciples murmured at it, & sayd unto them: Doth this offende you? What and yet ye shall see the sonne of man ascende up wher he was before? It is the spirit that quickeneth, the fleshe profferteth nothinge. The wordes that I speake unto you are spirit and lyfe. But there are some of you that be deue not for Jesus knewe from the beginninge, which they were that belened not, & who shoulde betraye hym. And he sayde, therfore sayd I unto you that no man cometh unto me, except it were geuen unto hym of my father.

From that tyme many of his disciples wente backe, and walked no more with hym. Then sayde Jesus to the twelue, wyll ye also go awaye? Mat. xvi. Then Simon Peter answered: Master to whom shall we go? Thou haste the wordes of eternall lyfe, and we beleue and knowe thou art Christe the sonne of the livinge God. Jesus answered them: Have not I chosen you twelue, and yet one of you is the deuyll? He spake it of Judas Iscariot the sonne of Simon: for he it was that shoulde betraye hym, and was one of the twelue.

The nores.

a. That is, he hath put his marke of the holpe Sealed.
Gholste on hym, whiche testifieth wth myracles what he is.

b. The worde of the Gospell whiche is Christe is The bread the true and lyuelie breade of heauen, that geueth of God. lyfe to the whole worlde.

c. That is, yet my wordes do so offende you, what doeth this well then the performace of them do: when the sonne of man shall do in dede that he hath nowe spoken?

The.

The Gospel.
The. viij. Chapter.

20. Jesus cometh to Iherusalem at the feaste
teaching the Iewes a reproofe them. Ther
are diuers opinions of hym among the peo-
ple. The Phariseis rebuke the officers, and
childe xpih Nicodemus.

21. **A**fter that Jesus went about in Galile
and woulde not go about in Ierusalem, for
the Iewes sought to kill him. The Iewes
tabernacle feaste was at hande. Ihs. a.
3. brethren therefore sayde vnto hym: get the
hence & go into Ierusalem that thy disciples maye
4. se thy workes that thou doest. For there is no mā
that doeth anye thinge secretly, and he hym selfe
5. seeketh to be knowne openly. Yf thou do suche
6. thinges tellye hym selfe to the worlde. For as yet
hys brethren beleued not in hym. Then Jesus
7. sayde vnto them: My tyme is not yet come, yor
tyme is al wayredye. The world cannot hate you.
8. It hateth me: because I testifye of it, that the
workes of it are euell. So ye tyme vnto this feaste,
9. I wyl not goo by yet vnto this feaste for my tyme
is not yet full come. These wordes he sayde vnto
10. them, and abode still in Galile. But assone as his
brethren were goone by, he wente also tyme vnto
the feaste: not openly, but as it were pryuelye.

11. **W**hen sought hym the Iewes at the feaste, and
12. sayde: where is he? And much murmuringe was
ther of hym amonge the people. Some sayde: He
is good. O her sayde naye, but he deceyueyth the
13. people. How be it no man spake openly of hym,
for feare of the Iewes.

14. In the myddes of the feaste Jesus went by into
the temple and taught. And the Iewes maruailed
15. sayinge: How knoweth he the scriptures, & yuge
that he neuer leered? Ihs. answered them, and
16. sayde: My doctrine is not mine: but is that sent
17. me. Yf any man wyl do the wyl of God, he shal know
of the doctrine, whither it be of God, or whither
18. I speake of my self. He that speaketh of hym selfe
seeketh hys owne prayse. I wyl he that seeketh hys
prayse that sent hym, the same is true and no
19. brynne of lye is in hym.

20. **E**yd not Moyses geue you a lawe & yet. c. none
of you keepeth the same. Why gope about to kill
me

Of S. John.

- me: The people answered & sayde, thou haste the
 1. discipill: who goeth aboute to kyll the: Iesus answere
 2. red and sayde to them: I haue done one worke, &
 3. ye all maruaile. Moyses therfore gaue vnto you
 4. circumcision: not because it is of Moyses, but of
 5. the fathers. And yet ye one the Sabbath day, cir-
 6. cumcise a man. Yf a man on the Sabbath daye
 7. receyued circumcision without breakinge of the
 8. lawe of Moyses, dyddayn ye at me because I haue
 9. made a man euerie tith: whole on the Sabbath
 10. daye: Iudge not after the viter aparence: but iudge
 11. rightiouse iudgemente.
- Then sayd some of them of Hierusalem: is not
 12. this he whom they go aboute to kyll: & holde he
 13. speaketh boldely, and they saye nothinge to hym.
 14. Do the rulers knowe in dede that this is Iespe
 15. Christ: Now he it we knowe thys man: whence he
 16. is: but when Christ cometh, no man shall knowe
 17. whence he is. Then cryed Iesus in the temple as
 18. he taught sayinge ye knowe me, and whence I am
 19. ye knowe. And yet I am not come of my selfe, but
 20. he that sent me is true, tohome ye knowe not. I
 21. knowe hym: for I am of hym, & he hath sent me.
- Then they sought to take hym: but no man layde
 22. handes on hym, because his tyme was not yet
 23. come. Many of the people beleued on him & sayd:
 24. when Christ cometh, will he do mo miracles
 25. then this man hath done?
- The pharises heard that the people murmured
 26. suche thynges about hym. Wherefore the phari-
 27. ses and the priestes sente ministers forth to take
 28. him. Then sayde Iesus vnto them: Yet am I a
 29. lytle tyme with you, and then go I vnto hym that
 30. sent me. Ye shall seeke me, and shall not finde
 31. me: a where I am, thither can ye not come. Then
 32. sayde the Iewes bytwene them selues: wher-
 33. ether will he go, that we shall not fynde hym?
 34. Will he go amonge the gentyls whiche are scat-
 35. tered all abrode and teache the gentyls: What
 36. manner of sayinge is this that he sayd: ye shall seeke
 37. me and shall not finde me: and wher I am, thither
 38. can ye not come?
- In the laste day, that great day of the feast, Je-
 39. sus stode and cryed sayinge: Yf any man thurst, let
 40. hym come vnto me & drinke. He that beleueth on
 41. me

The Gospell

Mat. 22. 1. me, as sayeth the scripture, out of hys bellye shall
M. Pa. xxi flowe riuers of water of lyfe. Thys spake he of
 39 the spirite which they that belened on hym, should
 receiue. For the hoyle ghost was not yet ther,
 because that Iesus was not yet glorifyed.
 40 Manye of the people, when they hearde that say
 inge sayed: of a truth this is a prophet, other sayd,
 41 this is Chryste: some sayde: Shall Chryste come out
Mich. h. a of Galile? Sayeth not the scripture that Chryste
Math. i. a shall come of the seede of Dauid. And out of the
 43 towne of Bethleem where Dauid was? So was
 there diffencion amonge the people about hym.
 44 And some of them woulde haue taken hym: but
 no man layed handes on hym. Then came the mi-
 45 nisters to the hye priesles and Phariseis. And they
 sayd vnto them, why haue ye not brought hym?
 46 The seruantes answered: neuer man spake as
 thys manne doeth. Then answered them the Pha-
 47 riseis: are ye also deceyued? Doeth anye of the ru-
 48 lers or the Phariseis beleue on hym? But the com-
 49 mune people which knowe not the lawe, are car-
 50 led. Nicodemus sayed vnto them. He that came to
 51 Iesus by nyght and was one of them. Doeth our
 lawe iudge anye man, before it heare hym, and
 52 knowe what he hath done? They answered and
 sayed vnto hym: art thou also of Galile? Search
 and loke, for oute of Galile ariseth no prophete.
 53 And euery man went vnto hys owne house.

The notes.

Exher. 22. a. Loke in Geneses. xiii. b.
To vnder b. He that loueth the wyll of God to kepe hys
stande. & c. lawe the same vnderstandeth that doctrine.
To kepe c. Loke in Mathewe. b. c.
the lawe.

The. viii. Chapter.

1 A woman is taken in aduoutrie. The fre-
 dome of such as felowe Chryste. whom they
 accused to haue the deuyll, and go aboute to
 slay hym.

2 **A**nd Iesus wente vnto mounte Oliuete &
 earlye in the mornynge came agayne into
 the temple, and all the people came vnto
 hym, and he saie downe and taught them,
 3 And the Scribes and Phariseis brought
 vnto hym a woman taken in aduoutrie, and set
 4 her in the myddelle, and sayed vnto hym: say,
 thys

Of .5. John.

- this woman was taken in aduoutrye, even as the
 prede was a doing. Moyses in the lawe commaun-
 ded vs that such should be stoned. What sayeste thou
 therfore? and this they said to tempte hym, Leu. xxiv. 14
 that they might haue, whereof to accuse him. Je-
 sus stooped coune and with his finger wrote on
 the grounde. And whyle they continued aringe
 him, he lyft him selfe vp, and sayd vnto them: let
 him that is amonge you without synne, cast the
 fyrste stone at her. And agayne he stooped doune
 and wrote on the grounde. And allone as they Deu. xxiij.
 heard that, they went out one by one, the eldeste
 fyrste. And Iesu was left alone, and the woman
 standinge in the middes. When Iesus had lyfte
 vp him selfe agayne, and sawe no man but the wo-
 man, he said to her. Woman where are those thine
 accusers? Hath no man condemned the? She said
 no man Lord. And Iesus said, Neither do I con-
 demne the. Go and a synne no more. +
12. Then spake Iesus agayne vnto them sayinge,
 I am the light of the world. He that foloweth me
 shall not walke in darkenes: but shall haue the B
 lyght of yfe. The Pharisees sayd vnto him, thou lyghte.
 bearest record of thy selfe, thy record is not true, i. Joh. i. b
13. Iesus answered and said vnto them: though I
 beare record of my selfe, yet my record is true: for
 I knowe whene I come and whether I go. But
 ye cannot tell, whene I came and whether I go.
14. Ye iudge after the flesh. I iudge no man. Though
 I iudge, yet is my iudgement true. For I am not
 alone: but I and the father that sent me. It is al- Deu. xix. b
 so written in your law, that the testimony of two Ma. xii.
 men is true, I am one that beare witness of my ii. Cor. xii
 selfe and the father that sent me, beareth witness Heb. i. c
15. of me. Then said they vnto him: where is thy fa-
 ther? Iesus answered: ye neither knowe me nor yet
 my father. If ye had knowen me, ye shoulde haue
 knowen my father also. These wordes spake Je-
 sus in the treasury, as he taught in the temple, &
 no man layde handes on him, for his tyme was
 not yet come. +
16. Then said Iesus agayne vnto them, I go my
 waye, and ye shall seeke me, and shall saye in your
 synnes. Whether I go, whether can ye not come.
17. Then said the Jewes: wil he kyl him selfe, because
 he sayd

The Gospel

- 23 he said: whether I go, whether can ye not come? And
 he said to them: ye are from beneath, I am from above.
 24 Ye are of this world. I am not of this world, I
 said therefore unto you, that ye shall die in your sin-
 nes. For except that ye believe that I am he, ye shall
 25 die in your sinnes. Then said they unto him,
 who art thou? And Jesus said unto them: I am the
 26 verie same thinge that I saye unto you, I have
 many thinges to saye, & to iudge of you: but he that
 sent me is true. And I speake in the world, those
 27 thinges which I have heard of him. & yet he be-
 lieveth not that he spake of his father.
 28 Then said Jesus unto them: when ye have lyfe
 by on lyfe the sonne of man, then shall ye knowe
 that I am he and that I do nothinge of my selfe:
 29 but as my father hath taught me, even so I speake
 and he that sent me, is with me. The father hath
 not left me alone, for I do alwayes those thinges
 30 that please him. As he spake these wordes, many
 beleued on him.
 31 Then sayd Jesus to those Jewes which bele-
 ued on him. If ye continue in my wordes, then are
 32 ye my verie disciples, & shall knowe the truth, and
 the truth shall make you free. They answered him
 33. We be Abrahams sedit and were never bond to
 any man: why sayest thou then, ye shall be made free?
 34 Jesus answered them: verily, verily I say unto
 you, that whosoever committeth sinne is the ser-
 35 vante of synne. And the servaunt abideth not in
 the house for ever. But the sonne abideth ever. If
 36 the sonne therefore shall make you free, then are ye
 free in dede. I knowe that ye are Abrahams sedit,
 37 but ye seke to kille me, because my sayings
 have no place in you. I speake that I have seen
 38 with my father and ye do that which ye have seen
 with your father.
 39 They answered and said unto him. Abraham
 is our father, Jesus saide unto them: if ye were
 40 Abraham, ye would do the dedes of Ab-
 raham, & at now ye go about to kill me, a man
 41 that have told you the truth which I have heard
 of God, this doth not Abraham, ye do the dedes of
 your father. Then said they to him: we were not
 borne of fornication. We have one father, & he is
 42 God. Jesus sayd, unto them: if God were your
 father,

Rom. vi. 1.
 11. Pe. ii. 8

Abraham.

40

41

42

Of S. John.

father, then woulde ye icue me. For I proceeded
 forth and came from God. Neither came I of my
 43. selfe, but he sent me. Why do ye not knowe my
 44. speech: And because ye cannot abyde the hearing
 of my wordes, ye are of your father the deuyll, &
 the lustes of your father ye wyl do. He was a
 murderere fro the beginning, & abode not in the
 45. truth, because there is no truth in him. When
 he speaketh a lye, then he taketh he of hys owne,
 For he is a lyar & the father thereof. And because
 I tell you the truth, therefore ye beleue me not.
 46. * Whiche of you can rebuke me of spauer: if I
 say the truth, why do not ye beleue me: He that
 47. is of God heareth goodes wordes. Ye therefore
 48. heare them not, because ye are not of God. Then
 answered the Jewes and sayd vnto him: Say we
 not well that thou art a Samaritan, and hast the
 49. deuyll: Iesus answered: I haue not the deuyll: but
 I honoure my father: & ye haue dishonoured me.
 50. I seeke not mine owne praise: but there is one that
 51. seeketh and indgeth. Verily, verily I saye vnto
 52. you, if a man kepe my sayinges, he shall neuer se
 death. Then sayd the Jewes to hym: How
 knowe we that thou hast the deuyll. Abraham is
 dead, and also the Prophetes, and yet thou sayest,
 if a man kepe my sayinges he shall neuer taste of
 53. death. Art thou greater then our father Abraham,
 whiche is dead: And the Prophetes are dead.
 Whom makest thou thy selfe: Iesus answered:
 54. if I honour my selfe, mine honour is nothinge
 worth. It is my father that honoureth me, which
 yeu saye is your God, and ye haue not knowen
 55. hym: But I knowe hym. And if I woulde saye, I
 knowe him not, I woulde be a lyar lyke vnto
 you. But I knowe hym, and kepe hys sayinge.
 56. Your father Abraham was glad to se my daye
 and he sawe it and reioyced. Then sayd the Jewes
 57. vnto hym. thou art not yet fyftye yere olde, and
 hast thou seene Abraham: Iesus sayd vnto them:
 58. Verily verily I saye vnto you: per Abraham
 was I am. Then toke they by stones to caste at
 59. hym. But Iesus hpd him selfe, and wente oute of
 the temple. ¶

The notes.

a. The Gospel preacheth not so remission of syns more.

R. ii. vnto

Synne no

The Gospel

My Dates

unto vs that we should continue in sinne; but that we should chaunge our lyfe and waite in a newe life of the spirit, neuer purposing to syn any more b. All the holpe fathers that were before the cominge of Christ, from the beginning of the world had the same faith in Christ that we haue which be called Chyssen.

The. ix. Chapter.

20 Christe maketh the man to se that was borne blinde.

1 **A**S Jesus passed by, he sawe a man whiche was blinde from his birth. And his Disciples asked him: Wapster who dyd synne: this man, or his father and mother; that he was borne blinde: Jesus answered: Neither hath this man synned noz per his father and mother: but that the workes of God shoulde be shewed on him. I muste worke the workes of him that sent me to hye it is day. The nyght cometh when no man can worke. As longe as I am in the worlde, I am the lyght of the world.

2 **A**lone as he had thus spoken, he spatte on the grounde, and made claye of the sperie, and rubbed the claye on the eyes of the blinde, and saied vnto him: Go walke the in the pole of Siloe which by interpretation, signi fyeth sent. He went his waye and washed and came againe seeyng. The nexte daye a. they that had sene him before how that he was a beggar sayd is not this he that late and begged. Some saied this is he. Other sayd: he is like him. But he him self said: I am euen he. They sayd vnto him: Wo to are thyne eyes opened? He answered and said. The man that is called Jesus, made claye, and anoynted myne eyes, & sayd vnto me: Go to the pole Siloe & wash And I went and washed, and receyued my sight. They said vnto him: Where is he? He said. I can not tel.

13 Then brought they to the Pharisees, hym that a lytle before was blinde for it was the Sabbath daye when Jesus made the claye and opened his eyes. Then againe the Pharisees also asked him, howe he had receiued his sighte. He sayd vnto them: He put clay vpon my eyes & I washed and do se. Then said some of the Pharisees: this man is not of God, because he keepeth not the Sabbath daye

Of S. John.

- dave. Other sayd: how can a man that is a synner
do suche miracles? And there was cryfe amonge
them. Then spake they vnto the blinde agayne.
17. What sayest thou of him, because he hath opened
thyne eyes? And he sayd: He is a Prophet. D
18. But the Jewes dyd not beleue of the felowe,
howe that he was blinde and receiued his syght,
vntill they had calied the father & mother of him
that had receiued his syght. And they axed them,
19. saying: Is this your sonne, whō ye say was borne
blinde? How doth he now to them? His father &
20. mother answered them and sayd: We wote well
that this is our sonne, & that he was borne blind
21. but by what meanes he now seeth, that can we
not tell. He is old ynough, are him, let him answer for
him selfe. Suche wordes spake his father and mo-
22. ther, because they feared the Jewes. For the Jew-
es had conspired all redy, that if any man dyd con-
fesse that he was Christ he should be excommunicat-
23. ed out of the synagoge, therfore said his father
and mother: he is olde ynough, are him. Then a-
24. gayne called they the man that was blind & said
vnto him: True God the praisse we knowe that
this man is a synner. He answered & said: Whe-
25. ther he be a synner or no, I can not tel, one thinge
I am sure of: that I was blinde, and now I se.
26. Then sayde they to him agayne: What dyd he do
to the? How opened he thyne eye? He answered the,
27. I told you ver whyle, & ye sayd nor heare. Where-
fore would ye heare it agayne? will ye also be his
28. disciples? Then rated they him, and said: thou art
his disciple: we be Moyses disciples. We are sure
29. that God spake with Moyses, this felowe we
knowe not from whence he is. The man answe-
30. red and sayed vnto them: this is a marueylous
thing that ye wote not whence he is: seynge he
31. hath opened myne eyes. For we be sure that v.
God heareth no synnes. But if any man be a wo-
rshipper of God and do his will, him heareth he.
32. Since the world beganne: was it not heard that
any man opened the eyes of one that was borne
33. blind? If this man were not of God, he could haue
done nothing. They answered and said vnto him
34. thou art altogether borne in synne and dost thou
teache

Th: Gospel.

teach vs: And they saite hym out.

- 35 Iesus heard that they haue communicate him
and asone as he had founde hym, he sayde vnto
him: dost thou beleue on the sonne of God? He an-
36 swered and said: Who is it Lord that I might
beleue on him? And Iesus sayed vnto him: Thou
37 hast sene him, & he it is that talketh with the. And
38 he sayd: Lord I beleue and worshipped him. Ie-
39 sus sayed: I am come vnto iudgemente into this
world: that they which se not might se, and they
40 which se might be made blind. And some of the
Pharises which were with him, harde these wo-
des and sayde vnto hym: are we then blinde? Je-
41 sus saide vnto them: if ye were blinde, ye woulde
haue no synne. But now ye saye: we se, therefore
your synne remaineth.

The notes.

the night. a. This nyght is the tyme of ignorance, wherein
the knowledge of Christ how he only iustifieth is
lost. Then can no man worke a good worke in the
sight of God, howe glorious soeuer his workes
appare.

godhereth
no. inner. b. That is, he heareth none that repente not, nor
are in minde to leaue their euil lyfe.

The .x. Chapter.

Christe is the true shepherde, Some say, Christ
hath the deuyll and is madde, the Jewes take by
stones, call his preaching blasphemie, and go ab-
out to take him.

- a **W**herelpe berelpe I saye vnto you: he that
entureth not in by the doze, into the shepe
folde: but climmeth by some other way,
the same is a thefe & a robber. He that
goeth in by the doze, is the shepherde of
2 the shepe, to him the porter openeth, and the shepe
3 heare his voice, and he calleth his owne shepe by
name, and leaderth them out. And when he hath
4 sente forth his owne shepe, he goeth before them,
and the shepe folow him, for they know his voice
5. A straunger they will not folowe, but will fflye
from him, for they knowe not the voyce of stran-
6 gers. This similitude spake Iesus vnto them:
But they vnderstode not what thinges they were
7 which he spake vnto them.

7 Then Iesus sated vnto the m. agayne. Werelpe
berelpe

Of S. Iohⁿ.

- betels I sape vnto pou: I am the doze of the shepe
 3. Al, euen as manye as came before me, are theues
 and robbers: but the shepe dyd not heare them. I
 4. am the doze: by me if any man enter in he shal be
 safe & shal go in & out, & find pasture. The shepe
 5. cometh not but for to beale, kepe and destroy. I am
 come that they might haue lyfe, and haue it more
 6. abundantly.
 7. I am the good shepherde. The good shepherde
 8. knoweth his lyfe for the shepe. In hyred seruante
 9. which is not the shepherde, neither the shepe are
 his owne, seeth the wolffe cominge, and leaueh
 10. the shepe & fleeth, & the wolffe catcheth them, and
 11. scattereth the shepe. The hyred seruante fleeth, be-
 12. cause he is an hyred seruante, & careth not for the
 13. shepe. I am that good shepherde, & knowe myne
 14. and am knowne of mine. As my father knoweth
 15. me, euen so knowe I my father. And I geue my
 16. lyfe for the shepe: and other shepe I haue whiche
 are not of this folde, them also must I bring that
 they maye heare my voyce, and that there may be
 one flocke and one shepherde.
 17. Therefore doth my father loue me, because I
 put my lyfe from me, that I might take it again.
 18. No man taketh it from me, but I put it away of
 my selfe. I haue power to put it from me, & haue
 power to take it againe. This commaundement
 19. haue I receiued of my father. And there was a
 20. diuencion again among the Jewes for these say-
 21. inges, and many of them said: he hath the deuyl, &
 is made, why heare ye him? Other said: these are
 22. not the wordes of him that hath the deuyl, Can the
 deuyl open the eyes of the blinde.
 23. And it was at Iherusalem the feast of the de-
 24. dicacion of the temple, and it was winter, and Je-
 25. sus walked in Solomons porche. Then came the
 26. Jewes round about him, and sayed vnto hym:
 How long dost thou make vs doubte? If thou be
 27. Christus, tell vs plainly. Iesus answered them:
 I tolde you and ye beleue not. They witte that
 I do in my fathers name, they beare witness of
 28. me. But ye beleue not, because ye are not of my
 shepe. As I saide vnto you: my shepe heare my
 voice, & I knowe them, and they folowe me,
 and I geue vnto them eternall lyfe and they shall

Christe is
the doze.

C
Esa. xl. c.
Eze. xxxiii

Eze. viii.

C
I. Jac. iii

It will neuer

The Gospell

neuer perishe, neither shall anye man plucke them
 29. out of my hande. My father whiche gaue the me,
 is greater then all, and no man is able to take
 30. them out of my fathers hande. And I and my fa-
 ther are one.

31. Then the Jewes again toke by stones to stone
 f. him with all. Iesus answered them: manye good
 32. workes haue I shewed you from my father: for
 33. whiche of them will ye stone me? The Jewes an-
 swered him saying: for thy good workes sake we
 stone the not, but for thy blasphemye, and because
 Esa. xliii. 34. that thou beynge a man, makest thy selfe God. Ie-
 sus answered them: it is written in youre lawe
 35. I saie, ye are. a. Goddes: If he called them gods
 vnto whom the word of God was spokē (and the
 36. scripture can not be broken) saie ye, then to hym,
 whom the father hath sanctified, and sente into
 the world, thou blasphemest, because I saied, I am
 37. the sonne of God: if I do not the workes of my
 father, beleue me not. But if I do: then though ye
 38. beleue not me yet beleue the workes, that ye may
 know and beleue that the father is in me, and I
 in him.

39. Agayne they went about to take him: but he es-
 40. caped out of their handes, and went away again
 beyonde Iordan, into the place wher John befoze
 had baptised, and there abode. And manye resor-
 41. ted vnto him and saied: John dyd no miracle, but
 all thinges that John spake of this man, are true.
 42. And many beleued on him there.

The notes.

Goddes. a. They are called Goddes, because they are the
 images and do resemble God, that is vpon the
 earth, they iudge betwene man and man, & ought
 by theiꝝ vocation to punish the offender, and de-
 fend the innocent.

The. xi. Chapter.

2. Christ rapseth Lazarus from death. The
 hygh priestes and Phariseis gather a consaile
 agaynst him.

1. **A** Certaine man was spcke, named Laza-
 rus, of Bethania the towne of Marpe
 2. and hys sister Martha. It was that Ma-
 rpe, whiche annointed Iesus with
 oymente, and wyped hys fete with her
 hepe

Of S. Iohn.

heire whose brother Lazarus was sicke: and hys
sisters sent vnto hym sayinge: Lorde beholde, he
whom thou louest is sicke. When Iesus heard
that he sayed this infirmitie is not vnto death,
but for the laude of God that the sonne of God
myght be praysed by the reason of it. Iesus loued
Martha and her sister and Lazarus. Then after he
hadd heard that he was sicke, yet abode he two
dayes still in the same place wher he was.

Then after that, sayd he to his disciples: let vs
go into Ierusalem agayn. His disciples sayd vnto
hym: Master, the Iewes lately sought meanes to
stone the: and wilt thou go thither agayne? Iesus
answered: are ther not .xij. howres in the daye? yf a
man walke in the daye he stemblieth not, because
he seeth the lyght of this worlde. But yf a man
walke in the nyght he stemblieth, because there is
no light in hym. This sayed he, and after that, he
sayed vnto them oure frende Lazarus slepeth, but
I go to wake hym out of slepe. Then sayed hys
disciples: Lord yf he slepe, he shal do well ynough.
Howe be it Iesus spake of hys deathe: but they
thought that he had spoken of the naturall slepe.
Then sayd Iesus vnto them playnly: Lazarus is
dead, and I am glad for youre sakes that I was
not there because ye may beleue. Neuerthelesse
let vs go vnto hym. Then sayd Thomas whyche
is called Didimus, vnto the disciples: Let vs also
go, that we maye dye with hym.

Then went Iesus and founde that he had lyen
in hys graue foure dayes already. Bethanie was
nye vnto Ierusalem about .xv. furlonges of, and
manye of the Iewes were come to Martha & Ma-
rye to comforte them ouer their brother. Martha
assone as she hearde that Iesus was commynge
went, and met him: but Mary sat still in the house.
Then sayde Martha vnto Iesus: Lorde yf thou
haddeste bene here, my brother had not bene
deade: but neuerthelesse, I knowe that whatso-
euer thou willest of God, God shall geue it the.
Iesus sayd vnto her: thy brother shal lyse agayn.
Martha sayed vnto hym: I knowe that he shal
lyse agayne in the resurrection at the laste daye.
Iesus sayed vnto her: I am the resurrection &
the lyfe: He that beleueth on me, ye thoughe he

h. v.

were

The Gospell

- 26 were deade, yet shall he lyue. And whosoener ly-
ueth and beleueth on me, shall neuer dye. Beleuest
27 thou thys? She sayde vnto hym: ye Lord I beleue
that thou arte Christe the sonne of God whiche
shoulde come into the world. ¶
28 And asone as he had so sayd, he wet her way
and called Marie her syster secretylye sayinge. The
29 mayster is come & calleth for the. And she asone
as she hearde that, arose quickly and came vnto
30 hym. Iesus was not yet come into the towne but
was in the place where Martha mette hym. The
31 iewes then whiche were with her in the house
comforted her, when they saw Mary, that she rose
vp hastily, & went out folowed her, sayinge: She
goeth vnto the graue, to wepe there.
32 Then when Mary was come wher Iesus was
and sawe hym, she fell downe at hys fete sayinge
vnto hym: Lord yf thou haddest bene here, my bro-
33 ther had not bene dead. When Iesus sawe her
wepe, and the Iewes also wepe whych came with
her, he groined in the spirit, and was troubled in
34 hym selfe, and sayde: Where haue ye layed hym?
They sayde vnto him: Lorde come and se. And Je-
35 sus wepte. Then sayde the Iewes: Beholde, how
he loued hym. And some of them sayde: coulde not
36 he whych opened the eyes of the blynde, haue
37 made also that thys man shoulde not haue dyed?
38 Iesus agayne groined in him selfe, and came to the
grau: it was a caue and a stone layd on it.
39 And Iesus sayd: take ye awaye the stone Mar-
tha the syster of him that was dead, sayd vnto him
Lorde by thys tyme he synkethe: for he hath bene
40 dead some dayes. Iesus sayed vnto her: Sayde I
not vnto the, that yt thou didest beleue, thou shoul-
41 dest see the glory of God. Then they toke away the
stone from the place where the dead was layde.
And Iesus lyfte vp hys eyes and sayde: Father I
42 thanke the because that thou hast heard me. I wot
that thou hearest me allwayes: but because of
the people that stande by I sayed it, that they may
beleue that thou hast sent me.
43 And when he thus had spoken: he cryed forth
a loude voyce. Lazarus come forth. And he that
44 was dead: came forth, bound hand and fete with
grauy boundes, and hys face was bounde with a
napkin,

Of S. John.

raphyn, Iesus sayed vnto them, Iokofe hym, and
45 let hym go. Then manye at the Jewes whiche
came to Marpe, and had seene the thynges whiche
46 Iesus dyd, beleued on hym. But some of the wente
theyr wayes to the Pharises, & tolde them what
Iesus had done.

47 Then gathered the hye Priestes and Pharises
a counsell and sayde: What do we? This man
48 doeth many myracles: if we let hym scape thus,
all men wyl beleue on hym, and the Romaynes
shall come and take awaye our countrie and the
49 people. And one of them named Caphas whiche
was the hye prycke that same yere sayde vnto
50 them: ye perceyue nothyng at all nor yet consider
that it is expediente for vs, that one man dye for
the people, and not that all the people perishe.
51 This speake he not of hym selfe, but beynge hye
prycke that same yere he prophesied that Iesus
52 shoulde dye for the people, and not for the people
only, but that he shoulde gather together, in one
the chyl dren of God which were scattered abrod.
53 From that daye forth they helde a counsell toge-
ther, for to put hym to death.

54 Iesus therfore walked no more openly among
the Jewes: but went bys waye thence vnto a
countrie nyghe to the wyldernes, into a cite cal-
led Ephraim and ther haunted wth bys disci-
55 ples. And the Jewes after was nye at hand, and
manye went out of the countrie vnto Ierusa-
lem before the feaste, to purifie them selues.
56 Then soughte they for Iesus, and spake betwene
them selues as they stode in the temple: What
57 thynke ye, saynge he cometh not to the feaste. The
hye pryckes and Pharises hadde geuen a com-
mandment, that if anye manne knewe where
he were, he shoulde shewe it, that they myght take
hym.

20. The notes.

a. Christe calleth hym selfe the resurrection and
lyfe: because he is the authoure of the resurrection
and lyfe. As he sayeth. Those that beleue in me,
wyl I resple vp at the laste daye into lyfe ever-
lastynge, and those that are dead, shal lyue by me,
because they beleued in me.

Resurrec-
tio & lyfe.

The.

The Gospell.

Chapter.

20. Marpe anoynteth Charys fete. Judas mur-
mureth. Charys anoynteth her, and ryoch into
Hierusalem.

Mat. xxi.

Mar. xiiij

13.

21. **T**hen Jesus cryeth: darre before fode,
come to Bethan. Where Lazarus was
whych was dead, a whom Jesus rapped
from death. Therre they made hym a sup-
per. Martha served hym. Lazarus was
one of them that sat at the table wth hym. The
3. to he a poud of oynment called Nardus,
perfecte and precious, she anoynted Jesus fete,
and wpper hymsefere wth her heare, and the house
was fylled wth the savour of the oynment. The
4. sayed one of his disciples named Judas Iscariot
Simons sonne, whych afterwarde betrayed hym:
5. why was not this oynment solde for the
6. peny and geuen to the poore? & hys sayde he, not
that he cared for the poore: but because he was a
7. thiefe, and kepte the bagge, and bare that whiche
8. was geuen: Then sayed Jesus, Lette her alone,
agaynste the daye of my burynge she kepte it.
9. The poore alwayes shall ye haue wth you, but
me shall ye not alwayes haue.

10. But the people of the Jewes had knowlodge
that he was there, and they came not for Jesus
sake onely, but that they might se Lazarus also
whom he rapped from death. The hye priestes
therfore helde a counsell, that they myghte put
11. Lazarus to death also, because that for hys sake
manye of the Jewes went awaye, and beleued on
Jesus.

12. On the morowe muche people that were come
to the feaste, when they hearde that Jesus shoulde

Belanna.

13. come to Hierusalem, toke branches of palme
trees & went & met hym, & cried: Belanna, blessed
is he that in the name of the Lorde cometh kynge

14. of Israel. And Jesus goth a pong alle and saie
theron, according to that which was wryten, fear

15. not daughter of Sion, beholde thy kynge cometh
crytynge on an asses colte. These thynges under-

Math. xxi.

Mar. xiiij

Luc. xix.

Jucha. ix.

16. stode not hys disciples at the fyrst: but whē Jesus
was glorified then remembred they that suche
thynges were wryten of hym, and that such thynges
they had done vnto hym.

The

Of S. John.

- 17 The people that was with hym, when he cal-
 led Lazarus out of hys grave, and ryed him fro
 18 death, barre recoorde. Therfore met hym the people
 because they heard that he had done such a mira-
 19 cle. The Phariseis therefore sayed amonge them
 selues: perceyue howe wee prayse nothyng:
 behold the worlde goeth away after hym.
 20 There were certayne Scribes amonge them
 that came to praye at the feaste: the same came to
 21 Whylpe, whiche was of Bethsaida, a cytye in
 Galyle, and desired hym sayinge: Syr, we woulde
 22 saye to Jesus. Whylpe came and tolde Andrew
 And agayne, Andrew and Whylpe tolde Jesus.
 23 And Jesus answered them sayinge: the houre is
 come that the sonne of man must be glorified.
 24 Verely verely I say to you, excepte the wheate
 come fali into the grounde & dye, it bydeth alone.
 Yf it dye, it bringeth forth muche fruite. Ye that
 25 loueth hys lyfe shal destroye it and he that hateth
 hys lyfe in this worlde, shall kepe it vnto lyfe
 26 eternall. Yf any man minister vnto me, let hym
 folowe me, and where I am there shall also my
 minister be. And yf anye man minister vnto me,
 27 hym will my father honoure. Now is my soule
 troubled, and what shall I saye? Father deliuer
 me from this houre: but therefore came I into
 28 this houre. Father glorify thy name. Then came
 ther a voyce from heauen: I haue glorified it, and
 will glorifye it agayne. Then sayd the people
 29 that stode by & heard: it thoundeth, Other sayed,
 an Angell spake to hym. Jesus answered and
 30 sayed: this voyce came not because of me, but for
 youre sakes.
 31 Now is the iudgment of this worlde: now shal
 the prince of this worlde be cast out. And yf I
 32 were lyfte vp from the erth, will drawe all men
 vnto me. This saye Jesus, signifyinge what
 33 death he shoulde die: The people answered hym:
 34 We haue hearde out of the lawe that Christ by-
 deth euer: and how sayest thou then that the sonne
 of man must be lyfte vp? who is that sonne of mā.
 35 Then Jesus sayed vnto them: yet a litle while is
 the lyght with you. Walkie whyle ye haue lyght,
 lest the darckenes come on you. Ye that walketh
 in the darcke, woteth not whither he goeth.
 Whyle

D
 Mat. r. d.
 Marc. viij

John. ix. c

Wsa. cix. b
 Eial. ii. c.
 Eze. xxxij

The Gospell.

36. **W**hyle ye haue lychte beleue on the lychte, that ye maye be the chyldren of lychte.

Jhesus sayde these thynges and departed, and **Act. liij.** a hys tyme selfe from them. And though he hadde **Rom. i. d.** done so many miracles before the, yet belueed not **Act. vi. c.** they on hym, that the sepyng of **Actes** the word. **Mar. iij.** phete myghte be fulfilled, that he spake. **1 orde** **Mar. iij. b** who shall beleue our saynges? **And** to whom is **Luk. viij.** the arme of the worde opened? **Therefore** coulde **Act. xviij.** they not beleue, because that **Actes** sayth agayne **Rom. xi. b** he that blinded theyr eyes and hardened theyr hee

40. **ers,** that they shoulde not se with theyr eyes, and vnderstande with theyr hertes: **shoulde** be conuerted, and I shoulde heale them. **Suche** thynges

41. sayde **Actes** when he sawe hys glory, and spake of hym. **For** the cause amonge the chiefe rulers

42. many belueed on hym. **But** because of the pharises they woulde not be a knowen of it: **least** they

43. shoulde be excommunicate, for they loued the prayse that is geuen of menne more then the prayse that

44. cometh of God. **And** Iesus cryed and sayde: he that belueth en me, belueth not on me, but on

45. hym that sente me. **And** he that seeth me, seeth hym

46. that sent me. **I** am come a light into the worlde, that whosoever belueth en me, shoulde not lye

47. in darthe. **And** if any man heare my wordes and belue not, I iudge hym not. **For** I came not to

48. iudge the worlde: but to save the worlde. **He** that refuseth me and receyvethe not my wordes, hath

49. one that iudgeth hym. **The** wordes that I haue spoken, they shall iudge hym in the laste day. **For**

50. I haue not spoken of my selfe: but the father whiche sente me, he gaue me a commaundment

what I shoulde saye, and what I shoulde speake.

And I knowe that this commaundment is lye

enverlastyng. **Whosoever** I speake therefore, even

as the father bade me, so I speake.

The. xij. Chapter.

Jhesus wethereth the disciples fere, telleth

them of Judas the traytour, and commaun-

deth them earnestly to loue one an other.

A

Mar. xxiij.

Luke. xxiij

Mar. xxiij

B

Afore the feast of Passer whē Iesus knewe

that his houre was come, that he shoulde

depart out of this worlde vnto the father.

When he loued hys whiche were in the

worlde,

Of S. John.

2. worlde, vnto the ende he loued them. And when supper was ended, after that the deuill had put in the heart of Judas Iscariot Simons sonne, to betray hym: Iesus knowynge that the father hadde geuen all thynges into hys handes, & that he was come from God, and went to God, he rose from supper and layd asyde hys bypper garments, and toke a towell, and gyde hym selfe. After that
3. poured he water into a bason, and a began to washe hys disciples feete and to kysse them with a towell wherewith he was gyde. Then came
4. he to Symon Peter. And Peter sayd vnto hym, Lorde shalt thou washe my feete Iesus answered
5. and sayed vnto hym: what I do, thou wottest not now, but thou shalt knowe hereafter, Peter
6. sayed vnto hym: thou shalt not washe my feete whyle the worlde standeth. Iesus answered hym:
7. yf I washe the not, thou shalt haue no parte with me. Simon Peter sayed vnto hym: Lorde not my feete onely: but also my handes & my head. Iesus
8. sayed vnto hym: he that is washed, needeth not saue to washe hys feet, and is cleane euery whyle.
9. And ye are cleane: but not all. For he knew hys betrayer. Therefore sayed he: ye are not all cleane.
10. After he hadde washed their feete, and receyued hys clothes, and was sit downe agayne, he sayed vnto them. What ye what haue done to you?
11. Ye call me master and Lord, and ye saye well, for so I am. Yf I then poure water and washe
12. haue washed your feete, ye also oughte to washe one another feete. For I haue geuen you an example that ye shoulde do as I haue done to you.
13. Verely verely I saye vnto you, the seruant is not greater then hys master, neyther the messenger get greater then he that sent hym.
14. Yf ye vnderstande these thynges, happye are ye yf ye do then. I speake not of you all. I knowe
15. whom I haue chosen. But that the scripture myghte be fulfilled, he that eateth bread with me, & hath kyssed hys hole agayne me. Nowe tell I
16. you before it come: that when it is come to passe, ye myght beloue that I am he. Verely verely I saye vnto you. He that receyueh whomsoever I
17. send receyueh me. And he that receyueh me, receyueh hym that sent me.

Iesus was
with hys
disciples
etc.

Math. p.c
Luk. vi. f.

Psal. lxx.

Mat. p.d.

When

The Gospell

21. When Iesus had thus sayd, he was troubled
in the spirit, and testified saying: Verily verily
I saye vnto you that one of you shall betraye me.
22. And the disciples looked one on another, doub-
tinge of whom he spake. There was one of hys
23. disciples whiche leane'd on Iesus, whose bosome Iesus
24. Iesus loued. To hym he beckned, saying vnto Peter that
he should be who it was of whom he spake. He
25. the as he leane'd on Iesus breast sayd vnto hym:
26. Lord who is it? Iesus answered, he it is to whom
I geue a kysse when I haue deyd it. And he kysed
27. him. And after the kysse. Satan entred into him.
Then sayde Iesus vnto hym: that thou doest, do
28. quickly. That wilt no man at the table, for what
29. intende he spake vnto hym. Some of the thought,
because Judas had the bagge, that Iesus hadde
sayd vnto hym, by those thinges that we haue
30. neede of against the feaste: that he should geue
some thyng to the poore. Aflone then as he had
31. receyued the kysse, he went immediatly out. And it
was night. When he was gone out, Iesus sayde:
nowe is the sonne of man glorified. And God is
32. glorified by hym. Yf God be glorified by hym,
God shall al o glorifye hym in hym selfe, & shall
strengthen way glorifye hym.
33. + Deare chylde, pet a litell while, am I wryth
you ye shall like me, & as I sayde vnto the Jewes,
whither I go thither can ye not come. Also to you
I saye I now: A new commaundement geue I vnto
you, that ye loue together, as I haue loued, you
ment. that each so ye loue one another. For thus shall
1. John. 13. all men knowe that ye are my disciples yf ye shall
haue loue one to another. Simon Peter sayd
34. vnto hym: Lord whither goest thou? Iesus an-
35. swerded hym: Whither I go thou canst not folow
me now, but thou shalt folow me afterwards. Pe-
36. ter sayd vnto hym: Lord, why cannot I folow the
now? I will geue my lyfe for thy sake. Iesus an-
37. swerded hym: wilt thou geue thy lyfe for my sake
38. Verily verily I saye vnto the, the cocke shall
not crowe tyll thou haue denyed me thre tyme.

The notes.

Began to wash the feete, to declare that he came
to minister vnto other, and not to be ministered
vnto

Of S. Iohn.

unto And forther to reach by this waſhing, that
his ministration was, to purge and waſhe away
the filth of ſynne, which is done by the ſhedding
of his bloude, for the bloude of Chriſte is ſprikled
into oure hertes by the worde of the Goſpell and
receyued by faith, clenſeth vs from ſynne.

b. To liſt by the helle, is to oppreſſe by violence.
for to home, ye traſte, or tripple with the helle, hym
do ye betterly ouerthowe.

Math 19fe
bph ſhele

c. Sathan was entred into him before, as this e-
uangelist affirmeth in the beginninge of this
Chapter, but now began he to enforce his ſtręgn
and more openly to ſhewe him ſelfe. In like ma-
ner the apoſtles had the help of hoſt, before Chri-
ſtes reſurreccion, when they beleued on him, whē
they confeſſed him to be the ſonne of God. But
they euidently receyued on him, whē Chriſte was
aſcended. Act. i. a.

Sathan

The. xiiij. Chapter.

✠ He armeth his diſciples with conſolacion a-
gainſt trouble, and promiſed them the holye
Ghoſt.



1. And he ſayde to his diſciples: Let not your
hertes be troubled. Beleeue in god and be-
2. **A**leue in me. In my fathers houſe are many
mansions. If it were not ſo, I would haue
tolde you. I go to prepare a place for you.
3. And if I go to prepare a place for you, I will come
again, and receyue you euen unto my ſelfe, that
where I am, there may ye be alſo. And whither I
4. go ye know, and the way ye know. Thomas ſaid
5. unto him: Lord we know not whether thou goeſt.
Alſo how it is poſſible for vs to know the way?
6. Ieſus ſayde unto him: I am the waye, the truth,
and the lyfe. And no man cometh to the father,
but by me. If ye had known me, ye had known
7. my father alſo, and now ye knowe hym and haue
ſene hym.
8. Philip ſayde unto him: Lord ſhewe vs the fa-
ther and it ſufficeth be. Ieſus ſayde unto hym.
9. Haue I bene ſo longe tyme with you, and yet haſt
thou not known me? Philip that hath ſene me,
hath ſene the father. And how ſeiſt thou then, ſhew
10. vs the father. Beleeueſt thou not that I am in the
father and the father in me. The wordes that I
ſpeake

13

The Gospell

Speake vnto you I speake not of my selfe, but the
 father that dwelleth in me, is he that doeth the
 11 woorkes: beleue me that I am in the father, & the fa-
 ther in me. At the least beleue in: for the very wa-
 12 kes, verely, verely I say you, he that beleueth on me
 the woorkes that I do, the same shall he do, and grea-
 13 ter woorkes then these shall he do, because I go
 vnto my father. And what soeuer ye are in my
 name that wil I do. & that the father might be glo-
 rified by the sonne. Ye ye shall see any thinge in
 my name, I wil do it. **¶**
 15 Ye ye loue me, kepe my commandementes &
 16 I wil praye the father, and he shall geue you ano-
 ther comforter, that he may bide with you euer,
 17 whiche is. b. the spirite of truth, whom the world
 can not receyue, because the world seeth him not,
 neyther knoweth him, but ye knowe him. For he
 18 dwelleth with you, and shall be in you. I wil not
 leaue you comfortlesse, but will come vnto you.
 19 Yet a litle while & the world seeth me no more:
 20 but ye shall see me. For I liue and ye shall liue. Chae-
 21 dare shall ye knowe that I am in my father, and
 you in me, and I in you. He that hath my comman-
 dementes and keepeth them, the same is he that lo-
 ueth me. And he that loveth me shall be loved of
 my father. And I wil loue him, and will shewe
 22 mine owne selfe to him. Judas sayde vnto hym:
 (not Judas Iscariot) Lord what is the cause that
 thou wilt shewe thy selfe vnto vs, and not vnto
 23 the world? Iesus answered and sayde vnto him,
 yf a man loue me and wil kepe my sayings, my
 father also wil loue him, and we wil come vnto
 24 him, and wil dwell with him. He that loveth me
 not, keepeth not my sayings. And the wordes,
 25 whiche ye heare, are not myne, but the fathers
 whiche sent me. This haue I spoken vnto you be-
 26 yng yet present with you. But that comforter,
 whiche is the holy ghoost (whome my father wil
 sende in my name) he shall reache you all thinges,
 and brynge al thinges, to your remembraunce,
 27 whatsoeuer I haue tolde you. Peace I leaue with
 you, my peace I geue vnto you. Not as the world
 geueth geue I vnto you. Let not your hertes be
 28 greued, neither fear ye Ye haue heard how I said
 vnto you. I go & come agayne vnto you. Ye ye lo-
 ueth

Ma. vii. o.
 Mar. xi. c.

Who lo-
 ueth christ

Of S. Iohn.

ned me, ye shoulde hereby reioyce, because I said: I go vnto the father. For the father is greater the
 3. And now haue I betwed you before it come, that when it is come to passe, ye myght beleue. Where after woll I not talke many wordes vnto you. For the ruler of this worlde cometh, & hath nought in me. But that the worlde maye knowe, that I loue the father: therefore as the father gaue me commaundemente, euen so do I & Aples lette vs go hence.

The nores.

a. The father is glorified by the sonne, when he acknowledgeth and geue thākes that he gaue his sonne for vs to saue vs.

b. He is called the spirit of truerth, not onely because he is true, but because he maketh the man into whome he entrech, true. Where as all that they do without the spirit: is none other thyng but lyes. The xv Chapter.

✠ The treue vyne, the husband man and the branches. A doctrine of loue, and a shorte comferte against persecucion.

In the treue vyne, and my father is an husband man. Every branch that beareth not fruit in me, he will take awaye. And every branch that beareth fruite, wil he pouрге out that it maye bringe more fruite. Now are ye cleane thow to the wordes which I haue spoken vnto you. Wyde in me, and let me wyde in you. As the branch can not beare fruite of it selfe, except it wyde in the vyne: no more can ye except ye wyde in me. I am the vyne, & ye are the branches: Ie that abideth in me, & I in him, the same bringeth forth much fruite. For without me can ye do nothing. If a man wyde not in me, he is cast forth as a branch, and is withered: a men gather it and cast it into the fyre, and it burneth. If ye wyde in me, & my wordes also wyde in you: are what ye wil, & it shalbe done to you. Where in is my father glorified that ye beare much fruite, & be made my disciples. As the father hath loued me, so haue I loued you: continue in my loue, & ye shal haue & my commaundementes: ye shal bid in my loue, as I haue kept my fathers commaundementes, & abyde in his loue. These thynges haue I spoken vnto you,

That the father myght be glorified.

The spirit of truerth.

March. xxi
 1. Ioh. iiii.

that

The Gospel.

that my for might remaine in you, and that your
iope mighte be ful.

Ephr. v. a. 2. This is my commaundemente, that ye loue
1. **The. iiii.** together as I haue loued you. Greater loue then
1. **Joh. iiii.** this hath no mā, then that a mā bestow hys life
14. for his frendes. Ye are my frendes, yf ye do what
15. I commaunde you. Henceforth call I you
not seruantes, for the seruant knoweth not,
what his lord doeth. But you haue I called
frendes, for all thinges that I haue heard of my
16. father, I haue opened vnto you. Ye haue not cho-
sen my, but I haue chosen you, and ordeyned you
that ye go, and brynge forth fruit and that your
fruit remaine, and that whatsoeuer ye shall aske
of the father in my name, he shoulde geue it to
you. &

C. 7. This commaund I you, that ye loue together.
1. **Joh. iiii.** Yf the worlde hate you, ye knowe that it hated me.
19. before it hated you. Yf ye were of the worlde, the
worlde would loue hys owne. Wot ye it because
ye are not of the worlde, therefore hated you the
20. worlde. Remember the sayinge that I sayde vnto
you: the seruant is not greater then the lord, yf
they haue persecuted me, so will they persecute
you, yf they haue kept my sayinges, so will they
keepe youres.

Mar. x. c. 21. But al these thinges will they do vnto you for
Ma. xxiij. my names sake, because they haue not knowen
22. him that sent me. Yf I had not come and spoken
vnto them, they shoulde not haue had synne: but
nowe haue they nothinge to cloke their synne with
23. al. He that hateth me, hateth my father. Yf I had
24. not done workes amonge them whiche none o-
ther man doyd, they had not had synne. But nowe
haue they synne, and yet haue hated bothe me and
25. my father: euen that the sayinge mighte be fulfil-
led that is written in their lawe, they hated me
without a cause. &

D. 26. But when the comforter is come, whom I wil
Ioh. xxiij. sende vnto you from the father, which is the spi-
rite of truerh, whiche proceedeth of the father, he
27. shall testifie of me. and ye shall hear his witness, al-
so because ye haue bene with me from the begin-
Luk. x. iij. nyng.

The notes.

a. l. e

Of S. Ihan.

a. He that wyl abyde in goddes loue, muste kepe
goddes commaundement.

b. In the v. chapter of this gospel, Chyſte ſayeth
that he receyueſh no wotnes of man. But here
he ſayeth that his diſciples ſhal beare hym wit-
nes. Vndeſtande therfore, that for himſelfe he
needeth no wotnes. But for vs it was neceſſarye
that his diſciples ſhoulde beare wyrtneſſe of hys
trueth, that they ſhoulde them ſe myght beleue.

The. xij. Chapter.

✠ Conſolacion agaynſte trouble, prayers are
hearde thorow Chyſte.

Theſe thinges I haue ſayde vnto you, be-
cauſe ye ſhoulde not be offended. They
ſhal excommunicate you: yet the tyme ſhal
come that who ſoeuer killet you, wyl
thynke that he doth god ſeruiſe. And ſuch
thynges ſhal they do vnto you, becauſe they haue
not knowen the father, neyther yet me. But theſe
thinges haue I tolde you, that when that honre
is come, ye myghte remember them that I tolde
you. ſo. ¶ Theſe thinges ſaid I vnto you at the
beginninge, becauſe I was preſent with you. ¶

✠ But now I go my waie to him that ſent me,
and none of you aſkeith me, whither go I thou?
But becauſe I haue ſayde ſuche thinges vnto you
your heertes are ful of ſorowe. Neuertheleſſe I
tel you the trueth, it is expedient for you, that I go
awaye. For yf I go not awaye that comforte wyl
not come vnto you. But yf I departe, I wyl ſende
him vnto you. And when he is come, he wyl rebuke
the woilde of ſynne, and of righteouſneſſe, and of
iudgemente. ¶ Of ſynne, becauſe they beleue not
on me: of righteouſneſſe, becauſe I go to my fa-
ther, and ye ſhal ſee me no more: and of iudgemente
becauſe the chyefe ruler of this woilde is iudged
already.

I haue yet manye thinges to ſay vnto you, but
ye can not beare them atwar now. When he is come
he is come: I meane the ſpirit of trueth, he wyl lead
you into al trueth. He ſhal not ſpeake of him ſelfe
but what ſoeuer he ſhal hear, that ſhal he ſpeake,
and he wyl ſhew you thinges to come. He ſhal glo-
rify me, for he ſhal receyue of mine and ſhal ſhew
vnto you. Al thinges that the father hath are mine
Therefore

To abyde
in goddes
loue.

Wytneſſe.

Ma. xxiij

Synne.
Righte-
ouſneſſe.
Iudgmet.

The Forpell

Therfore saide I vnto you, that he shal take of
 myne and shewe vnto you. **¶**
 16. After a while ye shal see me, and agayne
 after a while ye shal see me, for I go to the father.
 17. Then sayed some of his disciples betwene the iel-
 ous: what is this that he sayes vnto vs/ after a
 while ye shal not see me, and agayne after a while
 ye shal see me, and that I go to the father: They
 sayde therfore: what is it that he sayeth, after a
 while: we can not tell what he sayth. Iesus percei-
 19. ued that they woulde exco him and saide vnto the:
 This is it that ye enquire of betwene your selves
 what I sayde, after a while ye shal not see me,
 20. and agayne after a while ye shal see me. Verely
 verely I saye vnto you: ye shal wepe and lamente
 and the world shal reioyce. Ye shal sorowe, but
 21. your sorowe shal be turned into ioye. A woman
 whiche travaileth hath sorowe, because her hour
 is come: but as she is deliuered of the child
 she remembereth no more the anguish, for ioye
 22. that a man is borne into the world. And ye now
 are in sorowe, but I wil see you agayne, and your
 heertes shal reioyce, and your ioye shal no man take
 Ma. vii. a. from you. **¶** And in that daye shal ye see me no
 Marc. xi. c. question. **¶** Verely verely I say vnto you: what
 Luke. xi. d. soever ye shal aske the father in my name, he wil
 Iacob. i. a. geue it you. If yhereto haue ye aske nothing in
 my name. And ye shal receiue it, that your ioy
 25. may be full. These things haue I spoken vnto you
 in prouerbes. The tyme wil come when I shal no
 more speake to you in prouerbes, but I shal shewe
 26. you plainly from my father. And that daye shal ye
 see in my name. And I saye not vnto you that I
 27. wil speake vnto my father for you. For the father
 himselfe loueth you, because ye haue loued me, and
 28. haue belied that I came out from God. I wente
 out from the father, and came into the world and
 I leaue the world agayne, and go to the father. **¶**
 29. His disciples saide vnto him: lo now we speake
 thou plainly and thou blest no prouerbe. Nowe
 30. knowe we that thou vnderstandest al thinges, and
 needest not that any man shoulde exco the any que-
 31. stion. Therfore beleue we that thou art the son of God. **¶**
 32. Iesus answered them: Nowe ye beo beleue. Be-
 hold the houre draweth nigh, and is al ready, that me
 shal

Of S. Ihen

that yeshelbe scarced euerys man his wayes, Mat xxvj.
 and shal leaue me alone. And yet am I not alone. Mar. xij.
 For the father is wth me. These wordes haue I
 spoken vnto you that in me you myght haue peare
 for in the worlde shal you haue tribulacion: but
 be of good cheare. I haue overcome the worlde.

20 The notes.

a. The worlde is rebuked of synne, because they Offynne.
 beleue not. So is vnbefete the synne that condem
 neth the world (by the world vnderstande the wic
 ked, reprobued, and vnfaithful, and notal the crea
 tures that be in the worlde) and fapthiz therigh
 tiousnes of beleuers. And because the worlde
 natural reason wil not knowe this thynge, but
 trill be iustified and saued by their owne workes
 the holy ghost shal rebuke the worlde, and shewe
 that they shalbe iustly condemned.

The. xviij. Chapter.

2 The most hertic and louyng praye of Christe
 vnto hys father, for allsuche, as receyue the
 truth.

These wordes spake Iesus and lyfte vp
 his eyes to heauen, and sayed: father the
 hour is come: glorifye thy sonne, that thy
 sonne may glorifye the: as thou hast geue
 hy m powe er ouer al fleshe, that he shoulde
 geue eternal lyfe to as many as thou haste geuen
 hym: this is lyfe eternal that they myght knowe
 the that onely very god, and to home thou haste
 sent Iesus Christ. I haue glorified the on the earth
 I haue finished the worke whiche thou gauest
 me to do. And now glorifie me thou father wth
 thine owne selfe with the glory which I had with
 the: for the worlde was. a. I haue declared thy name
 vnto the men whiche thou gauest me out of the
 worlde: thynne they were and thou gauest them me
 and they haue kept thy sayinges. Now they knowe
 that al things whatsoeuer thou hast geue me, are
 of the, for I haue geue vnto the the wordes which
 thou gauest me and they haue receyued the: a know
 surely that I came out fro the, and do beleue that
 thou diddest sende me. I pray for them, and praye
 not for. b. the worlde but for them whom thou hast
 geuen me, for they are thynne, & al mine are thine
 and thynne are myne, and I am glorified in them.

And

The Gospel

11 And now am I no more in the world, but they are
 in the world, and come to thee. **H**oly father kepe in thine owne name them
 to whom thou hast geuen me, that they maye be one
 12 as we are. While I was with them in the world
 I kept them in thy name. Those that thou gauest
 my, haue I kept and none of them is lost, but that
 lost childe, that the scripture mighte be fulfilled.
 13 Nowe come I to thee, and these wordes I speake
 in the world, that they might haue my tope fall
 14 in them. I haue geuen them thy wordes, and the
 world hathe hated them, because they are not of
 15 the world, euen as I am not of the world. I de-
 syre not that thou shouldest take them oute of the
 16 world, but that thou kepe them from euyl. They
 are not of the world, as I am not of the world.
 17 Sanctifye them with thy trueth, thy sayinge is
 18 trueth. As thou diddest sende me into the world,
 euen so haue I sent them into the world, and for
 19 their sakes sanctifie I my self that they also might
 be sanctified through the trueth.
 20 I praye not for them alone, but for them also,
 which shal beleue on me through their preaching
 21 that they maye al be one, as thou father art in me,
 and I in thee, that they maye also be one in us, that
 the world maye beleue that thou hast sent me. And
 22 that glory that thou gauest me haue I geuen them
 that they maye be one as we are one, I in them, &
 23 thou in me, that they maye be made perfecte in one
 and that the world maye knowe that thou hast sent
 me, and haste loued them as thou haste leued me.
 24 Father, I will that they which thou hast geue me
 be with me where I am, that they maye see my glo-
 ry, which thou hast geuen me. For thou louedest
 me before the makinge of the world. O righteous
 25 father, the very world hathe not knowen thee, but
 I haue knowen thee, and these haue knowen that
 26 thou hast sent me. And I haue declared vnto them
 thy name, and will declare it that the lone wher
 with thou hast loued me, be in them, and that I be
 in them.

Declared
thy name.

The notes: That is, the renowne and glory that thou art
 merciful, forguest synners for my sake, and art
 good and righteous.

b. The

The Gospel

The xxiii. Chapter.

Christ is betrayed. Peter smiteth of Malchus eare. Jesus is brought before Anna, Caphas and Pilate.

When Jesus had spoken these wordes, he went forth with his disciples ouer the broke Cedron, where was a garden in to the which he entered with his disciples. Judas also whiche betrayed hym knewe the place, for Jesus oft tymes resorted thither with his disciples. Judas then after he had receyued a band of men, and ministers of the hie Priestes and Phariseis, came thither with lanternes and torches and weapons. Then Jesus knowing al thinges that shoulde come on hym, went forth and sayeth vnto them: whom seke ye? they answered him: Jesus of Nazareth. Jesus said vnto them: I am he. Judas also whiche betrayed him, stode with them. But as soon as he had sayde vnto them, I am he, they went backwardes and fel to the grounde. And he asked them againe, to whome seke ye? they answered: Jesus of Nazareth. Jesus answered, I sayd vnto you, I am he, ye seke me, let these go their way. That the sayinge might be fulfilled, whiche he spake: of them whiche thou gauest me, haue I not lost one.

Simon Peter had a swerde, and drew it, and smote the hie priestes seruaunte, and cut of his right eare. The seruautes name was Malchus: then sayed Jesus vnto Peter, put by thy swerde, into the sheath, for I not dryncke of the cuppe, whiche my father hath geuen me. Then the companye and the captaine, and the ministers of the Jewes toke Jesus and bounde him, and led hym away to Anna firste: for he was father in lawe vnto Caphas, whiche was the hie priest that came praire. Caphas was he that gaue counsell to the Jewes, that it was expedient that one man shoulde dye for the people.

And Simon Peter folowed Jesus and another disciple, that disciple was known of the hie priest and went in with Jesus into the palace of the hie priest. But Peter stode at the doore without. The went out that other disciple whiche was knowne vnto the hie priest, and spake to the damsel that

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Mar. xxi. kepte the doze, and brought in Peter, then sayde
 Mar. xxiij. the damsel that kepte the doze, vnto Peter: Art
 Luk. xxi. not thou one of this mans disciples? He sayde, I
 am not. The seruantes and the ministers stode
 ther, and had made a fyre of coles, for it was cold,
 and they warmed them selues. Peter also stode a-
 monge them and warmed him selfe.

19. The hye priest asked Iesus of his disciples & of
 20. his doctryne. Iesus answered him: I spake openly
 in the worlde. I euer taught in the synagoge and
 in the temple whither al the Jewes resorted, and
 21. in secrete haue I sayde nothings. Why axest thou
 me? Are them whiche haue heard me, what I said
 Mar. xxiij. vnto them. Behold they can tel, what I said. Why
 Ver. xliij. he had thus spoken, one of the ministers whiche
 Luk. xxi. stode by, smote Iesus on the face sayinge: answere
 23. rest thou the hye priest so? Iesus answered him, yf
 I haue euil spoken, beare witnes of the euyl, yf I
 24. haue wel spoken, why smitest thou me? And Annas
 sent him bounde vnto Cayphas the hye priest. Si-
 25. mon Peter stode and warmed him selfe, and they
 sayde vnto him: arte not thou also one of his disci-
 ples? He denyed it, and sayd: I am not. One of
 26. the hye priestes seruantes (his cousin whose ear Pe-
 ter smote of) sayd vnto him: did not I se the in the
 27. gardein with him? Peter denyed it agayne, and
 immediatly the cocke croke.

28. Then led they Iesus from Cayphas into the
 hal of iudgement. It was in the morning, and they
 Mar. xxiij. them selues went not into the iudgement hal lest
 Ver. xliij. they should be defiled, but that they myght eat the
 Luk. xxi. paschal lambe. Wylate then went out vnto them
 29. and sayd: what accusacyon bringe ye against this
 30. man? they answered and sayde vnto him: yf he
 were not an euil doer, we woulde not haue deli-
 31. uered him vnto the, then sayd Wylate vnto them:
 take ye him and iudge him after your owne law.
 Then the Jewes sayd vnto him, it is no lawfull
 32. for vs to put any man to deathe. a. that the wo-
 des of Iesus might be fulfilled, whiche he spake
 signifyinge what death he should dye.

Mar. xx. Then Wylate entered into the iudgement hall
 Mar. xxiij. agayne, and called Iesus, and sayd vnto him: arte
 Mar. xliij. thou the kinge of the Jewes? Iesus answered: say-
 Luk. xxi. est thou that of thy selfe, or oyd other tel it the of
 me?

OF S. Iohn

me? Pilate answered: Am I a Jew? thine owne nation and hye priestes haue deliuered the unto me. What haste thou done? Iesus answered. b. my kingdome is not of this world. If my kingdome were of this world, then would my ministers surely fight, that I shoulde not be deliuered to the Jewes, but now is my kingdome not from hence.

Pilate said to him: Arte thou a kinge then? Iesus answered: thou sayest that I am a kynge. For this cause was I borne, & for this cause came I into the world, that I shoulde beare witnes vnto the reueth. And al that are of the truth, heare my voyce. Pilate sayd vnto him: what thinge is trueth?

And when he had sayd that, he went out agayne to the Jewes and sayd vnto them. I fynde in hym no cause at al. Ye haue a custome, that I shoulde deliuer you one lose at Easter. Wil ye that I lose vnto you the kinge of the Jewes. Then cryed they al agayne sayinge: not him but Barrabas, that Barrabas was a robber.

The notes.

a. He had sayd that he shoulde be crucifyed of the gentils, and therfore muste Pilate geue sentence on him, and not the Jewes, for the performace of his worde.

b. That is, my kingdome is not a worldly kyngdome, that consisteth in strength, in armes, in me in the swerde, and in subduinge of bodely thinges but my kingdome is spiritual whiche is in the heartes of the faithful, who are not ruled by the swerde but by the Gospel.

Mat. xxvii
Mar. xv. b
Luke. xxi

That the
wordes of
Iesus, are.
my king-
dom, &c.

The .xix. Chapter.

Christe is crucifyed. He committeth his mother to Iohn/ dyeth and is buryed.

When Pilate toke Iesus & scourged him And the souldyours wounde a crowne of thornes & put it on his head. And they did on him a purple garment & said: hail king of the Jewes, & they smote him on the face. Pilate wote forth again, & sayde vnto the. behold I bring him forth to you that ye may knowe that I fynde no fault in hym. Then came Iesus

Mat. xxviii
Mar. xv. b

Of S. Ihon.

for the wearynge a croune of thorne and a purple robe, And Pilate said vnto them: Behold the mā. When the hye priestes and ministres saw hym, they cryed sayinge. Crucify him, crucify him. Pilate sayd vnto them, take ye him and crucifie him for I finde no cause in him. The Iewes answered him, we haue a law, and by our law he oughte to dye, because he made him selfe the sonne of God.

When Pilate hearde that sayinge, he was the more a'rayed, and went agayn into the iudgmet hal, and saide vnto Iesus, whence art thou? But Iesus gaue him none answer. Then sayde Pilate vnto him: Spakest thou not vnto me: knoweste thou not that I haue power to crucify the, & haue power to lette the? Iesus answered: thou couldest haue no power at al agaynst me, except it were geuen the from aboue: therfore he that deliuered me vnto the, is moze in synne. And from thence forth sought Pilate meanes to lette him, but the Iewes cryed sayinge: yf thou let him go, thou art not Cēsars frende. For whosoener maketh hym selfe a kynge is agaynst Cesar.

When Pilate heard that saying, he brought Iesus forth, and saate doune to geue sentence in a place called the pauement: but in the Hebrue tog Sabbath. It was the Sabbath euen which falleth in the easter feast, and about the syxt houre. And he sayd vnto the Iewes. Beholde your king they cryed, away with him, away with him, crucifie him. Pilate sayd to them: Shal I crucify your king? the hye priestes answered: we haue no king but Cesar. Then deliuered he him vnto them to be crucified, And they toke Iesus, and led him awaye and he bare his crosse, and went into a place called the place of dead mennes sculles, which is named in Hebrue Golgatha, where they crucified him, and two other with hym, on eyther side one, and Iesus in the myddest. And Pilate wrote hys cytle and put it on the crosse: the wytyng was, Iesus of Nazareth kinge of the Iewes. This they read many of the Iewes. For the plate where Iesus was crucified was nye to the cype. And it was written in Hebrue, Greke and Laryn. Then sayde the hye Priestes of the Iewes to Pilate: Write not kinge of the Iewes, but that he sayd

Mat. xxvij
Mar. xvi. b
Lu. xxiij. c

Of S. Ihon.

2 I am kinge of the Jewes. What answered; what
 3 I haue wrytten that haue I wrytten. Then the
 4 souldiours, when they had crucified Iesus, toke
 5 hys garmentes and made foure partes, to euerye
 6 souldiour a parte, and also his cote: the cote was
 7 without seame, wroughte vpon the thow out. And
 8 they sayd one to another. Let vs not deuide it, but
 9 caste lottes who shall haue it. That the scripture
 10 myght be fulfilled, whiche sayeth: they parted my
 11 raymentes among them, and on my cote did they
 12 caste lottes. And, the souldiours dyd such things
 13 in dide.

Mat. xxv. 9
 Mar. xv. 6
 Luk. xxii

14 There rode by the crosse of Iesus his mother
 15 & hys mothers sister. Mary the wife of Cleophas
 16 and Mary Magdalene. When Iesus saw his mo-
 17 ther, and the discipple standinge whome he loued,
 18 he sayd vnto his mother, woman be holde thy
 19 sonne: then sayd he to the discipple, beholde thy
 20 mother. And from that houre the discipple toke her
 21 for his owne. After that when Iesus perceyued,
 22 that al thinges were perfourmed, that the scripture
 23 myght be fulfilled, he sayd, I thirst. There rode a
 24 vellel ful of beneger by. And they filled a sponge
 25 with beneger, and wound it about with yfsope, &
 26 putte it to his mouth. Asone as Iesus had recey-
 27 ued of the beneger, he sayd: it is fynished and
 28 bowed his head, and gaue up the ghooste.

Isa. xlii.

Isa. lxxlii

29 The Jewes then because it was the Saboth
 30 day, that the bodies shoulde not remayne vpon the
 31 crosse on the Saboth day (for that Saboth daye
 32 was an hpye day) belought Ioylate, that their leg-
 33 ges might be broken, and that they mighte be ta-
 34 ken down. Then came the souldiours and brake the
 35 legges of the fyrste and of the other whiche was
 36 crucified with Iesus. But when they came to Je-
 37 sus and saw that he was dead already, they brake
 38 not his legges: but one of the souldiers with a
 39 speare thruete hym into the syde, and forth with
 40 came there out bloud and water.

41 And he that sawe it, bare recorde, and his re-
 42 corde is true. And he knoweth that he sayth true,
 43 that ye mighte beleue also. These thinges were
 44 done, that the scripture shuld be fulfilled: Ye shal
 45 not breake a bone of him. And agayne another
 46 scripture sayeth, they shal loke vpon hym whome

Exod. xii.
 Num. ix. 9
 Zacha. xii.

L. iij.

they

The Gospell

38. they feared. After that Joseph of Arimathia
 Mat. xxiii. which was a discypple of Iesus, but secretly for
 Mar. xvi. b fear of the Iewes, besought Pilate, that he might
 Luk. xxi. j. take downe the bodie of Iesus. And Pilate gaue
 Iohn. xij. a hym licence. And there came also Nicodemus,
 39. whiche at the beginning came to Iesus by night
 and broughte of mirre and aloes mingled toge-
 40. ther aboute an hundred pounce waight. Then
 toke they the body of Iesu, and wounde it in lyn-
 41. nen clothes wth the odoures, as the maner of
 the Iewes is to bury. And in the place wher Iesus
 was crucified was a garden, and in the garden a
 newe sepulchre, where in was neuer man layde:
 42. there layd they Iesus because of the Iewes (aboth
 euen, for the sepulchre was nye at hand. f

The. xx. Chapter.

✠ The resurrection of Christ, who appeareth to
 Mary Magdalene, and to his discyples.

Mat. xxvi. a
 Lu. xxiii. f. The morowe after the Saboth day came
 Mary Magdalene erly when it was yet
 darcke, vnto the sepulchre, and sawe the
 stone taken away from the tombe: then
 she ranne and came to Simon Peter, &
 2. to the other disciples whome Iesus ioued and said
 vnto them: they haue taken away the body out
 of the tombe, & we can not tell wher they haue
 3. layde him. Peter went forth and that other disci-
 ple and came vnto the sepulchre: they ranne both
 4. together, and that other discipple did out runne Pe-
 5. ter, and came first to the sepulchre. And he stooped
 downe and saw the linnen clothes lyinge, yet was
 he not in.

6. Then came Simon Peter folowynge hym
 and wente into the sepulchre, and sawe the linnen
 7. clothes lye, and the naphin that was aboute hys
 head, not lyinge wth the linnen clothe, but wrap-
 8. ped together in a place by it selfe. Then wente in
 also that other discipple which came fyrste to the
 sepulchre, and he saw and belueed, for as yet they
 9. knewe not the scriptures, that he should ryse a-
 10. gayne from death. f And the discyples wente a-
 Mat. xxvi. waye agayne vnto their owne home
 Mar. xvi. b. Mary stode without at the sepulchre weeping.
 He cometh And as she wepte, she bowed her selfe into the se-
pulchre

Of S. Iohn.

2. pulchre, and sawe two angelles in white sittinge,
the one at the head, and the other at the fete, toher
they had layde the body of Iesus. And they sayde
vnto her: Woman why wepest thou? She sayde
vnto them: For they haue taken away my Lord,
and I wote not where they haue layed hym. Whe
4. she hadde thus sayde, she tourned her selfe backe,
and sawe Iesus standyng, and knewe not that it
5. was Iesus. Iesus sayd to her, woman why wepest
thou: who seekst thou? She supposing that he had
bene the gardener, sayed vnto him: Syr, if thou
6. haue bozne him hence, tel me where thou hast laid
him, that I may fet him. Iesus sayed vnto her, Ma
7. ry. She turned her selfe, and sayd vnto him, Rabbi
bon, whiche is to say, Master. Iesus sayde vnto
8. her. a touch my not, for I am not yet ascended to
my father. But go to my brethren and say vnto
9. the, I ascende vnto my father and poure father,
my God and poure God. Mary Magdalene came
and tolde the dysciples that she had sene the
Lord, and that he had spoken suche thinges vnto
her.

9. ¶ The same day at nyght, whiche was the mo
rowe after the sabbath daye, when the doores were
shut, where the dysciples were assemble together
for feare of the Jewes, came Iesus, and stode in the
10. myddes, and sayde to them: peace be wyth you. And
when he had so sayed, he shewed vnto the his ha
des and hys syde. Then were the dysciples glad,
11. when they sawe the Lord. Then sayde Iesus to
them agayne. Peace be wyth you. As my father
sente me, euen so sende I you. And when he had
12. sayd, that he blyssed on them and sayde. Receyue
the holy ghost. Whose soeueris synnes ye remy
13. they are remitted vnto them. And whose soeueris
synnes ye retayne, they are retayned.

14. ¶ But Thomas one of the twelue, called Didi
mus, was not with them when Iesus came. The
15. other dysciples sayde vnto him: we haue sene the
Lord. And he sayde vnto them, excepte I se in his
handes the print of the nyles, & put my fyggers
into the holes of the nyles, & trust my handes into
16. his side, I wil not beleue. And after eght daies
agayn, his dysciples were within, & Thomas with
the. Then came Iesus when the doores were shut &

L. iij. stode

Ma. xxiij.
Mar. xvi. c
Lu. xxviii
1. Cor. xvi.

The Gospell

26. stode in the middes, and sayde, peace with you.
 27. After that sayde he to Thomas: bringe thy synger
 hither and se my handes, and bring thy hand and
 thrust it into my side, and be not faithlesse, but be-
 28. leuinge. Thomas answered and sayde vnto hym.
 My Lord and my God. Jesus saide vnto him:
 29. Thomas because thou hast sene me, therefore thou
 beleuest. Happy are they that haue not sene, and
 yet beleue. **E**
 30. And manye other signes did Jesus in the pre-
 sence of his disciples, whiche are not wyrtien in
 31. this booke: these are wyrtten that ye might beleue
 that Jesus is the sonne of God, and
 that in beleuynge ye might haue lyfe thowgh his
 name.

The notes.

Touch my a. That is because thou beleuest not that I am ry-
sen sen very God, but am carnal as I was before, I
not, &c. hane suffered death, therefore touche me not.

How men b. Lohe in Mathewe the. xxiij. c.

bind & lose

The. xxi. chapter.

He appeareth his disciples agayne at the sea of
 Tiberias, and commaundeth Peter earnestly
 to fede his flocke.

1. After that Jesus metted him selfe agayne
 at the sea of Tiberias. and on this wyse.
 2. **A** Metted he him selfe. There were together,
 Simon Peter and Thomas, which is cal-
 led Didimus, and Marthanel of Cana a cy-
 ty of Galile, and the sonnes of Zebedei, and two
 3. other of the disciples. Simon Peter sayd vnto
 them, I go a fyshynge, they said vnto him: we al-
 so wil go with the: they toke their wyse and en-
 4. tered into a shippe straight waye, and that nyghte
 caught they nothyng. But when the morninge
 was now come, Jesus stode on the shore, neuerthe-
 lesse the disciples knewe not that it was Jesus. Je-
 5. sus sayd vnto them, Syrs haue ye any meate: they
 answered him, no. And he sayde vnto them: caste
 6. out the net on the ryght syde of the shippe, and ye
 shal fynde. They caste oute and anon they were
 7. **W** not able to drawe it for the multitude of fyshes.
 Then sayde the discyppe whome Jesus loued
 vnto Peter, it is the Lord. When Simon Peter
 hearde that it was the Lord, he girde his mantel

Of S. John.

to him (for he is naked) and sprange into the sea. **C**
 The other disciples came by Myrpe for they were
 not from land, but as it were two hundred cub-
 res, and they drew the net with fishes. Alone as
 they were come to land, they sawe hote coles and
 fyre layde thereon and breade. Iesus sayde vnto
 them: bringe of the fyre which ye haue now cau-
 ght. Simon Peter stepped forth & drew the net
 to land full of great fishes and hundred and. liii.
 And for all there were so manye, yet was not the
 net broken. Iesus sayde vnto them: come & dyne.
 And none of the disciples durst aske him, what are
 thou: for they knewe that it was the Lord. Iesus
 then came and toke bread, and gaue them, and fi-
 she likewyse. And this is now the thyrde tyme
 that Iesus appeared to his disciples after that he
 was risen agayne from death. **A**

20 When they had dyned. Iesus said to Simon **D**
 Peter: Simon Ioanna, louest thou me moze then
 these? He saied vnto him: yea Lord: thou knowest
 that I loue the. He said vnto him: fede my. a. lam-
 bes. He sayed to him againe the second tyme: Si-
 mon Ioanna, louest thou me? He sayd vnto hym,
 yea Lord: thou knowest that I loue the. He saied
 vnto him: fede my shepe. He saied vnto hym the
 thyrde tyme: Simon Ioanna, louest thou me? And
 Peter sorowed because he sayed to him the thyrd
 tyme, louest thou me, & saied vnto him: Lord thou
 knowest all thinge thou knowest that I loue the,
 Iesus said vnto him: fede my shepe.

Werely verclpe I say vnto the, when thou wast **E**
 yonge, thou girdest thy selfe, and walkest whe-
 ther thou wouldest: but when thou art olde, thou
 shalt stretch forth thy handes and anothere shall
 gyrd the, and lead the whether thou wouldest not
 That spake he signifying by what death he shuld
 glorifye God.

11. Pet. 1.

21 And when he had sayed thus, he sayed to hym:
 folowe me. Peter turned about & sawe that
 disciple whom Iesus loued folowinge which also
 leaned on his breste at supper and saied: Lord
 which is he that shal betraye the? When Peter
 sawe him he said to Iesus: Lord what shall he here
 do? Iesus said vnto him: If I will haue him to
 tarpe till I come, what is that to thee? folowe, thou

A. b. me,

The Gospel.

me. Then went this sayinge abrode amonge the
brethren, that that disciple shoulde not dye. Yet
Jesus sayd not to him, he shall not dye, but if I
will that he tary till I come, what is that to the?
The same disciple is he whiche testifieth of these
thinges, and wrote these thinges. And we knowe
that his testimony is true. ¶ There are also ma-
ny other thinges, which Jesus dyd the, whiche if
they shoulde be written every one. b. I suppose the
worlde could not contayne the booke that shoulde
be written.

The notes.

- Lambes . a. The loueth Christ, that leadeth his Lambes and
shepe.
I suppose b. This is a figuratiue speache, which doeth sig-
nifie, that there were many thinges mo to be wri-
ten than that are not written. But yet there is as
muche written as is necessarie
and sufficiente for oure
salucion.

Here endeth the Gospel
of S. John.

The actes of

the Apostles Writen by S.

Luke the Euangelist, whiche was
present at the doynges
of them.



The fyfte Chapter.

✠ The ascension of Christ. Mathias is chosen
in steede of Judas. ✠



In the former treatyse
(deare frende Theophilus)
I haue written of all that
Iesus beganne to do and
teache, vntyll the days in
whiche he was taken vp
after that he, thorough
the holpe ghoste, hadde ge-
uen commaundementes,
but

The Actes

.xxiii.
 vnto the Apostles which he had chosen: to whom also he shewed him selfe aliue after hys passion by many tokens, appearinge vnto them foure dayes, and speakinge of the kingdom of God, & gathered them together, and commaunded them: that they shoulde not departe from Iherusalem: but to waite for the promys of the father, wherof ye haue heard of me. For John baptised with water: but ye shal be baptised with the holy ghoſt, & that within this fewe dayes. When they were come together they asked of him sayinge: Lord, wilt thou at this tyme restore agayne the kyngdome to Israel: And he sayed vnto them: It is not for you to knowe the tymes or the seasons which the father hath put in hys owne power but ye shal receiue power of the holy ghoſt, which shal come on you. And ye shal be witnesses vnto me in Iherusalem, and in all Iewrye and in Samary and euen vnto the worldes ende.

And when he had spoken these thinges whyle they beheld, he was taken vp, & a cloude receiued him vp out of their sighte. And whyle they looked stedfastly vp to heauen as he wente, beholde two men stode by them in white apparel, whiche also sayde ye men of Galile, why stande ye gazinge vp into heauen? This same Iesus which is taken from you into heauen, shall so come, euen as ye haue seene him go into heauen.

.ii.
 Then returned they vnto Iherusalem from mount Oliuete, which is nye to Iherusalem containinge a sabbath, a daies iorney. And when they were come in, they went vp into a parler, where abode both Peter and James, John and Andrey, Whelip and Thomas, Bartolomey and Mattheu, James the sonne of Alpheus, and Simon zelotes, and Judas James sonne. These all continued with one accorde in prayer and supplicacion wth the women and Mary the mother of Iesu, and wth hys bretheren.

C
 And in those dayes Peter stode vp in the middes of the disciples and saide (the numbres of names that were together, were aboute an hundred and twentyp.) Ye men and bretheren this scripture muste haue nedes bene fulfilled whiche the holye ghoſt thorough the mouth of Dauid spake before of Judas

Of the Apostles.

of Judas, whiche was gyde to them that toke Jesus. For he was numbred wth vs and had obtained felowshyppe in this ministracion. And the same hath now possessed a plot of grounde with the reward of iniquitye, and when he was hanged, brast a sondre in the middes, and all his bowels gushed out. And it is knowne vnto all the inhabitants of Ierusalem, in so muche that, that felde is called in their mother tonge. Acheldama that is to say, the bloude felde.

It is written in the booke of Psalmes: His habitation be void, and no man be dwelling therein; and his Bishoppe let another take. Wherefore of these men which haue companied with vs all the tyme that the Lorde Jesus went in & out among vs, beginning at the baptisme of Iohn, vnto that same daye that he was taken vp from vs, must one be ordeined to beare wytnes wth vs of his resurrection.

And they apointed two, Ioseph called Barsabas (whose s^r name was Iustus) and Mathias. And they prayed sayinge: thou Lorde whiche knowest the hertes of all men, shewe whether of these two thou hast chosen, that the one may take the roume of this ministracion and Apostleship, from the whiche Judas by transgression fel, that he might gone to his owne place. And they gaue forth thei^r lottes, and the lot fel on Mathias, and he was counted with the eleuen Apostles. &

The notes.

a. The Saboth dayes iorney was aboute a myle as is mentioned in Mathew. xxiii. b

The. ii. Chapter.

The comming of the holpe Ghost. The sermon of Peter before the congregacion at Ierusalem, and the increase of the saythful. ✕

When the fiftye daye was come, they were all with one accorde together in one place. And sodainly there came a sounde from heauen, as it had bene the comminge of a myghy wind, and it filled al the house where they sate. And there appeared vnto them clouen tonges, lyke as they hadde bene fyre, and it sate vpon eche of them, and they were all fylled with the holpe Ghoste, and began to speake

Psalm. xl. c
Ioh. xxi
Ma. xxvii

D
10^r Ixviii
10^r. cxii.

Mathias.

Saboth.
iorney.

a

Tonges.

The Actes

to speake with other tonges, euen as the spiritte gaue them vnderstaunce.

B And there were dwellinge at Hierusalem, Jewes, deuout men, which were of all nations vnder heauen. When this was noyed aboute, the multitude came together and were astonied, because that euery man heard them speake his owne tongue. They wondered all and interueyled sayinge amonge them selues: Beholde, are not all these which speake of Galilee? And how heare we euery man his owne tongue, wherein we were boorne? Parthians, Medes, and Elamites, and the inhabiters of Mesopotamia, of Ietuyr, and of Capadocia, and of Pontus and Asia, Whithia, Pamphilia, and of Egipte, and of the parties of Libya, whiche is besyde Syren and straungers of Rome, Jewes, and conuerres Grekes, and Arabians: we haue hearde speake with our owne tongues the great workes of God. They were all amased, and wondered sayinge one to another: what meaneeth this? Other mocked them sayinge they are full of newe wyne.

† But Peter stepped forth with the eleuen, and lyfte vp hys voyce, and sayed vnto them: Ye men of Ietuyr, and all ye that inhabyte Hierusalem: be thys knowen vnto you, and with your eares heare my wordes. These are not dronke, as ye suppose, for it is yet but the thyrde houre of the daye. But this is that whiche was spoken by the

C **Joel. ii. 8** God, of my spiritte I will poure oute vpon all fleete. And your sonnes and daughters shall prophesye, and your younge men shall se visions, and your old men shall dreame dreames. And on my seruauntes, and on my handmaydens I wyll poure oute of my spiritte in those dayes, and they shall prophesye. And I wyll shewe wondrous in heauen aboue, and tokens in the earth benethe, bloud and fyre, and the vapoure of smoke. The sunne shall be turned into darkenes, and the moone into bloud, before that greate and notable daye of the Lorde come. And it shall be, that whosoener shall call on the name of the Lorde shall be saved. †

Rom. x. 6. † Ye men of Israel heare these wordes: Iesus of Nazareth

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of Nazareth, a man approued of God amonge you with miracles, wondres and signes, whyche God dyd by him in the middes of you, as ye your selues knowe: hym haue ye taken by the handes of vnrighteous persons after he was deliuered by the determinate counsell and for knowledge of God, and haue crucified and slayne: whom God hath raysted vp and loosed the sorowes of death, because it was vnpossible that he shoulde be holden of it. For Dauid speaketh of him afore hand. **I** sawe God allwayes before me: For he is on my ryght hande, that I shoulde not be moued. Therfore dyd my herte reioyce, and my tounge was glad. Moreover also my fleshe shall reste in hope, because thou wilt not leaue my soule in hell, neither wilt suffer thyne holpe, to be corruption. Thou hast metted me the wayes of lyfe one, and shalt make me full of ioye wth thy cōtēnaunce. ¶

D
Psal. xlv. 9

Hell.

Men and brethren, let me frely speake vnto you of the patriarche Dauid: for he is both dead and buried, and his sepulcher remaineth with vs vnto this daye. Therfore seeing he was a prophet, and knewe that God had swozne with anothē to hym, that the fruit of his ioyes shoulde spt on his seat (in that Christ shoulde rylse againe in the flesh) he sawe before: and spake of the resurreccō of Christ that his soule shoulde not be left in hell: neyther his fleshe shoulde be corruption. This Iesus hath God raysted vp wherof we are all witnesses.

E
III. Re. 11b

Since nowe that he by the ryght hand of God is exalted, and hath receiued of the father the promyse of the holpe ghoste, he hath shed forth, that which ye now see and heare. For Dauid is not ascended into heauen: but he said: The Lord saye to my Lord, spt on my right hande vntill I make thy foes thy fere stole. So therfore let all the house of Israel knowe for a surety, that God hath made the same Iesus, whom ye haue crucified, Lord and Christ.

F
Psa. cxv. 9

¶ When they heard this, they were pricked in their hartes, and sayed vnto Peter and vnto the other Apostles. Ye men and brethren, what shall we doe? Peter sayde vnto them: repent and be raytysed, euerie one of you in the name of Iesus Christ

The Actes

Christe for the remission of sinnes, and ye shal receive the gifte of the holpe ghost. For the promise was made vnto you and to youre children, and to all that are afare, euen as manye as the Lord our God shal call. And with many other wordes bare he wyynes and exhorted them saying: Saue your selues from this vntoward generation. The they that gladly receiued his preaching, were baptised and the same day there were added vnto them about thye thousand soules.

C And they continued in the Apostles doctrine & felowshyppe, and in breakinge of bread, and in prayer. And feare came ouer euery soule. And many wondres and signes were shewed by the Apostles. And all that beleued kept them selues together, and had all thinges common, and solde their possessions and goodes and departed them to all men as euery man had neede. And they continued daylye with one accord in the temple and brake bread in euery house, and dyd eate their meate together, with gladnes and singlenes of hert praising God, & had fauour with al the people. And the Lord added to the congregacion sayly, suche as shoulde be saved.

The. iiii. Chapter.

A The halfe is restored to his fete. Peter preacheth Christ to the people.

The halfe
is cured.

A Peter and John wente by together into the temple at the nyth houre of prayer. And there was a certayne man halfe fro his mothers wombe, whom they broughte and layed at the gate of the temple called bebowtisulil, to aske almes of them that entred into the temple. Whiche same when he saw Peter and John, that they woulde into the temple desired to receiue an almes. And Peter fastened his eyes on him with John and saide: loke on vs. And he gaue hede vnto them, trustinge to receiue somethinge of them. Then saide Peter: Spines and gold haue I none, suche as I haue geue I the. In the name of Iesu Christ of Nazareth, ryse vp and walke. And he toke him by the ryghte hande, and lyft him vp. And immediatlye hys fete and ancle bones receiued strenght. And he sprange, glode

Of the Apostles.

Node and also walked, and entred with them into the temple, walkinge and leapinge and laudingge God. And all the people sawe hym walke & laude God. And they knewe hym that it was he whych late and begged at the beutifull gate of the temple. And they wondered and were sore affonied at that which had happened vnto hym. And as the haire whych was healed held Peter and John, all that people ran amased vnto them in Solomons porche.

When Peter sawe that, he answered vnto the people: Ye men of Israel why maruaile ye at this or why loke ye so Godfally on vs as though by our owne power or holynes, we had made this man go. The God of Abraham Isaac and Jacob, the God of our fathers hath glorified hys sonne Jesus, whom ye deliuered and denyed in the presence of Pilate. when he hadde iudged hym to be lawles. But ye denyed the holy and iust: and desired a murtherer to be geuen you and kylled the a Worde of lyfe, whom God hath rased from death, of the whych we are wytnesses. And hys name through the sayth of hys name, hath made this man sound: whom ye se and knowe. And the sayth whych is by hym, hath geuen to hym this health in the presence of you all.

Mat. xxvij
Mar. x. e
Luk. xxij.
John. i. vij

And nowe brethren I wrote well that through ignoraunce ye dyd it, as dyd also youre fathers. But those thynges whych God before hadde shewed, by the mouth of all hys Prophetes, how that Christe shoulde suffer, he hath thus wylle fulfilled. Repent ye therfore and turne, that youre synnes maye be done awaye. When the tyme of refreshinge cometh, whych we shall haue of the presence of the Worde, and when God shall sende hym, whych before was preached vnto you, that is to wyte, Jesus Christe, whych muste receyue heauen vntill the tyme that all thynges, whych God hath spoken by the mouth of all his holpe: Prophetes sence the worlde beganne, be restored agayne.

For Moyses sayd vnto the fathers: A Prophete shall the Worde your God rase by vnto you, each of youre brethren lyke vnto me: whom shall ye heare in all thynges, what soeuer he shall saye vnto you.

Deu

for

The Actes

For the tyme wyl come, that euery soule, whiche shall not heare that same prophete, shalbe destroyed from among the people. Also all the Prophetes fro Samuel & thence forth, as manye as haue spoken, haue in lyke wyse tolde of these dayes.

We are the children of the prophetes & of the conuynant, whiche God hath made vnto oure fathers sayinge to Abraham: Euen in thy seed shall all the kynredes of the earth be blessed. For as much as thou hast God rayled vp by his sonne Iesus, and hym he hath sent to blesse you, that euery one of you shoulde turne from your wickednes.

The notes.

The Lord
of lyfe.

a. That is euen he that lyfte dyd ryle from death vnto lyfe, and by whom all we muste ryle & liue et cetera.

The. iiii. Chapter.

The Apostles are taken and brought before the counsell. They are forbidden to preache.

Saduces.

A They spake vnto the people: the Priestes and the Rular of the Temple, & the Saduces came vpon them, taking it greuouslye that they taughte the people & preached. a. in Iesus the resurrection from death. And layed handes on them, & putte them in holde vntill the nexte daye, for it was nott euen tyme. Wherfore, it manye of them whiche heard the wordes, beleued: and the numbze of the men was about fyue thousande.

B And it chaunced on the morowe that they rulars, and elders, and scribes, as Annas the chiefe Prieste, and Caphas, and John, and Alexander and as many as were of the kinred of the hye priestes gathered together at Jerusalem, and set other before them and axed: by what power or in what name haue ye done thys? Then Peter full of the holye ghoſte sayed vnto them: ye rulars of the people, and elders of Israel, yf we thys day are examined of the good dede done to the sicke man by what meanes he is made whole: he is known vnto you all and to the peoples of Israel that in the name of Iesus Christe of Nazareth, whom ye crucified, and whom God rayled agayn from death, euen by hym doth thys man stande here

Of the Apostles.

here presente befoze you tohole. Thys is the stone
caste asyde of you builders whyche is set in the
chiefe place of the corner. Ne pther is ther salua-
cion in any other. Nor yet also is ther any other
name geuen to men wherin we muste be saued.

When they sawe the boldnes of Peter and
John and vnderstode that they were vlnerned
men and laye people, they meruayled, and they
knewe then that they were wth Iesu: and behol-
dyng also the man whyche was healed standyng
wth them they coulde not saye agaynst it. But
they commaunded them to go asyde out of the
counsell, and counceled amonge them selues say-
inge: what shall we do to these men? For a mani-
feste signe is done by them, and is openely kno-
wen to all them that dwell in Iherusalem and
we cannot denie it. But that it be nopsed no fur-
ther amonge the people, let vs threaten and charg-
them that they speake hencefoorth to no man in
thys name.

And they called them and commaunded them
that in no wyse they shoulde speake or reache in
the name of Iesu. But Peter and John answered
to them and sayd: whether it be right in the syght
of God to obey you more then God, iudge ye. For
we can not. But speake that to whych we haue sene
and heard. So they threatened they them and let them
go, and fownde nothyng howe to punyssh them,
because of the people. For all men lauded God for
the miracle whyche was done: for the man was
about fouerty yere olde, on whom thys myracle of
healinge was shewed.

Asone as they were lette go, they came to theyr
fellowes, and shewed all that the hye priestes and
elders had sayed to them. And when they hearde
that, they lyfte by theyr voyces to God wth one
accorde, and sayed: Lord, thou art God whyche
haste made heauen and earth the sea and all that
in them is whyche by the mouth of thy seruaunt
Dauid haste sayd: Why dyd the heathen rage,
and the people imagin bayne thynges. The
kynge of the earth stode by and the rulers came
together, agaynst the Lord and agaynst his
Christe.

For of a trueth agaynst his holy chyld Iesus
whom

Esa. xlviii
Math. xxi
Mar. xii
Luk. xx. c.
Saluatio

Rom. ix, g

God is
more to
be obeyed
then man.

Isa. li. a

The Actes

whom thou hast anointed, both Herode and also Pontius Pilate, with the Gentiles and the people of Israel, gathered them selves together, for to do what so euer thy hande and thy counsell determined before to be done. And nowe Lord, beholdethy threatenynge, and graunte vnto thy seruauntes with all confidence to speake thy worde. So that thou breche forth thy hande, that healinge and signes and wonders be done by the name of thy childe Iesus. And asone as they hadde prayed, the place moued where they were assembled together, and they were all fylled with the hoire Ghost, and they spake the worde of God boldele.

Cōmune. ¶ And the multitude of them that belued were of one herte and of one soule. Also none of them sayd that anye of the thynges whych he possessed, was hys owne: but hadde all thynges commune. And with greate power gaue the Apostles wytnes of the resurrection of the Lord Iesus. And greate grace was geuen with them all. Neyther was there anye amonge them that lacked. For as manye as were possessours of landes and houses, solde them and broughte the pryce of the thynges that were sold, & layed it downe at the Apostles fete. And distribution was made vnto every man accordinge as he hadde neede. ¶

And Ioses who was also called of the Apostles Barnabas (that is to saye the sonne of consolatiō) beyng a leuite, and of the countrie of Cipers, hadde lande, & solde it, and layed the price downe at the Apostles fete.

The resur-
rection in
Iesus.

¶ The notes.

a. That is, that Iesus was risen, and that all shoulde crye by hym.

The. v. Chapter.

¶ The dissimblinge of Ananias and Saphira, miracles are done by the Apostles, who are taken. They are brought before the counsell, the sentence of Gamaliel, the Apostles are beat.

Ananias &
Saphira.

¶ Certayn man named Ananias with Saphira hys wyfe solde a possession; & kept awaye parte of the pryce (hys wyfe also beyng of counsell) and brought a certayn parte,

Of the Apostles.

parte, and a. layd it downe at the Apostles feet. Then sayd Peter. Ananias, how is it, that sarah hath fylled thyne hert, that thou shouldest lye vnto the holpe Ghost, and kepe away part of the price of the lyuelode: Perrayned it not vnto the onelpe, and after it was sold: was not the pryce in thyne owne power? Howe is it that thou haste conceived this thyng in thyne herte? Thou haste not lped vnto men, but vnto God. When Ananias hearde these wordes, he fell downe and gaue bp the ghost. And great feare came on all them that hearde these thynges And the yonge man rose bp, and put hym a parte and carped hym out, and buryed hym.

And it fortunied as it were aboute the space of thye houres after that hys wyfe came in, igno-
runt of that whych was done. And Peter sayed vnto her. Tell me, gaue ye the lande for so much? And she sayd: ye for so muche. Then sayed Peter vnto her: why haue ye agreed together to tempte the spirit of the Lorde? Beholde, the fete of them whych haue buried thy husbnde, are at the doze, and shall carpe the out. Then she fell downe straghte waye at hys fete & yelded bp the ghost. And the yonge men came in and founde her dead, and carped her out & buried her by her housbnde. And great feare came on all the congregation, & on as manye as hearde it.

† By the handes of the Apostles were manye signes and wonders shewed amonge the people. And they were alrogether wyth one accorde in Solomons porche. And of other durste no man tope hym selfe to them: neuer the later the people magnified them. The numbze of them that beleued in the Lorde boeth of men and womē, grewe moze and moze: in so muche that they brought the speke into the stretes, and layed them on beddes and palletes, that at the leaste waye, the shadowe of Peter when he came by, myght shadowe some of them. Ther came also a multitude out of the cities rounde aboute vnto Iherusalem, byn-
gynge speke folke, and them whiche were vexed wyth vncleane spirites. And they were healed euerye one. †

The Ma-
dowe of
Peter.

Then the chiefe Prieste arose bp and all they
that

The Actes

Saduces. that were with hym (which is the secte of the Saduces) and were full of indignation, & layd handes on the Apostles, and put them in the comune prison. But the Angell of the Lord by nyght opened the prison doores, and brought them forth, and sayed: go, stepp forth, and speake in the temple to the people all the wordes of thys lyfe. When they heard that, they entred into the temple early in the mornynge and taught.

E The chiefe Priest came & they that were with hym, and called a counsell togyther, and all the elders of the chyldren of Israell, and sent to the prison: to fetch them. When the ministers came & founde them not in the prison, they returned and tolde sayinge: the prison founde we. But as sure as was possible, and the keepers standynge wryth out befoze the doores. But whē we had opened, we founde no man with in. When the chiefe Priest of all and the ruler of the temple & the hye Wyckes heard these thynges, they doubted of them wher vnto thys woulde growe.

Then came one and shewed them: beholde the men that ye put in prison, stande in the temple, & teache the people. Then went the ruler of the temple with ministers, & brought them without violence. For they feare the people: leaſt they shoulde haue bene stoned. And when they hadde brought them, they set them befoze the counsell. And the chiefe prieste asked them sayinge: dyd not we stryke commaund you that ye shoulde not teach in thys name. And behold ye haue fylled Hierusalem wryth your doctryne, and ye intend to bypunge this mannes blood vpon vs.

f Peter & the other Apostles answered & sayed: **God must be obeyed.** We ought moze to obey God, thē men. The God of our father rayſed vp Iesus whom ye slew & hanged on tree. Hym hath God lyfte vp with his ryght hande to be a ruler & a sauour, for to geue repētance to Israell and forgyuenes of synnes. And we are hys recordes concernynge these thynges, and also the holpe Ghost whom God hath geuen to them that obeye hym. When they heard that they claue a sunder, and sought meanes to slea them. Then stode ther vp one in the counsell, Gamaliel a Wharſey named Gamaliell, a doctour of lawe, had

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had in authorite amonge all the people, & commaunded to put the Apostles a syde a litell space, and sayde vnto them: Men of Israell take hede to your selues what ye entere to do astouching these men. Befeze these dayes rose vp one Theudas bo-
 spryng hym selfe: to whom resorted a numbze of men, about a foure hundred whych was flaine, & they all whych beleued hym: were scarred abrood, and brought to nought. After this man arose ther vp one Judas of Galilee in the tyme when tribut began, and dreyne awaye muche people after him. He also perished, and all euen as manye as harkened to hym: are scatered a broode.

Theudas

Judas the Galilean.

B

And nowe I saye vnto you: refrayne youre selues from these men, let them alone. For yf the counsell of this worke be of me: it wyl come to nought. But & yf it be of God ye can not destroy it, leaste haplye ye be founde to strue agaynst God. And to hym they agreed, and called the Apostles, & beate them, & commaunded that they shoulde not speak in the name of Iesu, and let them go. And they departed from the counsell, reioysyng that they were counted worthy to suffer rebuke for hys name. And dayly in the temple and in euery house they ceased not, teachyng and preachyng Iesus Christe.

The notes.

1. By the castynge of hys monye at the Apostles feet, he woulde haue bene compted to be one of the christian congregation, and that one of the chiefe. But in holdyng parte abacke, he declared bretylpe, what he was, that is subtile, and an hypocrite, mistrustinge the holy ghost, whych thyng because Peter woulde in no case shoulde be bled amonge that sorte, therefore punished he it so earnestlye.

Ananias & Sappura.

The. vi. Chapter.

Ministers of deacons are ordeyned, Steuen is accused.

In those dayes as the numbze of the disciples grewe, there arose a grudge amonge the Grekes agaynst the Iewes, because they. a. widowes were despised in the dayly ministracis. Then the twelue called the multitude of the disciples together and sayde:
 it is

Of the Apostles.

Seuē deacons.

¶ It is not mete that we shoulde leaue the worde of God and serue at the tables. Wherfore brethren, loke ye out amonge you seuen men of honeste report, and full of the holpe ghoſte and wysdome, whych we maye apoynt to this nedfull busines. But we will geue our selues continually to praye and to the ministracion of the word. And the sayinge pleased the whole multitude. And they chose Stephan a man full of fapth and of the holpe ghoſt, and Philip, and Prochorus, and Nicholas and Timon, and Demetrius, and Nicholas a conuerter of Antioche. Whiche they set befoze the Apostles, and they prayed and layde theiꝝ handes on them.

¶ And the worde of God encreased, and the number of the disciples multiplied in Iherusalem greatly, and a great companie of the priestes were obediēt to the fapth. **¶** And Stephane full of fapth and power, dyd greates wonders and signes amonge the people. Then arose certayne of the Synagoge, whych are called Libertines and Syrianes, and of Alexandria, and of Cilicia, and Asia, and disputed wyth Stephan. And they could not resist the wysdome, & the spirite, with whiche he spake. Then sent they in men, whych sayd: we haue heard hym speake blasphemous wordes agaynst Moyses and agaynst God. And they moued the people and the elders and the scribes: and came vpon hym and caught hym, & brought hym to the counsell and brought forth false witnesses whych sayde. This man ceaseleslye not to speake blasphemous wordes agaynst this holpe place and the lawe for we hearde hym saye: this Iesus of Nazareth shall destroye this place and shall chaunge the ordinaunces whych Moyses gaue vs. And all that sate in the counsel looked stedfastly on hym, and sawe hys face as it had bene the face of an angell.

¶ The notes.

Widowes be pieced. Duringe on of ac.

a. That is, not indifferentlye looked vpon in the daily distributyng of the commūne goodes.
b. That is, admittynge wyth an open spght, then that were by the whose congregation chosen to auge office, to declare openly theiꝝ calling. After this sorte were handes layed on Paule and Barnabas

Of the Apostles.

uabas when they were sent to preach, as is mentioned in the xiiij. of this booke in. a. where appeareth that they receyued not the holpe & helpe by this puttinge on o. handes: for they were b. to be endued with the holpe & host.

The. viij. Chapter.

20. Stephan maketh answer to hys accusation, rebuketh the hardenекed Jewes and is stoned to death

Then sayde the chiefe prest: is it even so? And he sayd: ye men, brethren & fathers harken to. The God of glorie appered vnto our father Abraham toyle he was yet in Mesopotamia, before he dwelt in Charran, & sayd to hym: come out of thy contrey and from thy hynted, and come into the lande which I shall shewe the. Then came he out of the lande of Chaldee, & dwelt in Charran. And after that as soon as his father was dead he brought hym in to this lande, in whiche ye now dwell, & he gaue hym none inheritaunce in it, no not the breddeth of a foote: but promysed that he woulde geue it to hym to possesse and to hys seed after hym, when as yet he had no chyld. God berelpe spake on this wyse that hys sede shoulde be a dweller in a strange lande and that they shoulde kepe them in bondage and entreate them euill in C. yeres. But the nation to whome they shal be in bondage wyl I iudge, sayd God. And after that shall they come forth and serue me in this place. And he gaue hym the couenaunt of circumcision. And he begat Isaac, and circumcised hym the viij. day and Isaac begate Jacob, and Jacob the twelue Patriarkes. And the patriarches hauing indignacion solde Joseph into Egypt. And God was with hym and deliuered hym out of all hys aduersities and gaue hym fauoure and wysdome in the sight of Pharaos kynge of Egypt whiche made hym gouernour ouer Egypt, and ouer all hys household.

Then came there a deth euer all the lande of Egypt and Canaan, and great affliction, that our fathers founde no sustenance. But when Jacob heard that there was corne in Egypt: he sent our fathers first. And at the second tyme, Joseph was

a). l.

known

a
The ser.
mon of
Stephan.

Gen. xij. a

Gen. xlvij
Gene. i. i.
Gene. xij
Gen. x. x.

b
patriarkes
Gene. x. x.
Genel.
ix. xlii.
Gen. xli.

Gen. xliij

The Actes

Gene. Als knowen of hys brethren, & Josephes kindred was made knowen vnto Pharaos. Then sente Joseph and caused hys father to be brought and all hys kyn, the scole & .xv. a. soules. And Jacob descended into Egypt, and dyed both he and our fathers, & were translated into Sichem, and were put in the sepulcher that Abraham bought for money of the sonnes of Emor, at Sichem.

C When the tyme of the promys due nye (which **Exo. i. a.** God had sworne to Abraham) the people grewe & multiplied in Egypt, tyll another kynge arose which knewe not of Joseph. & he same dealt subtilly with oure kynred, and euill intreated oure fathers, and made them to caste out therynges chyldren, that they shoulde not remayne alpye. & he same tyme was Moyses borne, and was a proper chyld in the syght of God, which was nourished by in hys fathers house thre monethes. When he was caste out Pharaos daughter toke him vp, and nourished hym by for her owne sonne. And Moyses was learned in al maner wysdome of the Egyptians, & was myghty in dedes & in wordes. And when he was full forty yere old, it came into hys hart to visyte hys brethren the chyldren of Israel. And whē he sawe one of the suffer wrong he defended hym & ouergerd hys quarrell that had the harme donen to hym and smote the Egyptian. For he supposed hys brethren woulde haue vnderstande how that God by hys handes shoulde saue them. But they vnderstode not.

D And the nexte daye he shewed hym selfe vnto **Exo. ij. c.** them as they strowe, and woulde haue set them at one agayne sayinge: & ye, ye are brethren, why hurte ye one another? But he that had hys neighbours wronge, thurst hym alwaye sayinge: who made the a ruler and a iudge amonge vs? What wilt thou sayll me, as thou dydest the Egyptian perler daye? Then fled Moyses at that saying, and was a straunger in the lande of Madyan, where **Exo. iij. a.** he begatte two sonnes. And when .xl. yeres were expired, ther appered to hym in the wyldernes of mount Sina, an angell of the Lorde in a flamme of fyre in a bushe. When Moyses sawe it he wondred at the sight. And as he drew near to behold, the voyce of the Lorde came vnto hym. I am
the

Of the Apostles.

the God of thy fathers, the God of Abraham, the God of Isaac, & the God of Jacob. Moses trembled and durst not behold. Then sayde the Lorde to hym: I will sende thee from thy side, for the place where thou standest, is holie grounde. I have perfectly sene the affliction of my people whiche is in Egypt and I have heard their groaninge, and am come downe to deliver them. And nowe come, and I will lende thee into Egypte.

This Moses whom they forsake sayinge who made the ruler and a iudge: the same God sente both a ruler and a deliverer, by the handes of the Angell, whiche appeared to hym in the bush. And the same brought them out withinge wonders and signes in Egypte, and in the redde sea and in the wyldernes. xi. yeres. This is that Moses whiche sayd unto the chyldren of Israel: A Prophet shall the Lorde your God raise up vnto you of youre brethren, like vnto me, hym shall ye heare.

This is he that was in the congregation, in the wyldernes with the angel which spake to him in the mounte Syna. and with our fathers. This man receyved the worde of life to geue vnto vs, to whom our fathers coulde not obey, but cast it from them, & in their hartes turned backe agayne into Egypte, sayinge vnto Aaron: Make vs Gods to go before vs. For this Moses that broughte vs out of the lande of Egypte, we wote not what is become of hym. And they made a calfe in thole dayes, and offered sacrifices, vnto the ymage and reioyced in the workes of theyr owne handes.

Then God turned hym selfe, and gaue them by that they shoulde woorthie the searces of the skre, as it is writen in the booke of the Prophetes. O ye of the house of Israel, gaue ye to me sacrifices and meate offerings by the space of .xl. yere in the wyldernes: And ye toke vnto you the tabernacle of b. Goloch, and the star of your God Remphan, figures which ye made to worshippe them. And I will translate you beyonde Babylon.

Our fathers had the tabernacle of this wyntes in the wyldernes, as he had apoynted the speakinge vnto Moses, that he shoulde make it accordyng

Exo. xij.
and. xij.
Exo. xvi.
Deu. xxiij.
Exod. xij.

Exo. xxxij.

Amo. b. g.

Exo. xxx.
Heb. xij.
Iosua. iij.

The Actes

1. Re. xvi.
11. Ca. c. xxi.
God dwel
leth not in
temples
made with
handes.

to the facion that he had sent, Whiche tabernacle
our fathers receyued, and brought it in with Jo-
ue into the possession of the Gentils whych
God draue out before the face of our fathers un-
to the tyme of Dauid. Whych founde fauour be-
fore God, and desired that he myght sende a ta-
bernacle for the God of Jacob. But Solomon
buipt hym an house. Whome be it he that is hest
of all, dwelleth not in temples made with han-
des, as sayth the prophet: Heauen is my seat, and
earth is my foote sole what house wyl ye builde
for me sayeth the Lorde: or what place is that I
shoulde reke in: Wath not my hande made all
these thynges.

Ye styfe necked, and of vncircumcised hertes &
eares, ye haue all wayes resisted the holpe & host
as your fathers dyd. so do ye. Whych of the pro-
phets haue not poure fathers persecuted: And
they haue slayne them, whych theyd before of
the comynge of that iust: whom ye haue nowe
betrayed and murthered. And ye also haue receyued
a lawe by the ordynance of aungels, and haue
not kepte it.

¶ When they hearde these thynges, they hertes
claue a sunder, & they enashed on hym with theyr
teeth. But he beynge full of the holpe & ghost: looked
by stedfastly with his eyes into heauen, and sawe
the glorie of God and Iesus standynge on the
ryghte hande of God, and sayde: Beholde, I see the
heauen open and the sonne of man standynge on
the ryghte hande of God. Then they gaue a mur-
derous a loud voyce and stopped their eares, and
ranne vpon hym all at once. and caste hym out of
the cite, and stoned hym. And the y. prouettes layde
downe theyr clothes at a vonge mannes foote na-
med Saule, and they stoned. Stephen callinge on
and sayinge: Lorde Iesu receyue my sp. rite. And he
kneled downe & cryed with a loud voyce: Lorde
laped not this synne to theyr charge. And when
he had thus spoken, he fell a slepe. **¶**

Saule.

Soules.

Moloth.

¶ The notes
a. That is to say: men and women, as in Genese.
xii. b. and. xiii. d.

b. This is expounded in Zenithus the. 12. c.

The. 1. Chapter.

20. Saule

Of the Apostles.

20 Saul persecuteth the christen. The Apostles are scattered abroad. Whylppe cometh into Samaria. Simon Magus is baptised. Whylppe baptiseth the chamberlain.

Saul hadde pleasure in hys death. And at that tyme ther was a great persecution agaynst the congregation whiche was at Ierusalem, and they were all scattered abroad throughout the regions of Iury and Samaria, receypte the Apostles. Then deuout men dressed Stephan, & made great lamentation ouer hym. But Saul made hauke of the congregation entringe into euery house & drewe oute bothe man & woman, & thruste them into prison. They that were scattered abroad, went euery wher preaching the worde. Then came Whylppe into a cite of Samaria, & preached Christ vnto the. And the people gaue heed vnto those thynges whiche Whylppe spake wth one accord, in that they heard and sawe the miracles whiche he doo. For vncleane spirites crynge wth loude voyce, & came out of manye that were possessed of them. And many taken wth palpres, and manye that halced, were healed.

And ther was greute ioye in the cite. And ther was a certayne man called Simon, whych before tyme in the same cite, vled witchcraft and bewtyched the people of Samarie, sayinge that he was a man that coulde do greute thynges. Woud they regarded, from the lest to the greatest, saying this felow is the great power of God. And hym they fce muche bet because that of longe tyme he had mocked them wth sorcerie. But as soon as they beleued Whylppes preaching of the kyngdome of God and of the name of Iesu Christ, they were baptised both men and women. Then Simon hym selfe beleued also and was baptised, and continued wth Whylppe, and wondered beholdinge the myracles and signes which were shewed.

+ When the Apostles whiche were at Ierusalem heard sawe that Samaria had receyued the word of God, they sente vnto them Peter and John. Whych when they were come prayed for them that they myght receyue the holie Ghost, for as

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yet he was come on none of them but they were baptised onely in the name of Christ Iesus. Then sayd they theyr handes on them. a. and they receyued the holpe Ghost. 4

When Simon saw that they layinge on of the Apostles handes on the, the holy ghost was geuen, he offered them money sayinge: Geue me also this power, that on whom soeuer I put the handes, he may receyue the holpe ghost. Then sayd Peter vnto hym: thy money perissh with the, because thou thinkest that the gyfte of God maye be obteyned with money. Thou hast nether parte or fellowe, in this busynesse. For thy heart is not ryght in the syght of God. Repent therefore of this thy wickednes, & pray God that the thought of thyn hearte maye be forgiven the. For I perceyue that thou art full of bitter gal & wrapped in iniquitie.

Then answered Simon, and sayde: praye ye to the Lord for me, that none of these thynges which ye haue spoken fall on me. And they when they hadde testified & preached the worde of the Lord returned towarde Jerusalem, and preached the Gospell in manye cities of the Samaritans.

* Then the angell of the Lord spake vnto Whylppe sayinge: arise and go Southwarde vnto the waye that goeth downe from Jerusalem vnto Gaza whych is in the deserte. And he arose and went on. And beholde a man of Ethiopia whych was a chamberlayne, & of greate auctorite wryth Candace quene of the Ethiopians, & had the rule of all her treasure, came to Hierusalem for to pray. And as he returned home agayne sittynge in his charer, he reade Clap the Wrophete.

Then the spirite sayed to Whylppe: Go neare and looke thy selfe to ponder tharete. And Whylppe ranne to hym, and heard hym reade the Wrophete Clapas & sayed: Understandest thou what thou readeest? And he sayed: how can I excepte I hadde a gyde? And he desired Whylppe that he woulde come hy and syt wryth hym. The tensure of the scripture whych he reade, was this. He was led as a shepe to be slayne, and lyk a lambe dombe before hys shearer, so opened he not hys mouth. b. Because of hys humblenes, he was not esteemed: who shall declare hys generation? for
:hys

Of the Apostles.

hys tyle is taken from the earth. The chamberlayne answered Whylpppe and sayed: I pray the of whom speaketh the prophete thys: of hym selfe, or of some other manne?

And Whylpppe opened hys mouth, & began at the same scripture, and preached vnto hym Iesus. And as they wente on theyr waye, they came vnto a certayne water, & the chamberlayne sayed: Se here is water, what shall I let me to be baptised? Whylpp sayed vnto hym: Yf thou beleue with all thynne herte, thou mayest. He answered and sayed: I beleue that Iesus Christe is the sonne of God. And he commaunded the charyere to stande still. And they went downe both into the water: boeth Whylpppe and also the chamberlayne, and he baptised hym. And as soon as they were come out of the water, the spirite of the lord caught awayne Whylpp that the chamberlayne sawe him no more. And he went on hys waye retorneynge: but Whylpppe was founde at Azotus. And he walked thowrowe out the countrey preachynge in theyr cyties tyll he came to Cesaria.

The notes.

a. That is, the holpe ghost god manifestly & bryfly appeare vpon them, as he dyd open the Apostles the selues, as is mentioned in the seconde of thys booke. Thys was not by the vertu of the laying on of handes: but by the power of God, who would so declare the inuisible grace of the spirite wherby he groweth to all them that beleue in the name of Christe and professe the same, and to establish them in the feyth of the holpe Ghost who was not before preached vnto them.

And they receyued the holpe Ghost.

b. Humblenes, is here takē for bale or low degre.

hūblenes

The .x. Chapter.

Paul is conueried and confoundeth the Jewes, Peter rayseth Caphthā. +

And Saul yet breathynge out thynarneyge and slaughter agaynst the disciples of the lord, went vnto the hys prieste, & desired of hym letters to Damasco to the synagoges that yf he founde any of thys way whether they were men or women, he myghte bynne them bounde vnto Hierusalem. But as he i. Cor. x. wēt on hys iourney & was come nye to Damasco, ij. Cor. xi.

Galat. i. b

The Actes

**Saule is
conuerted**

sodensly there shyned rounde about hym a lycht from heauen, and he fell to the earth and hearde a voyce saying to hym: Saul, Saul why persecuest thou me? And he sayde: who art thou Lord? And the Lord sayde: I am Iesus towhom thou persecutest it shalbe hearde for the to hycke agaynst the prycke. And he both remblinge & astonyed sayde: Lord what wilt thou haue me to do? And the Lord sayd vnto hym: aryse and go into the cite, and it shalbe tolde the what thou shalt do.

B Then the men which torneyed with hym, rode amased, for they heard a voyce, but sawe noman. And Saul arose from the earth and opened hys eyes, but sawe no man. Then ledde they him by the hande, and broughte hym into Damasco. And he was thre dayes wythout syght and nerther eate nor drinke. And ther was a certayne discipule at Damasco, named Ananias, and to hym sayde the Lord in a vision Ananias. And he sayde: beholde I am here Lord. And the Lord sayde vnto hym:

Anania.

aryse, and go into the streete whiche is called straght, and seke in the house of Judas, after one called Saul of Tharsus. for beholde he prayeth, and he hath sene in a visio a man named Ananias comynge in to hym, and putting his handes on hym that he myght receyue hys syght. Then Ananias answered: Lord, I haue heard by manye of this man, how much euill he hath done to thy saintes at Ierusalem and here he hath the authorite of the hye Priestes to bynde all that call on thy name. The Lord sayd vnto hym: go thy wayes for he is a chosen vessel vnto me, to bear my name before the gentyls and kynge, and the children of Israell. for I will shewe hym howe greate thynges he muste suffer for my names sake.

Ananias went his way & entred into the house & put his handes on hym, and sayd: brother Saul the Lord that appeared vnto the in the waye as thou camste, hath sent me, that thou myghtest receyue thy sight and be filled wyth the holy ghost. And immediately ther fell from his eyes as it had bene scales & he receyued syght and arose & was baptised and receyued meate and was comforted.

D Then was Saul certayne dayes wyth the disciples whiche were at Damasco. And straght way

Of the Apostles.

Way he preached Christ in the Synagogues how
that he was the Sonne of God. Al that heard him
were amazed and said: is not he this that spoiled **Paul pre-**
them, whiche called on this name in Hierusalem, **ched christ**
and came hither for the entente that he shoulde **ij. Co. xi.**
bring him boune vnto thy his priestes? But Saul
increased in strength, and confounded the Jewes
whiche dwelt at Damasco affirminge that this
was very Christ. &.

And after a good while, the Jewes took coun-
sel together to kill him. But their layinge awaye
was knowen of Saul. And they watched at the
gates day and night to kill him, when the disciples
toke him by night and put him thorow the wall
and let him doune in a basket.

And when Saul was come to Hierusalem, he
assayed to couple him selfe with the disciples and
they were al afrayed of him, and beleued not that
he was a disciple. But Barnabas toke him and
broughte him for the Apostles and declared to the
howe he had sene the Lord in the waye and had
spoken with him, and howe he had done boldely
at Damasco in the name of Iesu. And he had bys
conuersacion with them at Hierusalem, and quit
hym selfe boldely in the name of the Lord Iesus.
And he spake and disputed with the Grekes: and
they went about to slea him, but when the brether
knewe of that, they broughte him to Cesaria and
sent him forth to Tharsus. Then had the congre-
gacions rest thorowoute al Jewry and Galile,
and Samarie, and were edified, and walched in
the feare of the lord, and multiplied by the com-
forte of the holpe Ghoste. And it chaunced that as
Peter walked thorowoute oute al quarters, he came
to the sayntes whiche dwelt at Lydda, and there
he founde a certayne man named **Eneas.**
Eneas, whiche
had kepte his bedde cyght yeres syke of the pals-
ey. Then saide Peter vnto him: Eneas, Iesus
Christe make the whole. Arise, and make thy bed.
And he arose immediatly. And al that dwelt at Ly-
dda & Assaron sawe him, and turned to the Lord.

There was at Joppa a certaine woman (whiche
was a disciple named Tabitha, whiche by inter-
pretacion is called Dorcas) the same was full of
good workes & almes dedes, whiche she did. And it
Tabitha.
W. b. chaunced

The Actes

6 chaunfed in thole dayes that ſhe was ſpeke and died. When they had waſhed her and layed her in a chāber, becauſe Lidias was nye to Joppa, & the diſciples had hearde that Peter was there, they ſent vnto him, deſierynge him that he would not be grieved to come vnto them. Peter aroſe and came with them and when he was come, they brought him into the chāber. And al the wydowes ſtoode round about him weping and ſhewing the cotes & garmētes which Doctas made whyle ſhe was with them. And Peter put them al forth and knyled doune & prayed & turned him to the bodye and ſayd, Tabitha ariſe. And ſhe opened hir eyes & whē ſhe ſaw Peter ſhe ſate vp. and he gaue her the hande & liſt her vp, and called the ſayntes and widowes, & ſhewed her al yue. And it was knowne thowſowe ouer al Joppa, and many beleued on the Lorde. And it fortuneth that he tarped many dayes in Joppa with one Simon a tanner.

The notes.

Sayntes.

a. In the ſcripture, ſo ſu: he are called Sayntes as do beleue and truſt the promiſes of God, & frame their liuinge to the rule of goddes holpe worde. And al ſuch are Sayntes, euē whyle they per lyue on the earth. It cometh not therfore to tarpe for the Popes canonization to make them Sayntes an hundred yeres after their death.

The. x. Chapter.

10 The viſion that Peter ſawe. How he was ſente to Cornelius. The heathen alſo receyue the ſpíríte and are baptiſed.

Cornelius

There was a certayne man in Ceſaria, called Cornelius/ a captayne of the ſouldyers of Iſralye, a deuoute man, and one that feared God with al his houſholde, which gaue muche almes to the people, and prayed God alway. The ſame man ſawe in a viſion evidently about the ninth hour of the day, an angel of God comminge ieto him, and ſaying vnto him Cornelius. When he looked on him, he was aſtayed and ſayd, what is it worde. He ſayde vnto him. a. Thy prayers and all thy almes are come vp into remembraunce befoze God. And now ſende men to Joppa and cal for one Symon named alſo Peter. He ſodgeth with one Simon a tanner

Of the Apostles.

anner, whose house is by the sea side. He shall
tel the, what thou oughtest to do. When the an-
gell whiche spake vnto Cornelius, was depar-
red, he called two of his household seruantes,
and a deuoute Souldier of them that waited on
him, and tolde them al the mater, and sent them to
Ioppa.

On the morowe as they wente on their journey
and drewe nye vnto the city, Peter went vp into
the toppe of the house to pray aboute the syre
houre. Then waxed he and hongred, and woulde
haue eaten. But whyle they made ready, he fel in-
to a trance, and sawe heauen opened: and a cer-
taine vessel come doune vnto him as it had bene a
great sheet hynge at the foure corners, and it was
let doune to the earth, to euery maner of foure
footed beastes of the earth, & vermen and woymes
and foules of the ayer. And there came a voyce to
him: yf Peter kil and ate. But Peter sayd: god
forbidde this, for I haue neuer eaten any thyng
that is common or vncleane. And the voyce spake
vnto him agayne the seconde time: what god hath
cleansed, that make thou not common. This was
done thise and the vessel was receyued by agayne
into heauen.

Peters vt
syon.
C

While Peter mused in him selfe: what this vi-
sion whiche he had sene meant: beholde, the men
whiche were sente from Cornelius had made in-
quirance for Symons house, and stode before
the doore. And called out one and aske whether Si-
mon whiche also was called Peter were lodged
there. While Peter thoughte on this byson, the
spirite sayd vnto him. Beholde men like the, arise
therfore, get the donne, and go with them, and
doubt not, for I haue sent them. Peter went doune
to the men, whiche were sent vnto him from Cor-
nelius and sayde: beholde, I am he whom ye seeke
what is the cause wherfore ye are come? And they
saide vnto him: Cornelius the captayne a iust man
and one that feareth God, and of good repute, a-
monge al the people of the Iewes, was warned
by an holy angel to sende for thee into his house,
and to heare wordes of the. Then called he them
in, and lodged them.

And on the morowe Peter went awaye with
them

The Actes

them, and certayne bretheren from Ioppa accom-
panied him, and the the third day entred they into
Cesaria. And Cornelius wayped for them, and had
called together his kinsmen, and special frendes.
And as it chaunced Peter to come in, Cornelius
met him, and fel doune at his fete, & worshipped
him, but Peter toke him vp sayinge: Stand vp, for
enen I my selfe am a man. And as he talked with
him he came in, and found many that were come
together. And he saide vnto them: ye knowe howe
that it is an vnlawful thinge for a manue that is
a Jewe to compeny or come vnto pen alpaunt, but
God hath shewed me that I shoulde not cal anye
man commune, or vncleane: therfore came I vnto
you withoute sayinge naye, as lone as I was sente
for. I am therfore for what entente haue ye sente
for me?

C And Cornelius sayde: this day now foure daies
I fasted and at the nygthe houre I prayde in my
houe, & beholde a man stode before me in bryght
clothinge, and sayde: Cornelius, thy prayer is
hearde, and thine almes dedes are hadde in re-
embraunce in the sighte of God. Send therfore
to Ioppa, and cal for Simon, whych is also called
Peter. He is lodged in the house of one Simon
a tanner by the sea syde, the whiche allone as he
is come shal speake vnto the. Then sent I for the
immediatpe, and thou hast wel done for to come.
Now we are al here present before God, to heare
al thinges that are commaunded vnto the of god.

Gen. 1. d.

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P Then Peter opened his mouthe & sayde: Of
a truerh I perceyue, that God is not partial, but
in al people he that feareth him and worsheth righ-
teouslynes, is accepted with him. Ye knowe the
preachinge that God sente vnto the chyldeyn of
Israel, preachinge peate by Iesus Christe, which
is Lord ouer al thinges. Whych preaching was
publyshed thorow oute al Iewry, and began in
Galile, after the baptisme whiche Iohn preached
hauing God hath annointed Iesus of Nazareth
with the holpe Ghost, and with power. Whych
Iesus went about doyng good, and healyng al
that were oppressed of the deuyles, for God was
with him. And we are wytnesses of all thynges,
whiche he dyd in the lande of the Jewes, and at
Jerusalem

Of the Apostles.

Jerusalem: to whom they flew, and honge on tre.
 Him God rayled by the thirde daye, and shewed
 him openly, not to all the people, but vnto vs wit-
 nesses chosen before of God, whiche eate a dish
 with him, after he arose from death.

And he commaunded to vs to preache vnto the
 people and testifye that it is he that is ordeyned
 of God a iudge of quicke and dead. To him geue
 all the Ierosolimes wytnes, that thowsoe his name
 as that beleue in him, shall receiue remission of
 synnes. .f.

Whyle Peter yet spake these wordes, the holy
 ghost fel on all them which heard the preaching
 And they of the circumcisis whiche beleued, were
 as many as came with Peter, because
 that vnder the Gentiles also was shed out the gift
 of the holy ghost. For they heard him speake with
 tonges and magnified God. Then answered Pe-
 ter. Can any man forbyd water that these should
 not be baptised, whiche haue receyued the holpe
 of the ghost as wel as we? And he commaunded them
 to be baptised in the name of the Lord. .f. Then
 prayed they him to tarye a fewe dayes.

The notes.

A. This prayer and almes were acceptable in the
 sighte of God, because they were the fruytes of
 fapth. For it is not to be thoughte that Cornelius
 was without beleue, because he had not heard the
 Gospel preached, but he had conserued the same
 fapth that the fathers in the olde lawe, had concei-
 ued and professed of Christ to come, and oute of
 this fapth spronge these prayers and almes dedes
 of hys, whiche it pleased God to accepte, and to
 rewarde with the knowledge of the Gospel prea-
 ched vnto hym by Peter. Here is to be noted the
 blindnes of them that maintayne the iustificatio
 by workes, by this pease of scripture affirming
 that before Cornelius beleued, he was so iust and
 acceptable in the sighte of god, that he deserved
 by his workes to haue the fapth of Christ prea-
 ched vnto him, and the gifte of fapth geuen hym.
 These menne consider not the doctrine of Paul,
 whiche is that what soeuer worke it be that pro-
 ceadech not of fapth, is synne in the sighte of god.
 No remedye therfore Cornelius must nedes haue
 fapth

*Hier. cccc.
 Mich. viij.*

*Prayers &
 almes.*

The Actes

Capeth before he coulde do any worthe that might be acceptable in the sight of God.

The. xi. Chapter.

Peter therewith the cause wherefore he wente to the heathen. Barnabas and Paul preache vnto the heathen. Agabus prophesyeth.

And the Apostles and the brethren that were throughout Ieruzalem, heard saye that the heathen also had receyued the worde of God. And when Peter was come vnto Ierusalem, they of the circumcision reasoned with him sayinge: Thou wentest into men vncircumcised, and eatest with them.

Then Peter began and expounded the thinge in order to them sayinge: I was in the citty of Joppa sayinge, and in a trance I sawe in a vision, a certayne vessel descended, as it had bene a large linnen clothe, let downe from heauen by the foure corners, and it came to me. Into the which when I had fastened myne eyes, I considered and sawe foure footed beastes of the earth, and beemen, and twomes, and fowles of the ayre. And I hearde a voyce sayinge vnto me: aryse Peter, slea and eate.

And I said, god forbid Lord, for nothinge a comen or vncleane, hath at anye tyme entred into my mouth, but the voyce answered me agayne from heauen, count not thou those thinges comen which god hath cleansed. And this was done thre tymes, and al were taken vp agayne into heauen.

And beholde immediatly there were thre men come vnto the house where I was, sent from Cesarea vnto me, and the spirite sayde vnto me, that I shoulde go wyth them with out doubtinge. Wore ouer the syxe brethren accompanied me, and we entered into the mannes house. And he shewed vs how he had sene an angel in his house which god had sayd to him. Sende men to Joppa, and call for Simon whome also Peter, he shal tel the wordes, whereby bothe thou and al thine house shal be saved. And as I began to preach, the holy ghoost fel on them, as he did on vs at the begynnyng.

Then came to my remembraunce the wordes of the Lord, how he sayd: I haue baptysed wyth water but ye shal be baptysed wyth the holy ghoost. For as muche then as god gaueth e lyke gyftes as he

vvd

Of the Apostles.

dyd vnto vs, when we belened on the Lord Iesus
Christe: what was I that I should haue withstood
God: Whē they heard this, they held their peace,
and glorified God, sayinge: then hath god also
to the gentyles graunted repentance vnto lyfe.

They whiche were, scatered abroade thorothe
the affliction that arose about Stephen, walked
thorow oute tyl they came to Phenices and Cy-
pers and Antioche: preachinge the worde to no
manne, but vnto the Jewes onely. Some of them
were men of Cyper and Syrene, whiche when
they were come into Antioche spake to the Grekes
and preached the Lord Iesus. And the hande of
the Lord was with them, and a great number be-
leued and turned to the Lord.

¶ Cyringes of these thinges came to the eares
of the congregaciō, which was at Iherusalem. And
they sent forth Barnabas that he should go vnto
Antioche. Whych when he was come and hadde
sene the grace of God, was gladd, and exhorted
them al that with purpose of herte they woulde
continually cleave vnto the Lord. For he was a
good man, and ful of the hely ghost, and of fapth:
a much people was added vnto the Lord. Then
departed Barnabas to Tharsus for to seke Saul
And when he had founde him, he brought him vnto
Antioche. And it chaunced that a whole yere
they had their conuersacion with the congregaciō
there: & taught much people, in so much that the di-
sciples of Antioch were the first that were called
Christians. ¶ In those dayes came Iozophetes
from Iherusalem vnto Antioche: and there stode by
one of them, named Agabus, and signified by the
spirite that there shoulde be great deth thorothe
out al the worlde, whiche came to passe in the Em-
perours Claudius dayes. Then the disciples eury
man accordinge to his abilitie, purposed to sende
succour vnto the brethren which dwelt in Iewry.
Whych thing they also dyd, & sent it to the elders
by the handes of Barnabas and Saule. &

Barnabas

¶ The notes.

a. The Jewes called that commune, the eatinge commune
whereof they were forbidden in the olde lawe, be-
cause it was accounted impure and vncleane.

¶ The. xij. Chapter.

Acts.

The Actes

Herode persecuteth the Christians, killeth James, and putteth Peter in prison. The death of Herode.

Peter is
taken.

In that tyme Herode the kinge stretched forth his handes to bere certayne of the congregacion. And he killed James the brother of John with the swearde, and because he saw that it pleased the Jewes, he proceeded forther, and toke Peter also. & Then were the dayes of swete breade. And when he had caught him he put him in prison, and deliuered hym to.iiij. a quaternions of souldiers to be kept, intending after Easter to bring hym forth to the people. The was Peter kepte in prison. But prayer was made without ceasing of the congregacion vnto god for him. And when Herode would haue brought him out to the people, the same night slept Peter betwene two souldiers bound with two chaines, & the keepers before the doore kept the prison.

Peter is
loosed.

And beholde the angel of the Lorde was there present, and a lycht shined in the lodge. And he smote Peter on the syde and akered him by saying aryse by quickly. And his cheynes fell from hys handes. And the angel sayed vnto hym: gird thy selfe, and brynde on thy sandales. And so he dyd, & he sayed vnto hym: cast thy mantle about the, and folow me. And he came out and folowed hym, and wist not that it was trueth: whiche was done by the angel, but thought he had sene a visyon. And when they were past the fyrste and seconde watch, they came vnto the Iron gate, that leadeth vnto the city, which opened to them by hys owne accorde, & they wente out and passed thorow out strete, and by and by the angel departed from him.

And when Peter was come to him selfe, he said Nowe I knowe of a suretye, that the Lorde hath sente his angel, and hath deliuered me oute of the hande of Herod, and from al the waiting for of the people of the Jewes. And as he considered the thyng, he came to the house of Mary the mother of one, John whiche was called Marke also. Where manye were gathered together in prayer. As Peter knocked at the entry doore, a dāsel came forth to herken, named Rhoda, when she knewe Peters voite, she opened not the entre for gladnes but

Of the Apostles.

but saw in and tolde howe Peter stode before the entrey. And they said vnto her: thou art mad. And she bare them doun that it was euen so. Then sayde they: it is his angell. But Peter continued knockinge. And when they had opened the doore, and sawe hym, they were astonied. And he beckoned vnto them with the hande to holde their peace, and to tellye them by what meanes the worde hadde brought hym oute of the prison. And he sayde, goo shewe these thinges vnto James and to the brethren. And he departed and wente into another place.

Alone as it was daye there was no lytell a do amonge the souldiers, what was become of Peter. When Herode had called for him, and found him not, he examined the keepers, and commaunded them to be caried awaye. And he descended from Iewry to Cesarea and there abode. Herode was displeased with them of Tyre and Sidon, And they came all at ones, and made intercession vnto Blasius the kinges chamberlen, and desired peace, because their country was nourished by the kinges lande. And vpon a day appoynted Herode arrayed him in royal apparel, and set him in his seate, and made an oration vnto them. And the people gaue a shout, sayinge: it is the voice of a God and not of a man. And immediatly the angell of the Lorde smote him because he gaue not God the honour, and he was eaten of wormes, & gaue vp the ghost. And the word of God grewe & multiplied. And Barnabas and Paul returned to Iherusalem when they had fulfilled their office, and toke with them John, which was also called Marcus.

Herode is eaten of wormes.

The. xiii. Chapter.

Paul and Barnabas are called to preache amonge the heathen. Of Sergius Paulus and Elimas the soxterer, Paul preache. h at Antioche.

There were at Antioche in the congregation certayne. a. prophetes and teachers: as Barnabas and Simon called Nigger, and Lucius of Cerene, and Manaheim, Herode the Tetrarkes nourstelow and Saul. As they ministered to the Lorde & fasted the holy

The Actes.

the holpe ghoſte ſayde : ſeparate me Barnabas and Saul, for the worke wherunto I haue called them. Then faſted they and prayed and .b. put theyr handes on them and lette them goe, And they after they were ſent of the holy ghoſte, came vnto Seleucia, and from thence they ſayled to Cyprus And when they were come to Salamine, they ſerued the worde of God in the ſynagoges of the Jewes. And they hadde John to their miniſter. K

**Bartolu
Sergus
Paulus.**

Elymas.

B When they had gone thorowout the yle vnto the cite of Paphos, they founde a certain ſorcerer, a falſe prophet whiche was a Iewe named .c. Bartolu, which was with the ruler of the countrey one, Sergus Paulus a prudent man. The ſame ruler, called vnto him Barnabas and Saul, and deſired to heare the word of God. But Elymas the ſorcerer (for ſo was his name by interpretation) withſtoode them, and ſought to turne away the ruler from the fayth. Then Saul ſaith he alſo is called Paul beyng full of the holy ghoſte ſet his eyes on him, and ſayde, O full of all ſubtiltye and diſceitfulnes, the childe of the deuill, and the enemye of all righteouſnes. thou ceaſeſte not to peruerſe the ſtraighte wayes of the Lord. And now behold the hand of the Lord is vpon the, and thou ſhalt be blinde and not ſee the ſunne for a ſeaſon. And immediatly there fel on him a miſſe and a darcknes, and he wente aboute ſeking the that ſhoulde leade him by the hande. Then the ruler when he ſaw what hadde happened, beleued, and wondered at the doctrine of the Lord.

When they that were with Paule, were departed by ſhippe from Paphos, they came to Perga a cite of Pamphilia: and there John departed from them, and returned to Ieruſalem. But they wandred thorow the countreys fro Perga to Antioche a cite of the countrey of ſyria, and went into the ſynagoge on the Saboth day, & ſat down. And after the law and the prophetes were read, the rulers of the ſynagoge ſente vnto them ſayinge. Ye men and brethren, if ye haue anye ſermon to exhort the people, ſape on.

C Then Paule ſtoode by and beckened with the hande, and ſayde: Men of Iſrael, and ye that feare
God

Of the Apostles.

God, geue audience. The GOD of this people
chose oure fathers, and created the people when
they dwelte as Traungers in the land of Egypte,
and with a mighty arme brought them out of it,
and about the space of xl. yeares suffered he thoz
maners in the wildeernes. And he destroyed vi. na
tions in the lande of Canan, and deuoted thoz
lande to them by lot. And afterwarde he gaue vn
to them iudges aboute the space of iii. C. and x.
yeares vnto the time of Samuel the prophet. And
after that, they desired a kinge, and God gaue
vnto them Saul the sonne of Cis a man of the
tribe of Benjamin by the space of xl. yeares. And
after he had put him doune, he set vp Dauid to be
their kyng of whom he reported saynge: I haue
found Dauid the sonne of Jesse, a man after mine
owne herte, he shall fulfill all my will. Of thys
mannes seide hath God (accordyng to his promys)
broughte forth to the people of Israel, a sauoure,
one Jesus, when John had firste preached before
his comming the baptisme of repentance to Is
rael. And when John had fulfilled his course he
sayde: Whom ye thinke that I am, the same am I
not. But behold there cometh one after me, whose
shoes of his fete I am not worthy to towle.

Exo. xvi.

John. xlii.
Iu. i. in. b.
i. Re. viii.
i. Re. ix. c.

W. lxxviii.
i. Re. xvi.
Esa. li. s.
Mat. xiii.
Mat. i. s.
Luk. iii. a.
Mat. i. c. s.

✱ Ye men and brethren, children of the genera
cion of Abraham, and whosoener among you fea
reth God, to you is this worde of saluacion sente.
The inhabitants of Ierusalem and their rulers, be
cause they knewe him not, nor yet the wordes of
the prophetes, which are read euery Saboth day,
they haue fulfilled them in condemninge him.
And when they founde no cause of death in hym,
yet despised they wilste to kyll him. And when they
had fulfilled al that were writen of him, they toke
him doune from the tre, & put him in a sepulchre.
But God rayled him agayne from death, and he
was sene manye dayes of them, which came with
him from Galile to Ierusalem, Whiche are hys
witnesses vnto the people.

Ma. xxviii.
Mat. xv.
Luk. xxiii.
Joh. xix. c.
Ma. xlviii.
Mat. xvi.
Lu. xxiii.
John. xv.

And we declare vnto you, how that the promys
made vnto the fathers, GOD hath fulfilled vnto
vs theys children, in that he rayled by Jesus a
gayne. For euen as it is writen in the firste psalm
Thou art my sonne, this same daye begat I the.

The Trees

Mal. ii. b. As concerning that he rased him bp from death,
Heb. i. b now no more to retarne to corruption, he said on
 this topse. The holy promyses made to Dauid, I
 will geue them faithfullpe to you. Wherfore he
 saith also in another place: Thou shalt not suffre
 thine holy to se corruption. Now be it Dauid af-
Esa. lb, b. ter he had in his tyme fulfilled the will of God,
Isa. cxv b he slepte, and was layde with his fathers, & sawe
i. vii. i. b. corruption. But he whom God rased again saw
 no corruption.

Be it known vnto you therfore ye men & bre-
 thren, that chozow this man is preached vnto you
 the forgeuene of sinnes, and that by hym are all
Faith in that beleue iustified from all thinges from the
distactly which ye could not be iustified by the law of Mo-
nor, ege ses. Beware therfore lest that fall on you, whych
law. is spoken of in the Prophesies: Beholde ye despy-
Aug. i. b sers, and wonder, and perishe ye: for I do a worke
 in your dayes, which ye shall not beleue, if a man
 would declare it you.

When they were come out of the Synagoge
 of the Jewes, the gentils besought that they would
 preache the worde to them betwene the Sabothe
 dayes. When the congregacion was broken bp,
 manye of the Jewes and veruoute conuerteres fo-
 lloved Paule and Barnabas, whiche spake to
 them and exhorted them to continue in the grace
 of God. And the next Saboth daye came al moste
 the whole citty together, to heare the word of god
 When the Jewes sawe the people they were full
 of indignacion and spake againste those thinges
 which were spoken of Paule, speakinge againste
 it, and raylinge on it.

Then Paule and Barnabas towerd bolde, and
 sayed: it was mete that the word of God shoulde
 bye haue bene preached to you. Forsernge ye
 put it from you, & thynke your selues unworthye
 of enerlastinge life: so, we turne to the gentils: for
 so hath the word commaunded vs: I haue made
 the a night to the gentils: that thou be the salua-
 tion to the ende of the worlde.

The gentils hearde and were glad and glori-
Esa. xlii fied the worde of the Lord, and beleued euen as
 many as were ordeined vnto eternall lyfe. And
 the word of the Lord was published throughout
 all the

Of the Apostles.

all the region. But the Jewes moved the worship
full and honorable women, and the chiefe menne Mat. x. b
of the cite, and rayled persecution against Paul Mar. vi. b
and Barnabas, and expelled them out of theyr co Luke. ix. a
lies. And they shoke of the dust of their fete agai
nst them, and came vnto Iconium. And the dis
ciples were fylled wth ioye and wth the holpe
Sho. r. f.

The notes.

a. Note after in the xv. Chapter. f.
b. Note before in the vi. Chapter b
c. That is by interpretation, Iesus sonne, This
name had this sorcerer gotten to blind the world
withall. This sorcerers name was Elimas, by in
terpretacion (saith the text. which as Erasmus af
firmeth in his Paraphrases) soundeth as much in
the Syrian tonge as greare and false Prophet.

Prophets
But they
handes.
Barn. Lu.

The xiiij. Chapter

Paul and Barnabas preache at Iconium
Lystra, they would do Sacrifice to Barnabas
and Paul, Paul is stoned. After that cometh
he to Terta, Lystra, Iconium, and Antioche

And it fortuned in Iconium that they wēt
both together into the synagoge of the Je
wes, and so spake that a greate multitude
both of the Jewes and also of the Grekes
belieued. But the vnbeleuing Jewes sterid
by and buquitted the mindes of the gentiles a
gainst the brethren. Longe time abode they there
and quyet them selues boldly wth the help of the
Lorde, whiche gaue testimonye vnto the wordes of
his grace, and caused signes and wondres to be
done by their hāes. The people of the cite were
diuided and parte held wth the Jewes, and parte
wth the apostles.

When there was a saule made both of the
gentils and also of the Jewes wth their rulers,
to put them to shame & to stone them, they were
ware of it, and fled vnto Lystra and Terta, cities
of Lycaonia, and vnto the region that lyeth round
about, and there preached the Gospel. And there
saw a certain man at Lystra weake in his fete, be
come creple from his mothers wombe, and neuer
walked. The same hearde Paul preache which
behelde him and perswaded that he had sayth to be
whol.

a creple
healed.

The Actes

whole, and saied with a loude voice stand vpright on the fete. And he sterte vp, and walked. And when the people saw, what Paul had done, they lyfte vp their voyces sayinge in the speech of Apollonia: Goddes are comyd vnto vs in the lykenes of men. And they called Barnabas Iuppiter and Paul Mercurius, because he was the preacher. Then Iuglers priests, whiche dwelte before their cite, brought oxen and garlandes to the church porch, and would haue done sacrifice wpth the people.

C But when the Apostles, Barnabas and Paul heard that, they rente their clothes, and ran in amonge the people, crying and sayinge. Sirs why do ye this: We are mortall men lyke vnto you, and preache vnto you, that ye should turne from these fancies vnto the living God, whiche made heauen and earth and the sea, and al that in them is: the which in times paste shewed al nations to walke in their owne wayes. Nevertheless he left not hym selfe without witness, in that he shewed his benedictes, in geuynge vs repyne from heauen and fruitfull creators, fillinge our hartes wth fode and gladnes. And wpth these sayinges scarce refrained they the people that they had not done sacrifice vnto them.

*Wsa. cxiij.
Apo. xiii*

*Paul is
stoned.*

And whether came certaine Jewes from Antioche and Iconium, and obtained the peoples consente, and stoned Paul, and drave him out of the cite, supposing he had bene dead. Now be it as the disciples stood round about him, he arose vp & came into the cite. And the next daye, he departed wpth Barnabas to Derbe. After they had preached to that cite and had taught manye, they returned againe to Nisaea, and to Iconium and Antioche, and broughted the disciples soules exhortinge them to continue in the faith, shewing that we must thowpe much tribulacion enter into the kingdom of God. And when they had ordeined them elders by election in euery congregation, after they had prayed and fasted, they commended them to God on whom they beleued. And they wente thoroughout Cilicia and came into Panphilia, and when they had preached the worde of God in Perga, they descended into Atalia, and thence departed by Myra

*Prayer &
fasting go
together.*

Of the Apostles.

by shippe to Antioch, from whence they were de-
livered vnto the grace of GOD, to the worke
whych they had fulfilled. When they were come
and hath gathered the congregation together,
they rehearsed all that God had done by them,
and howe he hadde opened the doore of faith to the
gentils. And there they abode long tyme with the
disciples.

The .xv. Chapter.

¶ Variance aboute cir: uncision. The apo-
stles pacifie the matter at Hierusalem, Paule
and Barnabas preache at Antioche.

Then came certayne from Iewrye, and
taughte the brethren: except ye be circum-
cised after the maner of Moyses, ye can
not be saved. And when there was risen
dissencion and disputinge not a litle vn-
to Paule and Barnabas against them. They de-
termined that Paule and Barnabas, and certaine
other of them, should ascende to Hierusalem vnto
the apostles and elders aboute this question. And
after they were brought on their waye by the con-
gregation, they passed over Phenices and Sama-
ria declaring the conuersion of the Gentile: and
they brought great ioye vnto all the brethren. And
when they were come to Ierusalem, they were re-
ceiued of the congregation and of the apostles &
elders. And they declared what thinges God had
done by them. Then arose there by certaine that
were of the sect of the Pharise which did beleue
sayinge: that it was needfull, to circumcise them
and to enioyne them to kepe the lawe of Moyses.
And the apostles and elders came together to rea-
son of this matter.

¶ And when there was muche disputinge, Pe-
ter rose vp, and sayed vnto them. Ye men and bre-
thren, ye know how that a good while agoe, God
chose amonge vs that the gentyles by my mouth
should heare the wordes of the Gospell, and be-
leue. And God which knoweth the herte bare the
witness, and gaue vnto them the holy ghost, euen
as he dyd vnto vs: and he put no difference be-
tweene them and vs, but by faith. a purified
they hertes. Nowe therefore why tempt ye God,
that ye would put a yoke on the disciples neckes
which

a
circumcise

is
Council.

faith pu-
rified the
herte.

The Actes

whiche neither our fathers nor we were able to
 beare. But we beleue that thorough the grace of
 the Lord Iesu Christe, we shalbe saued, as they do.
 Then all the multitude was pealed and gaue au-
 dence to Barnabas and Paul, which tolde what
 signes and wondres God had wrought among the
 gentyls by them.

Amos, ix

C And when they held their peace, James answered
 saying: Men and brethren hearken vnto me.
 Simon told, how God at the beginning dyd vi-
 spre the gentyls, and receiued of them people vn-
 to his name. And to this agreeth the wordes of
 the prophetes, as it is writen. After this I wil re-
 turne, and will builde again the tabernacle of Da-
 uid, which is fallen downe, and that which is fal-
 len in decay of it, will I builde againe and I will
 set it vp, that the residue of men might seke after
 the Lord, and also the gentyls. b. vpon whom my
 name is named sayth the Lord, which doth al the-
 se thinges: known vnto God are all his workes
 from the beginning of the world. Wherefore my
 sentence is that we trouble not them, which from
 amonge the gentyles, are turned to God: but that
 we write vnto them, that they abstayne them-
 selues from fychynes of ymages, from fornicati-
 on from .c. stranglyde and from bloude. For
 Moyses of old tyme hath in euery city, that prea-
 che hym, and he is read in the synagoges euerie
 sabbath daye.

Images
 fornicatio
 & strangled
 bloude.

Then pleased it the Apostles and elders with
 the whole congregation, to sende cholen men of
 theiꝝ owne company to Antioche with Paul and
 Barnabas. They sent Judas called also Barsa-
 bas and Silas, which were chiefe men amonge
 the brethren, and gaue them letters in their han-
 des after this maner.

The apostles, elders, and brethren sende greetin-
 ges vnto the brethren whiche are of the gentyles
 in Antioche, Syria, and Cilicia. For as muche as
 we haue hearde that certayne whiche departe fro
 vs haue troubled you with wordes, and combred
 your myndes saying: Ye must be circumcysed and
 kepe the law, to whom we gaue no such commaun-
 dement. It seemed therefore to vs a good thing,
 when we were come together with one accord,
 to sende

Of the Apostles.

to sende chosen men vnto you, with our beloved Barnabas and Paul, men that haue teperbed their liues for the name of our Lord Iesu Christ. We haue sent therefore Judas and Silas, which shal also tell you the same thinges by mouth. For it seemed good to the holy ghost and to vs, to put no greuous thinge to you, more then these necessary thinges: that is to saye that ye abstaine from thinges offered to ymages, from bloud, from strangled and fornication. From which if ye hope your selues, ye shal do wel. So fare ye well.

When they were departed, they came to Antioche and gathered the multitude together and deliuered the epistle. When they had read it, they reioyced of that consolacion. And Judas and Silas beinge prophetes, exhorted the brethren with muche preachinge, and strenghtened them. And after they had taryd there a space they were let go in peace of the brethren vnto the Apostles. Notwithstanding it pleased Silas to abide ther. Paul and Barnabas continued in Antioche teachinge and preaching the word of the Lord with othere manye.

But after a certaine space: Paul said vnto Barnabas: Let vs go againe and visite our brethren in euery city where we haue lectured the word of the Lord, and se how they do. And Barnabas gaue counsell to take with them John called also Marke. But Paule thoughte he is not mete to take him vnto their company, whiche departed from them at Pamphilia, and wente not with them to the worke. And the distinction was so sharpe betwene them, that they departed a sunder one from the other so that Barnabas toke Marke and sailed vnto Cyprus. And Paule chose Silas and departed, deliuered of the brethren vnto the grace of God. And he went thorough al Siria and Cilicia, stablishing the congregacions.

The note.

a. Faith purifieth the herte, when the worde sauyth The herte the sinners are forgotten and not reputed vnto vs is purifyd but forgiven for Christs bloud sake.

b. Those that shalbe named with my name, as vpon are those that are called the people of God, & the whom Ceuantes of the Lord, the congregation of my name.

A. I. Christ

The Actes

Christ or Christian company.

Strangled c. The beastes that dye withoute bleadinge are strangled.

The xvi. Chapter.

And Timothe is circumcised, Paule preacher at Philippios, and there is he put in prison.

Timothens

Then came he to Darba & to Listra. And beholde a certaine disciple was ther named Timothens, a woman's sonne which was a Jewess and belench: but his father there was a Greke. Of whom reported well, the brethzen of Listra and Iconum. The same Paule would that he shoulde go forth with him, and toke and circumcised him because of the Jewes, whiche were in those quarters: for they knewe all, that his father was a Greke. As they went through the cities, they delivered them the decrees for to kepe, ordeyned of the Apostles and elders, which were at Jerusalem. And so were the congregacions stablished in the fapth, and increased in numbze daylye.

B When they had gone through oure Whigia, and the region of Galacia, and were forbadde of the holy ghoſte to preache the worde in Asia they came to Misa, & sought to go into Berhina. But the spirit suffered them not. Then they went ouer Misa, and came downe to Troada. And a vision appered to Paul in the night. There stode a man of Macedonia and prayed him sayinge: come into Macedonia and helpe vs. After he had sene the vision, immediatly we prepared to go into Macedonia, certified that the Lorde had called vs for to preache the Gospel vnto them. Then loyſed we forth fro Troada and with a straight course came to Samothracia, and the nexte day to Neapolim, and fro thence to Philippios, whiche is the chiefe citie in parties of Macedonia, and a free citie.

C We were in that citie abiding certaine daies. And on the Saboth dayes we went out of the cyrpe besydes a ryuer, wher men were wont to pray. And we sat downe and spake vnto the women whiche resorted thither. And a certaine woman named Lydia, a seller of purple of the cyrpe of Thyatrya, whych she worshipped God, gaue vs audience.

Of the Apollies.

stence. Whose herte the Lord opened that she ar-
 rested vnto the thinges, which Paul spake. And she
 was baptised and her husbande. He besoughte
 vs saying: Ye thinke that I beleue on the Lord
 come in to my house, and abyde there. And he con-
 strayned vs.

And it fortuned as we wente to prayer, a cer-
 tain damsel possessed with a spirit that prophes-
 ed, mere vs, which brought her master and mas-
 ters much hauintage with prophesying. The same
 followed Paul and vs, and cryed saying, these me
 are the seruantes of the most hye God which shew
 vnto vs the waye of saluacion. And this byd she
 many dayes. But Paul nor content turned aboute
 and sayed to the spirit: I commaunde the in the
 name of Iesu Christe, that thou come out of her.
 And he came out the same houre.

D
 A spirit is
 caste oute.

And when her master and masters sawe, that
 the hope of their ganyes was gone, they caughte
 Paul and Silas, and tawe them into the market
 place vnto the rulers, and brought them to the of-
 ficers sayynges: These me trouble our cite, which
 are Iehewes, and preache ordinaunces whiche are
 not lawfull for vs to receiue, neither to obserue, se-
 ynge we are Romans. And the people ranne on
 them, and the officers rent their clothes, and com-
 maunded them to be beaten with roddes. And
 when they had beaten them sore, they caste them
 into prison, commaunding the iaylor to kepe the
 surely. Which iaylor when he had receiued suche
 commaundement thrust them into the priuer pris-
 son and made their fete faste in the stocks.

E

1. Cor. xi. 2

At midnight Paul and Silas prayed & lau-
 ded God. And the prisoners hard them. And so-
 denly ther was a great earthquake, so that the fun-
 dation of the prison was shaken, and by and by
 all the doores opened, and euery mannes boundes
 were loosed. When the keeper of the prison wa-
 ked out of his sleepe and sawe the prison doore open,
 he wote on the first that he shoulde haue killed
 hym selfe, supposing that the prisoners had hen fled.
 But Paul cryed with a loud voyce saying: do
 thy selfe no harme for we are all here.

F

Then he called for a lighte and sprang in and
 came

The Actes

came tremblinge, and fell downe before Paul and Silas, and brought them out a sayd: Saye what must I do to be saved? And they said: beleeue on the Lord Iesus, and thou shalt be saved, and thy householde. And they preached vnto him the worke of the Lord, and to al that were in his house. And he tookethem the same houre of the night, and washed their woundes, and was baptised with all that belonged vnto him straight waye. When he had brought them in to his house, he set meate before them, and ioyed that he with all his household beleeued on God.

B And when it was daye, the officers sent the ministers saying: Let those men go. The keeper of the prison tolde this saying to Paul, the officers have sent in orde to loose you. Nowe therefore gette you hence and go in peace. Then said Paule vnto the. They haue beaten vs opully, but vndercompe, for all that we are Romanes, and haue cause to be in prison: and now woulde they sende vs awaye priuely: Nay not so, but let them come, the Iewes and ferre vs out. When the ministers tolde these wordes vnto the officers, they feared when they heard that they were Romanes, and came and besought them, and brought them out, and delivered them to departe out of the cite. And they went out of the prison and entered into the house of Nicias, and when they had sene the brethren, they comforted them and departed.

The xiiij. Chapter.

2 Paul cometh to Thessalonica, where the Iewes set the city on an uprore. Paule escapeth, and cometh to Athens, where he maketh knowne the unknowne God.

AS they made their councill thorow the Amphipolis, and Appolonia, they came to Thessalonica, where was a Synagoge of the Iewes. And Paule as his manner was, wente in vnto them, and there Sab both dayes declared out of the Scripture, that they openinge and all longe that Christ had bene suffered and risen againe from death, and that this Iesus was Christ. When they had heard he preached to you. And some of the Iewes beleeued and came and accompanied with Paule and Silas: also of the honorable

Of the Apostles.

rable Brethren a great multitude, and of the chiefe women not a few.

But the Jews which believed not, havinge indignation, took unto them the villaine which write bagabondes and gathered a company, and set all the city on a rore, & made a statute vnto the house of Jason and to agayne bringe them vnder the people, when they founde them not thosyd in Jason and certayne brethren vnto the houses of the city, sayinge these that trouble the towne are withether also, whether Jason hath receiued anye. And these al do contrary to the decrees of Cesar, affirming another kynge, one Iudas. And they troubled the people and the officers of the cite, when they heard these thynges. And when they were sufficiently answered of Jason, and of the others, they let them go.

And the bretheren immediately sent away Paul and Silas by night vnto Berea. Which when they were come thither, they entred into the synagoge of the Jewes. These were the nobles of birth amonge them of Thessalonie which receiued the word with all diligence of minde, and searched scriptures daily, whether thes thinges were so. And many of them believed: also of women and of few. What the Jewes of Thessalonie had and to ledge that the word of God was preached of Paul at Berea, they came and moued the people there. And then by and by the brethren sent away Paul to go as it were to the sea, but Silas and Timotheus abode there still. And after that good Paul brought him vnto Athens, and receiued some man demetrius vnto Silas and Timotheus, for to come to him at once: and came they way.

Whyle Paul waited for them at Athens, his spirit was moued in him, for the cite full of worshipping of images. Then he disputed in the synagoge with the Jewes, and with the deuoute persons and in the market daily with them that came vnto him. Certaine Philosophers of the Epicures and of the Stoiches, disputed with him. And some their were which sayd, What will this babbler saye? Other said he seemeth to be a ringer bringer of newe deuils, because he preached thus.

A.iii. them

D.
Athens.

The Actes.

**If
vnhnknown
God.**

And then Iesus and the resurrection. And then toke
him and broughte him into Marcellus his house:
maye we not knowe wher this newe doctrine
(wherof thou speakest) is? For thou bringest
straunge tidings to our eares. We woulde knowe
therefore what these thinges meane. For all the
Athenians and strangers which were ther, gaue
them selues to nothing els but either to tell of to
heare newe tidings. Paul stode in the middes of
Marcellus and saide: Ye men of Athens I per-
ceiue that in al thinges ye are to superstitious, for
as I passed by, and behelde the manner howe ye
worshippe your goddes I found an alreare where-
in was written vnto the vnhnknown God. Whose
ye then ignorantlie worshippe him wherof I telt
to you. God that made the world and all that are
in it. seinge that he is Lord of heauen and earth,
he dwelleth not in temples made with handes,
neither is worshipped with mennes handes, (as
though he neede of any thinge seinge he him self
geueth life and breath to all men euery where, and
hath made of one bloude all nations of men, for
to dwell on all the face of the earth, and hath allig-
ned before, howe longe tyme, and also the endes
of their inhabitation, that they shoulde seke God
if they might fele and fynde him though he be not
far from euery one of vs. For in heauyn we lyue,
wane, and haue our beinge, as certaine of your
owne wordes said. For we are also vnder his govern-
ment. For as muche then as we are the generaciō
of God, we ought not to thinke that the Godheade
be lyke vnto gold, silver, or stone grauen by craftes
and ymaginaciō of man. And the time of his ignorance God regarded
not. But now he biddeth all men euery wher re-
pente, because he hath appointed a daye, in the
which he will iudge the world accordinge to righ-
tuousnes, by that man whom he hath appointed,
and hath offered. v. scith to al men, after that he
had rased him from death. When they heard of
the resurrection from death, som mocked, & other
said: we wil heare the againe of this matter. So
Paul departed from amonge them. Howe be it
certaine men claued vnto Paule & beleued, among
the which was Dionisius a senatoure, and a wo-
man

Of the Apostles.

man named named Damaris and other with the.

The notes.

a. We are the generation of God, because we generaciō
come of him as our father and maker.

b. In this place, sayeth is taken for the promises sayth.
of mercy which the olde sayth saue vs. Whether
promises, God (after the resurrection of Christ)
commanded to be preached vnto al nations, and
not to the Jewes onely as before.

The. xviij. Chapter.

Paul preacheth at Corinthum, goeth a-
gaine into Syria, cometh to Ephesus, Ce-
saria and Antioche. Of apollo, Aquila and
Priscilla.

After that Paul departed from Athens and
came to Corinthum, and founde a certain a
corinthi.
Jewe named Aquila, borne in Pontus,
whiche come from Italie with his wyfe
Priscilla (because that the Emperour Clau-
dius had commaunded al Jewes to departe from
Rome) and he dwelle vnto them. And because he
was of the same craft, he abode wth them and
wrought: their craft was to make tentes. And he
preached in the synagoge every Saboth day and
exhorted the Jewes and the gentyle.

When Silas and Timotheus were come fro
Macedonia, Paul was constrained by the spirit b
to testifie to the Jewes, that Jesus was verre
Christ. And when they sayd contrary and blasphe-
med, he shoke his raimente and sayed vnto them,
your bloude vpon youre owne heades, and from
henceforth I go blamles vnto the gentils. And
he departed thence, and entred into a certain ma-
nes house named Tullus a woodypper of God,
whose house doyned harde to the synagoge. How
be it one Crispus the chiefe ruler of the synagoge
belened on the Lord with al his household, and ma-
nye of the Corinthians gaue audience and bele- c
ued, and were baptised. Then spake the Lord, to
Paul in the night by a vision: be not afraid, but
speake, and hold not thy peace: for I am with the,
and no man shall maade the that shall hurte the.
For I haue much people in this city. And he con-
tinued there a yere and six monethes, and taught
them the word of God.

A. iiii. When

The Actes

When Gallio was ruler of the countrey of Achaia the Jewes made insurrection with one accorde agaynst Waule, and brought him to the iudgement seate sayinge: this felow conncelleth us to worship God contrarie to the lawe. And as Waule was aboute to open hys mouthe, Gallio sayd vnto the Jewes: if it were a matter of wozd, or an euill dede (so ye Jewes) reason would that I should hear you: but if it be a question of wordes or of names, or your lawe, loke ye to it your selues for I will be no iudge in suche matters, and he drave them from the seate. Then toke all the Grekes somkenes the chiefe ruler of the Synagoge, and smote him before the iudges seate, And Gallio cared for none of those thinges. Waule after this, taried there, yet a while, and then toke hys leaue of the brethren, and sayled thence into Syria, Driscilla and Aquila accompanyinge him. And he tooke his head in Cenchrea, for he hadde a home.

And he came to Ephesus and left them there: but he him selfe entered into the Synagoge, and reasoned with the Jewes. When they desired him to tary longer tyme with them, he consented not but bad them fare well sayinge: I must needs at this feast that cometh, be in Ierusalem: but I will returne agayne vnto you, if God will. And he departed from Ephesus and came vnto Cesarea: and ascended and saluted the congregation, and departed vnto Antioche, and when he had taried there a while he departed. And went ouer all the countrey of Galatia and Phrygia by order, strengthening al the disciples.

Ephesus. And a certayne Jewe named Apollos, bozne at Alexandria, came to Ephesus, an eloquent man and mighty in the scriptures. The same was informed in the waye of the Lord, and spake feruentlye in the spirits, and taught diligentlye the thinges of the Lord, and knew but the baptisme of John only, And the same began to speake boldlye in the Synagoge. And when Aquila and Driscilla hadde heard him, they toke him vnto them and expounded vnto him the waye of God more perfectly.

And, when he was disposed to goo into Achaia, the

Of the Apostles.

the brethren more exhortinge the disciples to receyue hym. After he was come thither, he holpe them muche which hadde beleued thoroowe grace. And myghtily he overcame the Jewes, and that openlye, shewing by the scriptures that Iesus was Christe.

The. xix. Chapter.

Of the. xij. men whom Paule baptised at Ephesus, and what miracles were done by hym. Demetrius moveth sedition in the cite.

Fortuned, whyle Appollo was at Corinthum, that Paule passed thoroowe the bitter colles and came to Ephesus, and founde certayne disciples and sayed unto them: have ye receyved the holpe & hoste sence ye beleued? And they sayd unto hym: no we have not heard whether there be anye holy Ghost or no. And he sayed unto them: wheres woth were ye then baptised? And they sayde woth Johns baptisme. Then sayed Paule: John receyve baptised woth the baptisme of repentance, sayinge unto the people that they shoulde beleve on hym whiche shoulde come after hym, that is on Christ Iesus. When they hearde, that they were baptised in the name of the Lorde Iesus, and Paule layed hys handes upon them, and the holy Ghost came on them, and they spake woth tonges and prophesied, and all the men were aboute. i.

Ephesus.

Car. 19. 2

And he went into the synnagoge, and behaved hym selfe boldely for the space of thre monethes, disputinge and arguinge them exhortacions of the kyngdome of God. **I**

When divers heard hard herted and beleued not, but spake euill of the waye, and that before the multitude: he departed from them, & separated the disciples. And disputed deelye in the schole of one called Tyrannus. And they continued by the space of two yeres: so that all they whiche dwelt in Asia, hearde the worde of the Lorde Iesu, both Jewes and Grekes. And God wrought no small miracles by the handes of Paule, so that frō hys bodye, were brought unto the speche, nakyng of parricercs, and the discales departed from them, & the euill spirites went out of them.

A. b.

Then

C Then certayne of the bagabonde Ietwes troc-
cises, toke vpon them to call ouer them whiche
hadde euill spirites, the name of the Lord Iesus
sayinge: We charge you by Iesu whom Paul
preacheth. And there were seuen sonnes of one
Scrua Ieto and chiefe of the priestes which dyd
so. And the euill spirite answered and sayd: Iesus
I know and Paul I knowe: but who are ye? And
the man in whom the euill spirite was ranne on
them and overcame them, and preuailed agaynst
them so that they fledde out of that house naked
and wounded. And this was knowne to all the
Ietwes and Grekes also, which dwelt at Ephesus
and feare came on them all, and they magnified
the name of the Lord Iesus.

D And manye that beleued, came and confessed,
and shewed theyr workes. Manye of them which
used curious craftes, brought their booke and
burned them before all men, and they counted the
pryce of them, and founde it forty thousande sil-
uerlynges. So myghtyly grewe the worde of
God, and preuailed. After these thynges wer-
ended, Paul purposed in the spirite, to passe ouer
Macedonia and Achaia, and to go to Ierusalem,
sayinge: After I haue ben there, I muste also se
Rome. So sent he into Macedonia two of them
that ministred vnto hym Timotheus and Era-
stus but he hym self remayned in Asia for a sea-
son. The same tyme there arose no lytel ado about
that waie. For a certayne man named Deme-

E
Demetrius trius, a siluer smith, whiche made siluer shrines
for Diana, was not a litell beneficiall vnto the
craftes men. Whych he called togyther with the
workemen of lyke occupation, and sayde: Syes,
ye knowe that by this craft we haue ban-
tage. Moreover ye se and heare that not alone at Ephe-
sus, but almoste thorough oute all Asia, this
Paul hath perswaded and turned awaye muche
people: sayinge that they be not goddes whiche
are made with handes. So that not onelye this
our craft cometh into perell to be set at nought,
but also that the temple of the great Goddess
Diana shoulde be despised, and her magnificence
shoulde be destroyed, whych all Asia, & the worlde
worshyppe th.

When

Of the Apostles.

When they heard these sayings, they were full of wrath, & cryed out saying: Great is Diana of the Ephelians. And all the cite was on a voze, and they rushed into the commune hall with one assent, and caught Gaius and Aristarkus, men of Macedonia, Pauls companions. When Daell would haue entered in vnto the people, the disciples suffered hym not. Cerryne also of the chiefe of Asia whiche were hys frendes, sente vnto hym, desiring him that he woulde not please into the comen hall. Some cryed one thynge, and some an other, and the congregation was all oute of quier, and the more part knewe not wherfore they were come together. Some of the companye dycted forth Alexander, the Jewes chusing hym forwarde. Alexander beckened with the hande, and woulde haue geuen the people an answer. When they knewe that he was a Jewe, there arose a shoute almost for the space of two houres of all men crying, greate is Diana of the Ephelians.

When the toying clatke had ceased the people he said: ye men of Ephelis, what man is it that knoweth not howe that the cite of the Ephelians is a worshypper of the greate goddess Diana. and of the image whiche came from heeuen. Seinge than that no man sayth here agaynst, ye oughte to be content, & to do nothing rashly, for ye haue brought hither these men, whiche are neyther robbers of churches, nor yet despylers of youre goddess. Wherefore yf Demetrius and the craftes men whiche are with hym haue any sayinge to anye man, the lawe is open and there are rulers let them accuse one another. Yf ye goo aboute anye other thynge, it maye be determyned in a lawfull congregation. For we are in iopardy to be accused of this dayes busynesse. For as much as ther is no cause wherby we maye geue a rekenyng of this ebeurle of people. And when he had thus spoken he let the congregation departe.

The notes.

a. The difference betwene the Baptisme of John Baptisme and the Apostles, was onely this. That John Baptised them to belue in Christe that was to come

The Actes

come, and the Apostles, that was come alreadye, and hadde suffered for the tynnes of as many as shoulde beleue in hym.

the Imag
that came
fro beaus

b. They amonge the Grekes, that made Images (to the intent to wyne the more ther) sayned that they came from heauon and that they were not mortall, nor subiecte unto death.

The. xx. Chapter.

Pauls goeth into Macedonia and into Grece. At Troas he sayeth vp a dead bodye. At Ephesus he calleth elders, maketh hys prayer with them, and departeth to Myssus.

After the rage was ceased: Paul called the disciples into hym, and toke hys leave of them, and departed for to go into Macedonia. And when he had gone ouer those parties, and given them large exhortacions he came into Grece, and there abode thre monethes. And when the Ietwes layde waite for hym as he was about to sayll into Syria, he purposed to retorne through Macedonia. Ther accompanyed hym into Asia Sopater of Berea, and of Thessalonias Aristarcus and Secundus, a Gatus of Berbe, and Timotheus, and out of Asia Tychicus and Trophimus. These went before, and rayed vs at Troas. And we sayled awaye from Philippios after the easter holpe dayes and came vnto them do Troas in fyue dayes where we abode seuen dayes.

13 And on the morow after the laboure, beyng the disciples came together for to breake breade, and Paul preached vnto them (readye to depart on the morow) and continued the preachinge vnto mydnyght. And there were manie lightes in the chamber where they were gathered together, and there sat in a wyndowe a certayne yonge man named Eutichos, fallen into a depe slepe. And as Paul declaryd, he was the more overcome with slepe, and fell downe from the thyrde loft, and was taken vp dead. Paul went downe and fell on hym, and embraced hym, and sayed: make no thyng of a do: for hys lyfe is in hym. When he was come vp agayne, he breake breade, & tolled, and comened a longe while such tyll the morowynge, and so departed. And they brought the yonge

Eutichos

Of the Apostles.

ponge man a lyne, and were not a litle comforted.

And we went a foze to Myppe, and dwelled by
to Alton ther to receyue Paul. For so hadde he
appointed and woulde hym selfe goo afoze. Whē
he was come to vs to Alton, we toke hym in and
came to Mycelnes. And the sayled thence, & came
the nexte daye ouer agaynst Chios. And the nexte
daye we arriued at Samos, and tarried at Trogi-
lion. The nexte daye we came to Mileton, for Paul
hadde betraympred to leaue Ephesus as they say-
led, because he would not spende the tyme in Asia.
For he hasted to be (yf he coulde possible) at Jeru-
salem at the daye of Wentercose. Wherfore from
Mileton he sent to Ephesus, and called the elders
of the congregation. And when they were come
to hym, he sayde vnto them. Ye knowe from the
first daye that I came into Asia after what maner
I haue bene with you at all seasons scrupinge the
Lorde with all humblenes of minde, & with many
teares, and temptacions whyche happened to me
by the saynges awaite of the Iewes, and howe I
kept backe nothing that was profitable, but that
I haue shewed you and taught you openly, and
at home in youre houses, with synge both to
the Iewes and also to the Grekes, the repen-
taunce towardes God and faith towardes oure
Lorde Iesus.

D
the sermo
of Paul
to the
Ephesians.

And nowe beholde I goo bounde in the spirite
vnto Jerusalem, and knowe not what shall come
on me there but that the holie Ghost wytnesseth
in euery tyme sayng that besides and trouble
abide me. But none of these thynges moue me:
neither is my life deere vnto my selfe: hat I
myghte fulfill my course with ioye, & the ministra-
cion whiche I haue receyued of the Lorde Iesus, to
releis the Gospell of the grace of God. And nowe
behold, I am sure that hence forth ye all (through
whom I haue gone preachinge the kyngdome of
God) shall se my face no more. Wherefore I take
you to record this same daye that I am pure from
the bloude of all men. For I haue kept nothinge
backe: but haue shewed you al the counsell of God.
Take heede therfore vnto youre selues, & to all the
flocke wherof the holie ghost hath made you ouer-
sealers, to rule the congregacion of God, which he
hath

E

F

hath purchased with hys bloude. For I am sure of this, that after my departing shall greuous wolues enter in among you, which will not spare the flocke. Moreover of your owne selves shall men arise speakinge peruerse thynges to drawe disciples after the. Therfore awake a remeber, that by the space of thre yeares I ceased not to warne euery one of you both nyght & day with teares.

B
i. Cor. .iiij.
i. Cor. ii. b
ij. Cor. iij.

And now brethren I commend you to God and to the worde of hys grace, whiche is able to buylde further, and to geue you an inheritance amonge all them which are sanctified. I haue desired no mans siluer, golde or vesture. Ye knowe well that these handes haue ministered vnto my necessities, and to them that were with me. I haue shewed you all thynges howe that so labouring ye ought to receiue the wage and to remember the wordes of the Lorde Iesu, howe that he sayd: it is more blessed to geue thym to receiue. When he had thus spoken, he kneled doune, & prayed with them all. And they wepte all abundantly, & fell on Pauls necke, and kysed hym, saying most of all for the wordes whiche he spake, that they should se his face no more. And they accompanied hym vnto the shyppe.

The xxi. Chapter.

Pauls iorney by shyppe. Of Philippe the euangeliste, and Agabus the prophete. He remaineth stedfaste in hys purpose, and is taken in the temple.

AND it chaunced that as soone as we hadde launched forth and were departed from the, we came with a straight course vnto Cicon and the daye folowynge vnto the Rhodes, and from thence vnto Patara. And we founde a shyppe readye to sayle vnto Phenice and went a boorde and set forth. The appeared vnto vs Tyrrus, and we lefte it on the left hand, and sailed vnto Spis and came vnto Tiro. For there the shyp unladed her burthe. And when we had founde brethren, we tarried there. vii. dayes. And they tolde Paul through the spirit that he should not goo by to Iherusalem. And when the dayes were ended, we departed & toke another waye, & they all brought vs on our way, with

Of the Apostles.

forth they wyues & chyldren, till we were come out of the cite. And we knelled downe in the streete and prayde. And when we hadde taken our leaue one of another, we toke Myrrour, and they returned home agayne.

When we had full ended the course from Tyre we arrived at Ptolomayda, and saluted the brethren, and abode with them our day. The next day, we that were of Paulus company, departed and came unto Cesarea. And we entered into the house of Philip the Evangelist, whiche was one of the vii. deacons & abode with him. The same man had foure daughters virgins whiche dyd prophesye. And as we taried there a goodmanne of dapes there came a certayne Prophete from Jecozay, named Agabus. When he was come to vs, he toke Paulus gyrdell, and bounde his handes and feete and sayed: thus sayeth the holy Ghost; so shall the Jewes at Hierusalem bynde the man that oweth this gyrdell, and shall deliuer hym into the handes of the gentils.

Philippe.

Agabus.

When we hearde this, both we and other of the same place, besoughte hym, that he would not go by to Hierusalem. Then Paulus answered and sayed: what do ye wepyng and brennyng myne herte? I am readye not to be bounde onely: but also to dye at Hierusalem for the name of the Lord Jesus. When we coulde not turne his mynde, we ceased sayinge: the wyll of the Lord be fulfilled. After those dayes we made our selues readye and went by to Hierusalem. There went by with vs also certayne of his disciples of Cesarea, and brought with them one Mnason of Cyprus, an olde disciple with whom we shoulde lodge. And when we were come to Hierusalem, the brethren receyued vs gladly. And on the morowe Paulus went in with vs unto James. And all the elders came together. And when he hadde saluted them, he tolde by ordre all thynges that God hadde wrought amonge the Gentyles by his ministracion. And when they hearde it, they glorified the Lord, and sayde unto hym: thou seest brother, howe manie thousande Jewes ther are that beleue, & they are all zelous over the lawe. And they are informed of the, that thou teachest

C

D

The Jews

teache all the Jewes whyche are amonge the gentils, to forsake moyses, and saye that they ought not to circumsise their chyldren, neither to lyue after the customes. Wherfore the multitude muste come together. For they shall heare that thou art come. Wherfore they that we saye to the.

Item. vi We have four meene whyche haue a botte on them. Them take and purifie thy selfe with them, and do rest on them that they maye haue their heades, and all shall knowe that those thynges whyche they haue heard concerninge the, are nothyng: but that thou thy selfe. Also walke and kepe the lawe. For as touching the Gentyles whyche beleue, we haue wrytten and concluded, that they observe no such thynges: but that they kepe them selves from thynges offered to Idols, from bloude, from strangled, and from fornication. Then the nexte daye Waule tooke the men and purifyed hym selfe with them, and entered into the temple, declaringe that he observed the dayes of the purification, buttill that an offeringe should be offered for every one of them.

And as the seven dayes should have bene ended the Jewes whyche were of Asia: when they sawe hym in the temple, they moued all the people, and layed handes on hym cryinge, ye men of Israel healepe. This is the man that teacheth al men euery wher agaynst the people, and the lawe, and this place. Mozeouer also he hath brought Grekes in to the temple and hath polluted this holpe place, For they sawe one Trophimus an Ephesā with hym in the temple. Whom they supposed Waule had brought into the temple. And all the citty was moued, & the people swarmed together. And they toke Waule and drue hym out of the temple, and forth with the doores were shut to.

I As they went about to kyll hym: tidnynges came vnto the hye captayne of the souldiers that at Ierusalem was moued. Whyche immediately toke souldiers and vndercaptaynes, and ran downe vnto them. When they sawe the hyercaptayne and the souldiers, they left smynginge of Waule. Then the captayne came neare & toke hym: and commaunded

Of the Apostles

commanded him to be bounde with two chaynes, and demaunded what he was, and what he had done. And one cried this, another that, among the people, and when he coulde not know the captaine for the rage, he commanded him to be carried into the castle. And when he came thre a grete, it fortuneth that he was boznie of the soldiers for the violence of the people. For the multitude of the people followed after crying, away with him. And as Paul shoulde haue bene carried into the castle, he saide vnto the hye captayne: may I speake vnto the? Which said: canst thou speake Greke: arte thou that Egyptian which before these daies made an uprore, & led out into the wilderness thy men that were murderera? But Paul said, I am a man which am a Jewe of Tharsus a cite in Cilic, a cilicin of no vile cite, I beseeche you, suffer me to speake vnto the people, wher he had geuen him licence, Paul stode on the steps, & beckened with the hand vnto the people & there was made a great silence. And he spake vnto them in the Hebrew tongue saying.

The xxiij. Chapter.

Paul answereth the Jewes, is scourged and layed in prison agayne.

Yemen, brethren, and fathers heare myne answer which I make vnto you. When they heard that he spake in the Hebrew tongue to them, they kept the more silence. And he said: I am verely a man which am a Jewe borne in Tharsus, a cite in Cilic: neuertheles yet brought vp in this cite at the feet of Gamaliel, & informed diligently in the lawe of the fathers, & was fervent mynded to god worde, as ye all are this same daye, and I persecuted this waye vnto the death, binding and deliuering into prison both men and women, as the chiefe priest doeth heare me witness and al the elders, of whome I also receiued letters vnto the brethren, and went to Damascus to bringe them which were there, bounde vnto Ierusalem, for to be punished.

And it fortuneth, as I made my journey & was come nigh vnto Damascus about none, that suddenly there shone from heauen a greate light round about me, and I fel on the earth, & heard a voice saying

The Actes

Saying vnto me: Saul, Saul why persecutest thou me? And I answered, what arte thou Lord? And he sayd vnto me: I am Iesus of Nazareth whom thou persecutest. And they that were with me saw verely a lyght and were afraid: but they heard not the voyce of him that spake with me. And I sayd, what shal I do Lord? and the Lord sayd vnto me: arise and go into Damasco, and there it shal be tolde the of al thinges whiche are appoynted for the to do. And when I sawe nothyng, for the brightnes of that light, I was led by the hand of the that were with me, and came into Damasco.

C And one Ananias a perfect man, and as perceyvinge to the lawe hauinge good repute of al the Jewes, which there dwelt, came vnto me a stode and saide vnto me: brother Saul loke vp. And that same houre I receyued my sight, and sawe hym, and he sayde, the God of our fathers hath ordeyned the hefore, that thou shouldest know his will and shouldest see that which is ryghtful: and shouldest heare the voyce of his mouth, for thou shalt be his witnes vnto al men of those thinges whiche thou hast sene and hearde. And now, why tarrest thou? arise and be baptysed, and waiche away thy synnes callinge on the name of the Lord.

10 And it fortuneth when I was come agayne to Jerusalem and prayde in the temple that I was in a trance and saw him sayinge vnto me: Make hast and get the quickly out of Jerusalem: for they wil not receyue the witnes that thou bearest of me. And I sayd: Lord they know that I pyloned and beate in euery synagoge them that beleued on the, and when the bloude of thy witnes Stephau was shed: I also stode by and consented vnto his death, and kepte the raiment of them that slew him, and he sayd vnto me, depart for I wyl send the a farre hence vnto the Gentils. They gaue audience vnto this worde, and then spke by their voyces and sayde: away with such a felow from the earth, it is ppye that he shoulde lyue. And as they cryed and cast of their clothes, and threwe dust into the ayre, the captayne bad him to be brought into the castel, and commaunded him to be scourged and to be examined, that he mighte knowe, wherfore they cryed on him. And as they bounde him

Of the Apostles.

him with longes. Paul sayd to the Centurio that
stode by: Is it lawful for you to scourge a man that
is a Roman? and vnderstanded? When the Ce-
nturio heard that, he wente, and tolde the byper
Captayne saying: What entende thou to do?
This man is a Roman.

Then the byper Captayne came and sayde to
him: Tell me art thou a Roman? He sayde: yea.
And the captayne answered, with a great iure ob-
tayne I this freedom. And Paul sayde, I was fre
borne. Then straighte waye departed from him
they whiche shoulde haue examined him. And the
byper captayne also was asrayd, after he knewe that
he was a Roman: because he had bounde hym.
On the morowe because he woulde haue knowen
the certayne, wherfore he was accused of the Je-
wes, he letted him from his bondes, and com-
maunded the byper priests and al the counsell to come
together, and brought Paul and set him before the.

Chapter.

Paul cometh before the counsaile. Debate a-
bout him. Good comfort to him.

And behelde the counsell and sayde: me-
methinks I haue sene in al good consci-
ence before God what this day. The by-
per priests commaunded them that
stode by, to caste him on the mouth. The
sayde Paul to them: God smyte the thou papistes
that sitte thou and iudge me after the lawe, and
commaundest me to be smitten contrary to the
lawe. And they that stode by sayde: reuyllest thou
Gods bypriests? The sayde Paul: I wil not
blythe that he was the bypriest. For it is wri-
ten: thou shalt not curse the ruler of thy people.

When Paul perceyued that the one part were
Saducees, and the other Pharisees, he cryed oute
in al the counsell: Men and bretheren, I am a Phar-
isee, the sonne of a Pharisee. Of the hope a re-
surrection from death, I am iudged. And when he
had so said, there arose a debate betwene the Pha-
risees and the Saducees, and the multitude was
diuided. For the Saducees say that there is no re-
surrection neither angel nor spirit, but the Phari-
sees graunt both. And there arose a gresse crye, and
the

Exo. xxi.

Saducees.
Pharisees.
Jhi. iii. 6.

Mar. xxi.

The Actes

the Scribes whiche were of the Phariseis parte arose and stroue saying: we fynde none euill in this man. Though a spirit or an angell haue appeared to him, let vs not dispute against God. And when there arose great debate, the captaine fearing lest Paul shoulde haue bene plucked a souldier of them, commaunded the souldiers to go down and to take them from amonge them and to bring him into the castle. The night folowing God spake by him and sayed: Be of good cheare Paul: for as thou hast testified on me in Ierusalem, so muste thou beare witness at Rome.

D When daye was come, certayne of the Iewes gathered them selues together and made a bove sayings, that they would neither eate nor drinke til they had killed Paule. They were aboute xl. which had made this conspiracion. And they came to the chiefe priestes and elders, & sayed: we haue bounde our selues with a bove, hat we wil eate nothing until we haue slayne Paul. Nowe therefore geue ye knowledge to the vpper captaine and to the counsell, that he bring him forth vnto vs to morowe, as though we would knowe some thing more perfectly of him than we of our hecomers here are ready in the meane season to kill him. When Pauls sisters some heard of their saying, they he went and entred into the castle, and com to him. And Paule called one of the vnder captaynes to him, & said, bring this yong man to the hie captaine for he hath a certayne thing to shew hym. And he toke him, & said: Paule the prisoner called me vnto him, and prayed me to bringe this yong man vnto the, which hath a certayne matter to shew the.

The hie captaine toke him by the hande, and toke a part with him out of the way, and asked him what hast thou to say vnto me. And he sayd, the Iewes are determined to desiere the that thou wouldest bring forth Paul to morowe into the counsell, as though they would enquire some what of him more perfectly. But folowe not their mindes, for here lye in waite for him of them, mo then xl. and which haue bound themselves with a bove, that they wil neyther eate nor drinke till they haue killed him. And now are they ready, and loke for thy promises. The vpper captaine let the yong man de-

Of the Apostles

Agrippa saied to Festus: I woulde also heare
the manne my selfe. To morowe (sayed he) thou
shalt heare him, and on the morowe when Agrip-
pa was come and Bernice with great pompe, and
were entred into the council house with the cap-
taines & chiefe men of the city: at Festus comma-
ndement Paule was brought forth, and Festus said
kyng Agrippa and al men whiche are here pre-
sent with vs, se this man about whome al the
multitude of the Jewes haue bene with me both
at Hierusalem and also heer, crying that he ought
not to lyue any longer. Yet found I nothing wor-
thy of death that he had committed. Neuertheles
syringe that he had appealed to Cesar, I haue deter-
myed to sende him. Of whom I haue no certaine
thinge to wyte vnto my lord. Wherefore I haue
broughte him vnto you, and especially vnto the,
kyng Agrippa, that after examination hadde, I
might haue somethat to wyte. For me thincketh
it vnrasonable, for to sende a prysoner, and not to
knowe the causes whiche are layed agaynst hym.

The xxvj. Chapter.

¶ Kyng Agrippa heareth the Paule, who telleth
him his boiacion euen from the beginninge.

Agrippa sayde vnto Paule: thou art per-
mitted to speake for thy selfe. Then Paule
stretchyd forth the hande and answered
for himselfe, I thincke my selfe happy king
Agrippa, because I shal answer thyss here
before the of al thinges wherof I am accused of
the Jewes, namelpe because thou arte experte in
al customes and questions. whych be amonge
the Jewes. Wherefore I beseeche the to heare me
paciently.

My praynge of a childe, which was at the firste
amonge myne owne nation at Ierusalem, knowe
al the Jewes whiche knowe me frō the beginninge
of they woulde testifye. For after the most tray-
tell sette of our laye, I yued I a Pharisee, and now
I stand and am iudged for the hope of the promise
made of God vnto our fathers, vnto whiche pro-
mise our xij. trybes instantly seruryng God daye
and night, hope to come. For whiche hopes sake,
king Agrippa I am accused of the Jewes. Wher-
fore

Could it be thought a thing incredible vnto you
that God shoulde raise agayne the dead? I also
herely thought in my selfe, that I ought to do ma-
nye contrarie thinges, cleane agaynste the name
of Iesus of Nazareth, whiche thinge I also dyd in
Ierusalem. Where many of the Sayntes I shut
vp in prison and had receued authorite of the hie
priestes. And when they were put to death, I gaue
the sentence. And I punished them oft, in euery
synagoge and compelled them to blaspheme, and
was yet moze made vpon them, and persecuted
them, even vnto strange cities. Aboute whiche
thinges as I wente to Damasco with authoritie
and lycence of the hie priestes, euen at myddaye
(O kinge) I sawe in the way a light from heauen,
aboute the brightnes of the sunne, whiche rounde a-
bout me and them which iourneied with me.

D When we were all fallen to the earthe, I heard
a voyce speaking vnto me, and sayinge in the He-
brye tong, Saul, Saul, why persecutest thou me?
It is harde for to hithe agaynste the prycke. And
I sayd: Who arte thou Lord? And he sayde: I am
Iesus whom thou persecutest, but ryse and stande
vpon thy feet. For I haue aperted vnto the for this
purpose to make the a minister & a witnes bothe
of those thinges the whiche thou hast sene, and of
those thinges in the whiche I wil appere vnto the
deliueringe the from the people: and from the gen-
tiles, vnto whiche now I sende the, to open their
eyes: that they might turne fro darknes to lighte
and from the power of Satan vnto God, that they
maye receyue forgiveness of synnes, and inheri-
taunce amonge them, whiche are sanctified by
fayth in me.

Fayth.

E Wherefore kinge Agrippa, I was not disobedi-
ent vnto the heavenly visyō, but obeyed first vnto
them of Damasco, and at Ierusalem, and throug-
hout al the coastes of Iewry, & to the gentils, that
they shoulde repent and turne to God, and do the
right woorkes of repentance. For this cause the
Iewes caught me in the temple and went about
to kyll me. Neuerthelcffe I obayned helpe of God
and continue vnto this day witnessinge bothe to
small and to great, sayinge none other thinges, the
those whiche the prophetes and Aposles did saye
Woulde

Of the Apostles.

Shoulde come that Christe shoulde suffer, and that he shoulde be the first that shoulde rise fro death and shoulde shewe lght vnto the people, and to the gentyles.

As he thus answereth for him selfe, Festus sayd with a loud voyce: Paule, thou art besides thy selfe. Muche learninge had made the mad. And Paule sayde: I am not mad most deare festus: but speake the wordes of truerh & sobernes. The king knoweth of those thinges, before whom I speake freely, neither thinke I that anye of these thinges are hidden from him. For this thinge was not done in a corner. kynge Agrippa beluest thou the prophetes? I wote wel thou beleneste. Agrippa sayed to Paule: Some what thou bringest me in mynde for to become a Christian. And Paul sayd: I woulde to God that not only thou, but also all that heare me to daye, were not some what chely but also gether such as I am, excepte these boddes. And when he had thus spoken, the kinge rose vp, and the debite, and Bernice, and they that sate with them: And when they were gone apart, they talked betwene them selues sayinge: This man doeth nothinge worthy of death/ nor of bondes. The said agrippa vnto festus. This man might haue ben lonked yf he had not appeale vnto cesar.

The. xxlii. Chapter.

Pauls shipping toward Rome. Julius the capayne entreateth him curteously. At the last they suffered Myrrisake.

When it was concluded that we shoulde saile into Italy, they deliuered Paule and certayne othere prysoners vnto one named Julius, an vndercaptayne of cesars souldyers. And we entered into a ship of Adramictum, and loosed from land, appointed to saile by the costes of Asia, one Aristarcus out of Macedonia, of the contrey of Thessalia, beinge with vs. And the next daye we came to Sydon, & Julius curteously entreated Paule, and gaue him libertie to go vnto his friends, and to refresh him selfe. And from thence lanched we, and sailed hard by Cyprus, because the windes were contrarye. Then sayled we ouer the sea of Cilicia, and came to Myrrisake a city in Asia,

The Acres

C And there the vnder captayne founde a ship
of Alexander ready to saile into Italy, and put vs
therin. And when we had sayled fforty many da-
yes and scarce were come ouer agaynst Eridon
(because it is kinde withstode vs, we sailed harde
by the coastes of Cady, ouer agaynst Salino, and
with muche woꝝke sayled beyond it, and came vnto
a place called good porte. The wherunto was a
city called Lasea. When much tyme was spent
and saylinge was now incarpardous, because also
that we had ouerlonge fasted. Paule put them in
remembraunce, and sayed vnto them. Sirs, I per-
ceyue that these byage wilbe with hurte & muche
damage, not of the lodynge and charyge only, but al-
so of our lyues. Neuerthelater the vnder captayne
besought the gouernour and the maister, better then
those thynges whiche were spoken of Paule. And
because the haven was not comodyene to winter
in, many toke counsell to departe thence, yf by any
meanes they might arriue to Venice & there
to winter, which is an haven of Cady. & seruethe
to the south west and north west, wind. When the
south winde blew, they supposing to obtaine their
purpose looked vnto Amon and sayled past al Cady.
But anon after there arose agaynst they
purpose, a flow of winde out of the north east. And
when the ship was caughte, and could not resiste
the wynd, we lette her go and draue with the wynde
ther. And we came vnto an yle named Claudia and
had muche woꝝke to come by a boote, thither they
toke by and fled helpe, vndergerding the shippe
fearunge lest we shoulde haue fallen into Syrtis
and we let downe a vessel & so were carped. The
next daye when we were tossed with an exceeding
tempest, they lightened the shippe, & the third day
we came out with our owne handes, the tackling
of the shippe. When at the last neither sunne nor
stare in many dayes appered, and no small restlesse
lay vpon vs, al hope that we shoulde be saued was
then taken away.

A Then after longe abstinence, Paul stode forth
in the middist of them and sayd: Sirs, ye shoulde
haue hearkened to me, and not haue looked from
Cady, neyther to haue brought vnto vs this harm
and lasse. And now I exhoꝝte you to be of good
cheare

Of the Apostles.

cheare, for there shal be no losse of any mans lyfe amonge you, saue of the wyppye onelye. For there stode by me this night the angel of God whose I am, and whome I serue sayinge: feare not Daule for thou shalt be broughte before Cesar. And lo, God hath geuen vnto the al that sayle with the. Wherefore saye he of good cheare, for I beleue God, that so it shal be euen, as it was tolde me. Nowe be it we must be cast into a certayne Iland.

But when the fourtenth nyght was come, as we were carped in Adria aboute midnyghte, the shipmen demed that there appeared som countrey vnto them, & sounded, and founde it xx. fadomes. And when they had gone a litle forther, they sounded agayne, and founde. xv. fadomes. Then fearing lest they shoulde haue fallen on some Roche they cast four ankers out of the sterne, & wynded for the day. As the shipmen were aboute to fle out of the ship, & had let downe the bote into the sea, vnder a couer, as though they woulde haue cast ankers out of the forewyppye. Daule sayd vnto the vnder captayne and the souldiers: excepte these abyden in the wyppye, ye can not be safe. Then the souldiers cut of the rope of the bote, & let it fall awaye.

And in the meane tyme betwixt that and dawe Daule besoughte them al to take meate, sayinge: this is the fourtenth day that ye haue fasted & continued fastinge, receyuinge nothinge at all. Wherefore I praye you take meate: for this no doubte is for youre health, for there shal not an heir fall from the heade of any of you. And when he had thus spoken, he toke bread and gaue thanks to God in the presence of them al, and brake it, and began to eate. Then were they al of good cheare, and they also toke meate. We were altogether in the wyppye two hundred, this score and sixt & fourescore. And when they had eaten pough, they lightened the wyppye and cast oute the wheate into the sea.

When it was dawe, they knew not the lande, but they spyed a certayne haue with a banke vnto the which they were minded if it were possible to traile in the wyppye. And when they had take vp the ankers, they com. npted them selues vnto the

O. W. sea

The Actes

sea, and loosed the rudder bondes and hoisted vp the many saile to the winde, and dyeto to lande. But they chaunced on a place, whiche had the sea on both the sydes, and thynke in the ship. And the fore part stucke fast and moued not, but the hinder brake with the violence of the waves. The soudiers counsel was to kil the prisoners, leaste any of them, when he had swome out, shoulde fle awape. But the vnder captayne willinge to saue Paul kepte them from their purpose, and commaunded that they that could swyme, shoulde cast them selues first into the sea, and scape to lande. And the other he commaunded to go some on bourdes, & some on broken peces of the ship. And so it came to passe that they came al safe to lande.

The. xxviii. Chapter.

✠ The blysinge of the wypper hurterh not Pauls hand. He healeth Dublius father, and preachers Christ at Rome:

AND when they were scaped, then they knewe that the Ile was called Myrete. And the people of the countrey the woe vs no littel kindnes: for they kioled a fyre and receyued vs euery one because of the present rayne and because of the colde. And when Paul had gathered a bondel of stiches, and put the into the fyre, ther came a wypper out of the heade and lepte on his hande. When the men of the coast saw the wyrm hang on his hande, they said among them selues: this mā must nedes be a myrtherer. Whom (thoughe he haue escaped the sea) yet vengeaunce suffreth not to lyue. But he shoke off the vermen into the fyre, & felt no harme. Now be it, they wayred when he shoulde haue swolne or fallen downe dead sodenly. But after they had looked a greāt whyle and saw no harme come to him they chagied their mindes, & said that he was a God. In the same quarters the chiefe man of the yle, whose name was Dublius, had a Lordshyppe: the same receyued vs, and lodged vs thre dayes courtesously. And it fortuneth that the father of Dublius was sick of a feuer, & of a bloody fyre. To whome Paul entred in & prayed, & layed his handes on him, & healed him: whē this was done other also, which had diseases in the yle came and were

Of the Apostles.

were healed, & they did vs greate honoure, & whē we departed, they laded vs with things necessary.

After the monethes we departed in a thyppe, of Alexandria, which had wintered in the ple whose badge was Castor and Pollux. And whē we came to Cypacua, we taried there thre dayes. And from thence we set a compasse, and came to Regium: & after one day the south winde blew, and we came the next daye to Ostia: where we founde brethren, and were desired to tarpe wth. the seven dayes, and so came to Rome. And frō thence whē the brethren heard of vs, they came against vnto Apophorum, & to the thre tauerne. When Paule saw them, he thanked God, and waxed bold. And when he came to Rome, the vnder captayne deliuered the paysoners to the chiefe captayne of the host but Paule was suffered to dwel hym self with one coulde yet that kepe him. And it fortunied after thre dayes, that Paule called the chiefe of the Iewes together. And when they were come, he sayde vnto the: Men and brethren though I haue committed nothinge agaynst the people or lawes of our fathers, yet was I deliuered prisoner from Ierusalem into the handes of the Romaynes. Whiche when they had examyned me, woulde haue let me go, because they found no cause of death in me, but when the Iewes cryed contrary/ I was constrained to appeale to Cesar: not because I had oughte to accuse my people of. For this cause haue I called for you, euen to se you, and to speake with you because that for the hope of Israel, I am bounde wth this chayne.

And they sayde vnto him: We neyther receyued letters oute of Iewrye partakynge vnto the, neyther came any of the brethren that shewed or spake any harme of the. But we wyl heare of the what thou thinkest. For we haue hearde of this secte that euery where it is spoken agaynst. And when they had appoynted him a daye, there came many vnto him in his lodgyng. To whome he expounded and testified the kyngedome of God, and preached vnto them of Iesu: bothe out of the lawe of Moyses, and also out of the Prophetes, euen from morninge to nyght. And some belued the things which were spokē & some belued not.

C. liij. When

Mat. vi. c.
Mat. xii. f.

Mat. xii. b
Luk. xii. e
Ihon. vi. f
Rom. x. b

When they agreed not amonge them selves they departed, after that Dauid hath spoken one word. Wel spake the holy ghost by Esay the prophet vnto your fathers, sayinge go vnto this people and say, with your eares shall ye heare, and shall not vnderstande: and with your eyes shall ye see, and shall not perceyue. For the heart of this people is waxed grosse, and their eares were thicke of hearinge, and their eyes haue they closed, lest they shoulde see with their eyes, and heare with their eares, and vnderstande with their hartes, & should be conuered, and I shoulde heale them. Be it knowen therfore vnto you, that this saluacion of God is sente to the Gentyle, and they shall heare it. And when he had sayed that, the Jewes departed, and hadde greates despayres amonge them selues. And Dauid dwelt two yeares full in his lodgyng, and receyued all that came to him in preachynge those thinges which concerned the Lordes Jesus with al confidence vnto godden.

Here endeth the Actes of the Apostles.

A Prologe

vpvpon the epistle of S. Paul to the Romaines.



As muche as this epistle
is the principal and most excellen
parte of the newe testamente, and
moste pure & uangelion, that is to
saye, glad tydings, and that we
call Gospell, and also a light and
a waye in, vnto the whole scrip-
ture: I thinke it mete, that euerye Chyisten man,
not onely knowe it by hert and without the booke
but also exercise himselfe therein euermore con-
tinually, as with the dailie bread of the soole.

I wil therefore bestow my labour and diligẽce
thowto this litle prefare or Prologe, to prepare
a waye in thereto, so farfurth as God shal geue
me grace, that it may be vnderstand of euery man
firste we muste marke diligentely the maner of
speakinge of the Apostle, and aboue all thinge
know what Paule meaneth by these wordes: the
lawe, Sinne, Grace, sapeth, Righteousnesse,
Flethe, Spirite, and suche lyke, or els reade thou
it neuer so ofte, thou shalt but lose thy labour.
This word lawe must not be vnderstande here, af-
ter the commune maner, and to vlc Pauls terme
after the maner of men: or after mannes wayes:
that thou wouldeste take the lawe here in this
place were nothing but learninge whiche teacheth
what ought to be done and what ought not to be
done, as it goeth with mannes lawe whiche the
lawe is fulfilled with outwardes workes onelye
though the hert be neuer so farr of. But God ind-
geth the ground of the herte, yea and the thought-
es and the secretes mouinges of the minde, and
therfore his lawe requirith the grounde of the
herte and loue from the botome thereof, and is
not contente wth the outwardes worke onelye
but rebuketh those workes more of all whiche
O. v. sprunge

The Parable upon the Epistle
Springe not of loue from the grounde and looke
botome of the herte, though they appere outward
never so honest and good, as Christe in the Go-
spell rebuketh the Pharisees about all other they
were open synners, and calleth them hypocrites,
that is to say Simulars and painted sepulchers.
Which Pharisees per liued no men so pure (as
pertaininge to the outward dedes and workes of
the law.) Yea and Paul in the thirde Chap. of his
Epistle vnto the Philippians confesseth of hym
selfe, that as touching the lawe he was such a
one as no man could complaine on, and notwithstandinge
he was yet a murderer of the Christen,
persecuted them and tormented them, so sore, that
he compelled them to blaspheme Christe, and was
altogether merclesse, as many which now sayne
outward good workes, are.

For this cause the. xvi. Psal. calleth all men ly-
ars, because that no man keepeth the lawe for the
ground of the hert, neither can kepe it, though he
appeare outwards full of good workes. For all men
are naturallie inclined vnto euill and hate the
lawe. We finde in our selues vnluste and rebelli-
ousnes to do good, but luste and delectacion to do
euill. Nowe where no fre luste is to do good, ther
the botome of the herte fulfilleth not the lawe,
and there no doubt is also synne, and wrath is
deferued before God, though there be neuer so
greate an outwarde betwe and apperaunce of ho-
nest livinge.

For this cause concludeth S. Paule in the. ii.
Chapt. that the Jewes are all synners and trans-
gressors of the lawe (though they make men beleue
thorowlye hypocrite of outward workes howe
that they fulfill the lawe) and sayeth that he on-
ly which doth the lawe is righteous before God
meaning thereby that no man with outward wor-
kes, fulfilleth the lawe.

Thou sayest, he to the Jewe) reached that a man
should not breake the block, and yet breakest the
locke thy selfe, wherein thou iudget another man
therin condemnest thou thy selfe, for thou thy
selfe doest euill the very same thinges which thou
iudget. As though he would say, thou liuest out-
wardly wel in the workes of the lawe, and iudget
them

To the Romans.

the charline not so. Thou teachest other men, and seeest a mote in another mannes eye, but arte not ware of the beame that is in thyne owne eye. For though thou kepe the law outwardly with woordes, for feare of rebuke, shame and punishment; other for loue of rewarde, bawinage, and bayne glozpe; yet doest thou all without lust and loue toward the law, and haddest leuie a great deale oother wyle do, if thou diddeste not feare the lawe. Yea inwardly in thyne herte thou wouldest that there were no lawe, no no; yet God the author & benger of the law if it were possible, so painfull it is vnto the, to haue thyne appetites retrayned, and to be kept doune.

Wherefore then it is a playne consuspion, that thou from the grounde and botome of thine herte art an enemy to the lawe. What proueth it, now that thou teachest another man not to seale when thou thyne owne selfe arte a thefe in thyne herte, and outwardly wouldest faine seale if thou durste.

Thou teachest another man but teachest not thy selfe, yea thou wotest not what thou teachest, for thou vnderstandest not the law a right, how that it can not be fulfilled and satisfied, but with an insatined loue and affection, so greatly it can not be fulfilled with outward dedes and woordes only. Whereouer the law encreaseth synne as he saith in the .v. cha. because that man is an enemy to the law, for as muche as it requirerh so manye thynges cleane contrarie to his nature whercof he is not able to fulfyll one poynte or tytle as the lawe require it. And therfore are we more prouoked & haue greater lust to breake it.

For whiche causes sake he sayeth in the .vii. Chapr. that the lawe is spirituall: as though he woulde say, if the lawe were fleshly and but mans doctrine it might be fulfilled, satisfied, and filled with outward dedes. But now is the lawe ghostly, and no man fulfilleth it, excepte that at that he doeth spryng of loue from the botome of the herte. Suche a netwe herte and lustye courage vnto the lawe wards, canste thou neuer come by of thyne owne strength and enforcemente, but by the operation and working of the spirit.

The lawe is spirituall.

The Prologe vpon the Epistle

For the spirit of God onely maketh a man spiritual, and like vnto the labe, so that nowe hence forth he deeth nothinge of feare, or for lucre or bawtage sake, or of vaine glorie, but of a free herte and of inward lust. The labe is spiritual and wil be both leued and fulfilled of a spiritual herte, & therfore of necessitie requirerh it the spirit that maketh a mannes herte free, and giveth hym luste and courage vnto the labe worde where suche a spirit is not, there remaineth sinne, grudgynge, & hatred against the labe, whiche labe neuertheless is good, righteous and holpe.

Acquaynte thy selfe therfore with the maner of speakinge of the Apostel, and let this now be like lasse in thyne herte, that it is not both ent to do the dedes and workes of the labe, and to fulfill the labe. The workes of the labe is to kearseuer a man doeth, or can do of his owne free wil, of his owne propre strength and enforlynge.

Notwithstandinge thoughte ther: he neuer so greate workinge, yet as long as there remaineth in the herte vnlust, tediousnes, grudgynge, griffe, payne, lothsumnes, and compassion toward the labe: so long are all the workes vprofitable lest, yea and dampnable in the sight of God. This meaneth Paul in the iii. Chapter, where he saith by the deades of the labe shall no man be iustificed in the sight of God. Here by perceivest thou that those Sophisters are but deceiuers whiche teache that a man maye and muste prepare hym selfe to grace & to the favour of God wth good workes, before he haue the spirit and true sayeth of Christ. How can they prepare them selues vnto the favour of God and to that which is good: when they themselves can do no good, no can not ones thinke a good thought or consent to do good the deuill possydinge their hertes, mindes, and thoughtis captiue at his pleasur. As those workes please God thinkest thou, which are done wth griffe, payne and tediousnes wth an euill will, wth a contrarye and grudgynge minde: O holpe thoue Propetius, howe myghtylye wth the scripture of Psalme dyddest thou confounde thys heresye, about (I trowe) xii. hundred yeres agoe, or theretpon. To fulfill the labe, to do the wor-

To the Romanes.

hes thereof, wth a loue the lawe commaundeth
with loue, lust, and in frend affection, and belectio-
tion, and to lyue Godly and well, freely, willingly
and without compulsion of the lawe, such as
though there were no lawe at all: such lust and fre
libertye to the lawe, cometh onely by the wo-
rkinge of the spirite in the herte, as he sayeth in
the fiftle Chapter.

Nethe is the spirite none otherwise geuen then
by faith onely, in: hat we beleue the promyses of
God without waivering, he we that God is true,
and will fulfill al his good promises towarde us
for Christes bloods sake, as it is playne in the
first Chapter. I am not ashamed (sayth Paul) of
Christes glad tidings, for it is the power of
God vnto saluacion to as many as beleue. For as
ones and together, such as we beleue the glad ti-
dings preached to vs, the holy ghost entred into
our hertes, and looseth the boundes of the deuyll,
which before possessed our hertes in captiuite, and
held them that we could haue no luste to the will
of God in the lawe. And as the spirite cometh by
faith onely, so faith cometh by hearinge the
word of God when Christ is preacheth, howe that
he is Gods sonne and man also, deade and risen
again for our sakes. as he sayeth in the ii. iii. &
x. chap. Al oure iustificinge then cometh by faith,
a faith and the spirite come of God, a not of vs.
When we say, faith bringeth the spirite, it is not
to be vnderstande, that faith deserueth the spirite
or that the spirite is not present in vs before faith.
For the spirite is euer in vs, and faith is the gifte
and workinge of the spirite. but thow we preaching
the spirite beginneth to worke in vs. And as by
preachinge the lawe, he worketh the feare of God;
so by preachinge the glad tidings, he worketh
faith. And now when we beleue and are come
vnder the couenaunte of God, then are we sure of
the spirite by the promyse of God, and then
the spirite accompanieth faith inseparablye and
we begin to fele his workinge. And so sayeth cer-
tisfeth vs of the spirite and also bringeth the spi-
rite with her, vnto the workinge of al other gr-
tes of grace, and to the workinge out of the reste
of oure saluacion, vntill we haue altogether ouer-
come

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some sin, death, hel, and Satan, and are come vnto the everlastinge lyfe of glorie. And for this cause say we sayth bringeth the spirite.

Wherof cometh it that saith onely iustifieth, maketh righteous, and fulfilleth the lawe, for it bringeth the spirite thorough Christes discrymynge, the spirite bringeth luste, loseth the herte, maketh him free, setteth him at libertie, and giveth him strength to worke the dedes of the lawe with lone, euen as the lawe requireth. Then at the last out of the same faith so workinge in the herte, springe all good workes by their owne accord. That meaneth he in the.iii. chap. for after he hath take away the workes of the lawe so that he soundeth as though he would breake and disanul the lawe thorough faith: he answereth to that might be laid against him, saying: we destroy not the lawe thorough faith but maintayne, further or stablish the lawe thorough faith. That is to say, we fulfill the lawe thorough faith.

Synne.

Synne in the scripture is not called that outward worke onely committed by the body: but all the whole busynes, and whatsoever accompanieth, moueth or stirreth vnto the outward dede and that whence the workes springe, as vnbefese prouenes and redines vnto the dede, in the ground of the herte, with al the powers, affections & appetites wherewith we can but synne. So that we saye, that a man then sinneth, when he is carped awaye headling into synne, altogether as muche as he is, of that popson inclination and corrupte nature wherein he was conceived and bozne.

For there is none outward synne committed, except a man be carped awaye altogether, with lyfe, soule, herte, bodye lust and minde therevnto. The scripture loketh singularly vnto the herte & vnto the rote and original fountaine of all synne, which is vnbefese in the botome of the herte. For as sayeth onely iustifieth and bringeth the spirite and luste vnto the outward good workes, euen so vnbefese onely dampneth and kepeth oute the spirite, prouoketh the flesh, and stirreth vp luste vnto the euill outward workes.

For this cause Christe calleth synne vnbefese and that notably in the xvi. cha. of S. John. The
spirit

spiritte taterth be Mall rebuke the world of synne,
 because they beleue not in me. And John. viii. I
 am the light of the world. And therfore in the. x.
 of John he biddeth them whyle they haue light to
 beleue in the light, that ye may be the children of
 lighte for he that walketh in darchenes wotterth
 not whether he goeth. Now as Christ is the light
 so is the ignorance of Christ that darchenes
 whercof he speaketh, in whiche he that walketh
 wotterth not whether he goeth: that is he know-
 eth not how to worke a good worke in the sight
 of God, or what a good worke is. And therfore
 in the. ii. he sayeth, as longe as I am in the world
 I am the light of the world: but there cometh
 nyghte when no man can worke, whiche night is
 but the ignorance of Christ in which no man ca-
 se to do anye worke to please God. And Paul ex-
 horteth Ephai. that they waike nor as other hea-
 then which are straungers from the lyfe of God
 thorough the ignorance that is in them. And a-
 gaine in the same Cha. Paul sayeth he the olde
 man which is corrupt throught the luses of errour
 that is to say ignorance. And Roma. xiii. Let vs
 cast awaye the deedes of darchnes that is to say
 of ignorance and vnclefe. And. i. Ioh. i. Faith
 not pour selues vnto pour old luses of ignorance
 And. i. John. ii. He that loueth his brother dwel-
 leth in light, and he that heareth his brother wal-
 keth in darchnes, & woteth not whether he goeth
 for darchnes had blinded his eyes. By lighte he
 meaneth the knowledge of Christ, and by darch-
 nes the ignorance of Christ. For it is impossible
 that he that knoweth Christ truely, shoulde hate
 his brother. Furthermore, to perceiue this thinge
 more clearly thou shalt vnderstande, that it is not
 possible to sin any synne at al except a man breake
 the first commaundement befoie. Nowe is the
 first commaundement deuided into. ii. brekes: Thy
 Lord God is one God, and thou shalt loue thy
 Lord God with all thyne herte, with all thy soule
 with al thy power, and with all thy mighte. And
 the whole cause why I sin against any inuestoure
 precept is, that this loue is not in mine herte: for
 were this law written in mine hert, and were ful
 and perfecte in my soule: it woulde kepe myne
 herte

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dette from contentinge vnto anye spone. And the
 whole and onely cause why, this loue is not main-
 ten in our hertes, is that we beleeue not the fyrste
 parte that our Lord God is one God. For wist I
 what these wordes, one Lord & one God meaneth
 that is to saye, if I vnderstande that he made all
 and ruleth all, and that whatsoeuer is done to me
 whether it be good or bad, is yet his wil, and that
 he onely is the Lord that ruleth and doeth it. And
 wist I therto what this word mine, meaneth that
 is to saye, if mine here beleeued and felt the infinite
 benefites and kindnes of God to be worde, and
 vnderstode, and earnestly beleeued the manifold co-
 uenantes of mercy, wherewith God hath bound
 him selfe to be mine whol, and altogether with al
 his power, loue, mercy, and might: then shoulde I
 loue him with all mine herte, soule, power, and
 might, and of that loue euer kepe his commaun-
 dementes. So se ye now, that as sayth is the mo-
 ther of all goodnes and of al good workes: so is
 vnbellefe the grounde and rote of all euyl, and all
 euil workes. Finally, if any man that hath forsa-
 ken sinne, & is conuerted to put his trust in Christ
 and to kepe the lawe of God, to fall at a tyme the
 cause is, that the fleshe through negligence hath
 choked the spirit and oppressed her, and taken fra-
 her the fode of her strength, which fode is her me-
 ditacion in God and in his wonderful deedes,
 and in the manifold couenantes of his mercy.
 Wherfore then before al good workes (as good
 frutes) there must nedes be fayeth in the herte
 whence they spring. And before al bad dedes (as
 bad frutes) there must nedes be vnbellefe in the
 hert, as in the rote, fountayne, pith & strength of
 al sin, which vnbellefe & ignoraunce is called the
 head of the serpent & of the old dragon which the
 womans seide Christ must treade vnder fote, as
 it was promised vnto Adam.

Grace.
Gift.

Grace and gift haue this difference. Grace pro-
 perly is Gods fauour, beniuolence or kind mind
 whiche of his owne selfe, withoute deservinge of
 vs, he beareth to vs, wherby he was moued and
 enclined to geue Christ vnto vs, with al his other
 giftes of grace. Gyfte is the holy ghost and hys
 working whom he poureth into the hertes of the
on whom,

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on to whom he hath merce, & to whom he fauoureth. Though the gyftes of the spirite encrease in baptisme, and haue not yet thei full perfection, yet and though they remayne in vs yet euill lustes and sinne which fight agaynst the spirite, as he saith here in the. vii. Chapter, & in the. v. to the Gala. and as it was spokē before in the. iij. chap. of Genesis, of the debate betwene the womans seede, and the seede of the serpente: yet neuerthelesse Goddes fauoure is so greate, and so strong ouer vs for Christes sake that we are counted for full, hole, & perfecte before God. For Goddes fauours towarde vs deuideth not her selfe, encreasynge a lytell, and a lytell, as do the gyftes, but receyueth vs hole and all together in full loue for Christes sake oure intercessor and mediator, and because that the gyftes of the spirite & the baptisme betwene the spirite and euill lustes are begonne in baptisme.

Of this note vnderstandest thou i. e. vii. chap. where Paule accuseth hym selfe as a synner and yet in the. viii. Chap. saith, there is no damnaciō to them that are in Christ, and that because of the spirite and because the gyftes of the spirite are begonne in vs. Synners we are because the flesh is not full kylled and mortified. Neuerthelesse in as muche as we beleue in Christe & haue the earnest and beginninge of the spirite, & would sayne be perfecte: God is so louinge and fauorable vnto vs that he wyl not loke on suche synne, neyther wyl counte it as synne, but wyl deale wth vs accordynge to oure belefe in Christe, and accordynge to his promyses whiche he hath sworne to vs, butt the synne be full payne and iustificed by deathe.

Fayth is not mans opinion & dreame, as some sayth. ymagin and sayne, when they heare the storie of the gospel, or glad tidinges they sayne of thei owne strength certayne imaginations & thoughtes in thei herres sayinge I haue hoarne the Gospel. I remember the storie, so I beleue, And that they counte right sayth whyche neuerthelesse as it is but mans ymaginacion and saynyng, euen so profiteth it not neyther foloweth there anye emendement of liuinge.

But

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But right fayth is a thyng wrought by the holy ghost in vs, which chaungeth vs into a new nature and begetteth vs a newe in God; and maketh vs the sonnes of God; as thou readest in the Epistle of John, and killeth the olde Adam, and maketh vs all together newe in the herte, mynde, wyll, luste: and in all other affections and partes of the soule the holpe Ghost euer accompanyng her and ruling the herte. Fayth is a truly thyng, myghte in workyng, valiaunte and stronge, euer doynge, euer fructifal, so that it is impossible that he whiche is endued therewith, shoulde not worke alwayes good workes without ceasinge. We areth not whether good workes are to be done or not, but hath done them alrede per mention be made of them and is alwayes doynge, for suche is hys nature: now quiche sayeth in hys herte and liueli aduynge of the spirite dyne and ster hym ther vnto. Whosoever doth not good workes is an vnbeleynge person and sayeth alle a loketh round about groping after fayth & good workes, & wotteth not what fayth or good workes meane, though he habyll neuer so many thynges of fayth and good workes. Fayth is them a liueli & stedfast trust in the fauour of God, wherewith we committe oure selues all together vnto God, and that trust is so truely grounded and steketh so faste in our hertes, that a man woulde not ones doubt of it, though he shoulde dye a thousand tymes therfore. And such trust wrought by the holpe Ghost thorough fayth maketh a man glad lusty, cherefull, & true herted vnto God & to all creatures. By the meanes wherof, willinglye and without compulsion he is glad and redye to do good to euery man to suffer all thynges that God maye be loued & praysed, whiche hath geuen hym suche grace so that it is impossible to separate good workes from fayth, euen as it is impossible to separat heat and burnynge from fyre. Therefore take hede, and beware of thyne owne fantasie whych is iudge of fayth and good workes, wyll seme to the, when in dede they are darke blinde and of all thynges most folysh. Wray God that he wyll witelase to worke fayth in thyne herte: or else shalt thou remain euermore faythles

fayne

To the Romaynes.

sayne thou, imagyn thou enforce thou to assyn
wth thy selfe, and do what thou wilt.

Ryghtuousnes is euen such sayeth, & is called Right-
goddes ryghtuousnes, or ryghtuousnes that is of onnes.
balure before God. For it is Goddes gyfte and it
altereth a man and chaungeth hym to a new spi-
rituall nature, and maketh hym fre and lyberal to
paye every man hys dutie. For the same sayeth is
a man purged of hys synnes, and obtayneth luste
vnto the lawe of God, whereby he geueth God hys
honoure and payeth hym that he oweth hym, and
vnto men he doeth seruyce wyllynge wherworth
so euer he can and payeth every man hys dute.
Suche ryghtuousnes can nature, fre will, & oure
owne strength neuer bynge to passe. For as no
man can geue hym selfe sayeth: so can he not take
awaye vnbelefe howe the can he take awaye any-
thyng at all. Wherfore al is false hypocrisie and
synne whatsoeuer is done wthout saye or in
vnbelefe, as it is expounde in the. iiii. Chap. vnto
the Romaynes, though it appere neuer so, glorious
or becomfull outwarde.

Flethe and spirite mapst thou not here vnder. **Flethe.**
stand as though flethe were only that which per-
tarneth vnto vnchastite. & the spirite that which
inwardly pertayneth to the herte, but Dauid cal-
leth flethe here as Christe doeth. John. iij. All that
is, borne of flethe, that is to wyte, the whole
man wth lyfe, soule, bodye, wyll, reason,
and what soeuer he is or doth wthin and wth-
out, because that these all and all that is in man,
studye after the worlde and the flethe. Call flethe
therfore what soeuer (as longe as we are wth-
out the spirite of God) we thynke or speake of
God, of sayeth, of good workes, and of spirituall
matters. Call flethe also all workes whiche are
done wthout grace and wthout the workynge
of the spirite, howe soeuer good, holpe, and spiri-
tual they come to be: as thou mayest proue by
the. v. Chapter to the Galat. where Dauid num-
bereth workynge of Idoles wth craft,
Envy, and hate, amonge the deedes of the flethe,
and by the. viii. Chap. to the Romaynes, where he
sayeth that the lawe by the reason of the flethe is
weake whiche is not vnderstande of vnchastite
onely,

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onely, but of all synnes, and moſte ſpecialllye of vnbefe, whyche is a vyce maſke ſpirituall, and grounde of all ſynnes.

Spirituall

And as thou calleſt hym whiche is not reſtored wth the ſpíríte, and bozne agayne in Chriſte, fleſhe, and all hys oeedes fleſhly: euen the verie motions of hys herte and mynde hys learnynge, doctryne and contemplation of hys thynges, hys preachynge teachynge, and ſtudye in the ſcripture buyldynge of churches, foundynge of Abbeyes, geuynge of almes maſſe, mactens, and whatſoener he doth, though it ſeeme ſpirituall and after the lawes of God: ſo contrarie wyſe call hym ſpirituall, whych is reſtored in Chriſte, & all hys dedes whyche ſpyrnyge of ſaveth, ſeeme they neuer ſo groſſe, as the waſhyng of the diſciples feete done by Chriſte, and Peters ſynginge after the reſurrection, yea and all the dedes are pur. ſpirituall, yf they procede of fayth and whatſoener is done wthin the lawes of God, though it be wrought by the bodye, howſoener groſſe they appere outward.

Wyt our vnderſtandynge of theſe wordes, canſte thou neuer vnderſtand this epistle of Paul, neyther any other place in the holy ſcriptur. Take hede therfore, for whoſoener vnderſtandeth theſe wordes other wyſe, the ſame vnderſtandeth not Paule, whiſoever he be. Now wyll we prepare our ſelues to the Epistle.

The fyrſt chapter.

For as muche as it becommeth the preacher of Chriſtes glad tidynge, fyrſte thorowly openynge of the law: to rebuke all thynges, and to proue all thynges synne, that procede not of the ſpíríte and of ſaveth in Chriſte, and to proue all men ſynners and chyldren of wrath by inherytaunce, & howe that to ſynne is theyr nature, and that by nature they can none other wyſe do than ſynne, & there wth to abate the pryde of men: & to brynge hym vnto the knowledg of hym ſelfe, & of hys miſery & wretchednes, that he myght deſyre helpe. Euen ſodoeth S. Paull. And begynneth in the fyrſt chapter, to rebuke vnbefe and groſſe ſynnes whyche all men be to Idolatrye, and as the groſſe ſynnes of the heathen were, and as the ſynnes nowe are of all them whyche lyue in ignorance wthout

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without fauour and without the fauour of God. The wrath of God of heauen appeareth thowhe the goſpell vpon all men for theyr vngodlynes & vnholy liuynge. For though it be knowne, & daylye vnderſtande by the creatures that theyr is but one God: yet is nature of her ſelfe without the ſpirit and grace, ſo corrupte and ſo poiſoneth, that men neyther can thanke hym neyther worſhippe hym neyther geue him his due honoure but blinde them ſelues and ſale without ceaſynge into worſhe caſe, euen butyll they come vnto worſhippynge of Images and workynge of Chamefull ſynnys whiche are abhominable agaynſt nature & more ouer ſuffer the ſame rebuked in other, hauynge delectation and pleaſure therein.

In the ſeconde Chapter he procedeſh further and rebuketh all thoſe holye people alſo: whiche without luſte and lone to the lawe, lyue well outwardlye in the face of the world, and condemne other glaſſe as the nature of all Hypocrites is to thynke them ſelues pure in reſpecte of open ſynners, and yet hate the lawe inwardlye, & are full of couetouſnes and churye and of all vncleanes. Mat. xxiii. Theſe are they whych deſpyſe the goodnes of God, & accorſynge to the hardnes of theyr hertes heape together for them ſelues the wrath of God. Forthermore S. Paull as a true expounder of the lawe, ſuffereth no man to be without ſynne, but declareth that all they are vnder ſynne, whiche of fre wyll and of nature, wyll lyue well and ſuffereth them not to be better then the open ſynners, yea he calleth them hard herted, & ſuche as cannot repent.

iiij. Chap.

In the iiij. Chapter he myngleth boeth together boeth the Jewes and the gentyle, and ſayeth that the one is as the other, both ſynners, and no difference betwene them ſaue in this onely that the Jewes hadde the word of God committed vnto them. And though manye of them belueued not theron, yet is Gods truely and promiſe thereby neyther hurte nor minished: and he taketh it bys way and alledgeſh the ſapynge of the 1. Poſal that God mighte abyde true in hys wordes and ſuer come when he is ſedged. After that he returneth to hys purpoſe agayne & proueth by the ſcripture, that

iiij. Chap.

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that all men wythout difference or exception are sinners, and that by the woꝝkes of the lawe no man is iustified: but that the lawe was geuen to better and to declare synne onelye. Then he begynneth and sheweth the ryghte waye vnto ryghtuousnes by what meanes men muste be made ryghtuous and safe, whiche ryghtuousnes, sayeth he, is nowe declared thowtwe the Gospell, and was eclipsed of before by the lawe and the Prophetes. Further moze (sayeth he) the lawe is holpe and furthered thowtwe sayth, though that the woꝝkes thereof with al theyr haue are brought to nought and proued net to iustifye.

iii. Chap In the fourthe Chapter (after that nowe by the thre fyrste Chapters, the synnes are opened, and the waye of sayeth vnto ryghtuousnes layde) he begynneth to answer to certayne obiections and cauations. And fyrste he putteth forth those blinde reasons, whych communely they that wol be iustified by theyr owne woꝝkes are wounte to make when they heare that sayeth onely wythout woꝝkes iustifyeth, sayinge: Shall men do no good woꝝkes, yea and yf sayth onelye iustifye, what nedeth a man to stude for to do good woꝝkes? He putteth forth therefore Abraham for an ensample saying: : what dyd Abraham wyth hys woꝝkes: Was all in vayne? Came hys woꝝkes to no profite? And so concludeth that Abraham wythout and before all woꝝkes was iustified & made rightuous. In so muche that before the woꝝke of circumcision he was praysed of the scripture & called rightuous by hys sayth onelye Gene. 15. So that he dyd not the woꝝkes of circumcision for to be holpe therby vnto ryghtuousnes, whych yet God commaunded him to do, and was a good woꝝke of obedience.

So in lykewyse no doubt none other woꝝkes helpe any thinge at all to a mans iustifying. But as Abrahams circumcision was an outwarde signe whereby he declared his rightuousnes which he hadde by sayth and hys obedient and redynesse vnto the wyll of God euen so are all other good woꝝkes outward fruytes of sayth and of the spyrte, whiche iustifye not a man, but shewe that a man is iustified already before God inwardly in the

the heart: thow sayest, and that thow to the spirit
purchased by Christes blood.

Here with nowe published S. Pauls hys doc-
trine of sayth afore rehearsed in the. iij. Chap. and
bringeth also the testimonie of Dauid in the. ciii.
psal. which calicth a man blessed not of workes,
but in that hys synne is not rekened, and in that
sayth is imputed for ryghteousnes, though he
abide not afterward without good workes,
when he is once iustified. For we are iustified &
receyue the spirit for to do good workes, nei-
ther where it othertwile possible to do good wor-
kes except we had fyrste the spirit. For howe is
it possible to do anye thyng well in the syght of
God, whyle we are yet in captiuitie & bondage
and the deuyl possesseth vs altogether and behol-
deth oure hartes, so that we can not once consent
vnto the wyll of God. No man therefore can pre-
uent the spirit in doynge good, but the spirit
muste fyrste come, and wake hym out of hys slepe
and with the thunder of the lawe feare hym, and
shew hym hys miserable estate & wretchednes, &
make hym abhorre and hate hym selfe & to desire
helpe, and then comforte hym agayne with the
pleasane rapne of the Gospell, that is to saye,
with the sweet promyses of God in Christ, and
ster by sayeth in hym to beleue the promyses. The
when he beleueth the promyses, as God was mer-
ciful to promyse, so is the true to fulfill them,
and wyll geue hym the spirit, and strength, both
to loue the wyll of God and to worke there after.
So se we that God onelye whiche accordynge
to the scripture worketh all in all thynges, wor-
keth a mannes iustifyinge, saluation and healthe,
pea. and pouerth sayeth and beleefe, luste to loue
Goddess wyll and strength to fulfill the same
into vs, euen as water is poured into a vessell,
& that of hys good wyll and purpose and not of
oure deservynges and merites, goddess mercye
in promysinge, and truth in fulfillynge hys pro-
myses saucth vs, and not we oure selues. And
therefore is all laude, prayse and glorie, to be ge-
uen vnto God for hys mercye and truth, and not
vnto vs for oure merites. After that he stretcheth
his ensample oute agaynst all other good workes
of

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of the lawe and concludeth that the Jewes cannot
be Abrahams heires: because of bloude & kynred
onely and muche lesse by the workes of the lawe,
but must inheret Abrahams faith. If they woul be
the ryght heires of Abraham: for as muche as
Abraham before the lawe, both of Moyses and of
circumcisiō was the same faith made rightuous
and called the father of all them that beleue: not
of them that worke. Wherefore the lawe causeth
wraoth, in as muche as no man can fulfill it woth
loue and luste. And as long as suche grudging
hate, and indignation agaynst the lawe remaine
in the hert: and is not taken straye by the
spirite that cometh by faith, so long (no doubt)
the workes of the lawe, declare euidently that
the wraoth of God is vpon vs and not fauoure.
Wherefore faith onely receiveth the grace pro-
mised vnto Abraham. And these ensemples were
not written for Abrahams sake onely (faith he)
but for ours also, to whome if we beleue, faith
shall be rekened lykewyse for rightuousnes as he
faith in the ende of the Chapter.

b. Chap.

In the. v. chap. He commaundeth the fruytes
and workes of faith, as are peace, reioysynge in
the conscience, inward loue to God & man: more-
ouer, boldnes, truste, confidence and a stronge &
a lusty mynde, and stedfast hope in tribulatiō and
sufferynge. For all suche folowe where the ryght
faith is, for the abundaunte graces sake and
gyftes of the spirite, whiche God hath given vs
in Iesu Christ, in that he gaue hym to dye for vs,
yet his enemyes. Now haue we them, that faith
onlye before all workes iustifieth and that it fo-
loweth not yet therfore that a man shoulde do no
good workes, but that the ryght happen workes
shoulde not be hind, but accompany faith euen as
brightnes doth the sunne, and are called of Paul
the fruytes of the spirite. Where the spirite is,
ther it is alwayes tomer and ther are alwayes
good fruytes, that is to say: good workes. This
is Pauls order, that good workes sprynge of the
spirite, the spirite cometh by faith, and faith com-
meth by hearinge the worde of God, when the
glad tidings & promises which God hath made
to vs in Challe, are preached true, and receyued
in the

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in the ground of the herte without manerlyng or
doubtyng after that the law hath passed upon vs
a hath damned oure consciences: ther is sayeth
the spirite of God, and ther are also good woikes
of necessitye when soeuer occasion is geuen.

Wher Goddes word is not purely preached,
but mens dreames, tradicions, there is no sayth
a consequently no spirite that commeth of God.
And wher Gods spirite is not, there can be no
good woikes, euen as where an appyllre is not:
there can growe no appels.

After that he sheweth whence boeth, synne, a
ryghthousnes: death and lyfe come. And he compa
reth Adam and Chyriste together, thus wyse dispu
tyng, that Chyriste muste nedes come as a seconde
Adam to make vs hepyes of hys ryghthousnes
thorow a newe spirituall byrth, without oure
deseruynges: euen as the firste Adam made vs
hepyes of synne, thorow the bodely generation,
without oure deseruyng. Wherby is euidentlye
knowne a proued to the bittermoste, that no man
can bypunge hym selfe out of synne into rygh
ousnes no more then he coulde haue withstande
that he was borne bodely.

In the. vi. he setteth forth the chiefe and princi
pal worke of sayth, the betayl of the spirit against
the fleshe, how the spirite labourerth and enforcerth
to kyll the remnaunte of synne and luste whiche
remaineth in the fleshe, after our iustifying. And
this Chapter teacheth vs, that we are not so fre
from synne thorow sayth that we shoulde hence
forth go by and towarde pyle, careless and sure of
our selues, as though there were now no more
synne in vs, yea there is synne remainyng in vs,
but it is not rekened, because of sayth and of the
spirit whiche fygth agaynst it.

Wherfoze we haue thowgh to do all our liues
longe, to tame oure bodres, and to compell the
membres to obeye the spirit, that therby we myghte
be lyke into Chyristes death and resurrection, and
myght iustfyll oure baptisme, whiche signifyeth
the mortifyinge of synnes, and the newe lyfe of
grace: for this battell ceaseth not in vs untill the
laste breath: a bntpil that synne be utterly slayne
by the death of the bodye.

The Dialogue vpon the Epistle

Thys thyng I meane to tame the body and to
forthraue we do (sayeth he) sayng we are vnder
grace and not vnder the lawe what it is, not to be
vnder the lawe, he hym selfe expoundeth, is to
haue a fre herte renued wth the spirite, so that
thou haste luste inwardelye of thyne owne accord
to do that: whych the lawe comaundeth, wthout
compulsion, yea thonghe there were no lawe.
For grace that is to saue Goddes fauoure by n-
gerh vs the spirite, and maketh vs loue the lawe,
so is there nowe no more synne neyther is the
lawe now anye more agaynst vs, but at one, and
agreed wth vs and we wth it.

But to be vnder the lawe, is to deale wth the
workes of the lawe, and to worke wthout the
spirite & grace: for so longe (no doubt) synne reig-
neth in vs thowth the lawe, that is to saue the lawe
declareth that we are vnder synne and that synne
hath power and dominion ouer vs sayng we can
not fulfill the lawe, namely wth in the herte, for
as muche as no man of nature fauoureth the lawe,
consenteth ther vnto and despyeth ther in: whych
thyng is exceeding great synne, that we cannot
consent to the lawe whych the lawe is nothynge else
saue the will of God.

Thys is the right fredome and libertie from
synne and from the lawe wher of he wyrteth vnto
the ende of thys Chapter, that it is a fredome to
do good onelye wth luste, and to lyue well wth
out compulsion of the lawe: wherefore thys fre-
dome is a spirituall fredome, whych the belcrepeth
not the lawe, but ministreth that whych it requy-
reth, and where wth the lawe is fulfilled, that
is to vnderstande, luste, and loue, wher wth the
lawe is fylled and accuseth vs no more, compelleth
vs no more, neyther hath ought to craue of
vs anye more.

bij. Chap.

In the. vii. he confirmeth the same wth a simi-
litude of the state of matrimonye. As when the
husbande dyeth the wyfe is at hys libertie, and
the one loseth and departed from the other, not
that the woman shoulde not haue power to mary
vnto another man, but rather nowe free of all
is she free, and hath power to marye vnto ano-
ther man whych she coulde not do before, yll she
was

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was tolued from her synne husbande. Euen so
are our consciences bounde and in daunger to the
lawe vnder olde Adame the fleshe as long as he
lyueth in vs. For the lawe declareth that oure
hertes are bounde and that we can not discon-
sent from hym. But when he is mortified and
kylled by the spirite then is the conscience free and
at libertie: not so that the conscience shall now
naughte do, but now lyst of all cleaueth vnto ano-
ther, that is to wytte Christ and bypyngeth forth
the fruytes of lyfe. So nowe to be vnder the lawe
is not to be able to fulfyll the lawe, but to be bet-
ter to it and not to be able to paye that whych the
lawe requirerh. And to be tolued from the lawe,
is to fulfyll and to paye that whych the lawe de-
maunderh, so that it can nowe hencefurth aye the
noughte.

Consequently Paule declarerh more largelie
the nature of synne and of the lawe, howe that
thowgh the lawe spurs reuiereth, moueth her selfe,
and gathered strength. For the olde man and cor-
rupte nature, the more he is forbidden and kept
vnder of the lawe, is the more offended & displea-
sed therewith, for as much as he can not pay that
whych is required of the lawe. For synne is hys
nature and of hym selfe he can not but synne.
Therefore is the lawe death to hym, torment and
martirdome. Not that the lawe is euill, but be-
cause that the euill nature can not suffre that
whych is good, can not abyde that the lawe should
require of hym anye good thynge. Lyke as a sicke
man can not suffer that a man should despye of
hym to runne, to leape and to do othre dedes of
an whole man.

For whych cause S. Paule concluderh, that
where the lawe is vnderstande and perceyued of
the beste wyse, there it sheweth no more but bitter
synne, and bynge vs vnto the knowledg. of our
selues, and thereby kyll vs & make vs bound vnto
eternall damnacion, & betters of the euill synne
wyth of God, euen as he wol kealeth and vnder-
standeth whole conscience is truly touchen of the
lawe. In such daunger were we per the lawe
came, that we knowe not what syn meant, neyther
yet knowe we the wyth of God vpon synners,

The prologe vpon the Epistle

vill the lawe had bittered it. So seest thou that a man muste haue some other thyng, yea a greater, and a more myghty thyng, then the lawe to make hym ryghtuous and safe.

Fleshe &
spite
lyght to
gyther.

Further more he declareth, howe the spirit & the fleshe lyght together in one man, & maketh an ensample of him selfe, that we myght learne to knowe the wo:ke aright. I meane to kyl synne in our selues. He calleth bothe the spirit & also the fleshe & lawe, because that lyke as the nature of Goddes lawe is to dygne, to compell, and to craue euen so the fleshe dyueth, compelleth crauech and ragethe agaynst the spirit, and wyl haue her lustes satisfyed. On the other syde dyueth the spirit, cryeth and fyghteth agaynst the fleshe, & wyl haue hys luste satisfyed. And thys strife endureth in vs as long as we lyue in some more and in some lesse, as the spirit or the flesh is stronger, and the berye manne hys owne selfe is boeth the spirit and the fleshe whyche fyghteth wth hys owne selfe vntill synne be biterlyc slayne and we all together spirituall.

viij. chap.

In the viij. chap. he comforteth suche fyghters that thy despeare not because of suche fleshe other thyng that thy are lesse in fauoure wth God. And he sheweth how that synne remaynyng in vs hurteth not: for ther is no daunger for them that are in Christe, whyche walke not after the fleshe but fyghte agaynst it. And he expoundeth more largely what the nature of the fleshe and of the spirit is and howe the spirit cometh by Christ whyche spirit maketh vs, sp: rituall, tamech, subdueth and mortyfied the fleshe, and certifieth vs that we are neuerthelesse the sonnes of God and also beloued though that synne reygne neuer so muche in vs, so longe as we folowe the spirit and fyghte agaynst synne to kyl and mortyse it. And because nothinge is so good to the mortyfyinge of the fleshe, as the crosse and tribulacion: he comforteth vs in our passions and afflictions, by the assistens of the spirit whyche maketh intercession to God for vs, myghtely wth groynyes that passe mannes vnderstaunce, so that mans sprache cannot comprehend them, & wth the mouynge also of the creatures wth vs of greates

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greate desire that they haue, that we were loosed
from synne and corruption of the flesh. So se we
th it these. iij. Chapter. vi. .ii. viij. do none other
thyng so muche, as to diue vs vnto the righte
worke of sayeth whiche is to kyll the olde man,
and mortifye the flesh.

In the. ix. .v. and. xi. Chap. he treateth of Gods
predestynacyon, whence it springeth all together,
whether we shall beleue or not, be loosed frō syn
or not. By whiche predestynation, our iustifyinge
and saluation are cleane taken out of our handes
& put in the handes of God onely, whych thyng
is moste necessarpe of all. For we are so weak &
vncertaine, that yt it wode in vs, theye woulde of
a trouth no man be saued, the Deuill no doubt
woulde deceiue vs. But nowe is God true, that
hys predestynation can not deceiue hym, neyther
can anye man withstande or let hym, and therfore
haue we hope and truste agaynst synne. But here
must a marke be set vnto those vnquie, busy and
hygh clymyng spirites, howe farre they shall go
whiche first of all byngc hither they hygh rea-
sons and pregnant wyttes, and begyn first from
an hygh to searche the bottomes secretes of Gods
des predestynation, whether they be predestinate
or not. These must nedes eyther caste them selues
downe headlong into desperation, or els compe
them selues to be chaunce careles. But folowe
thou the order of this Epistle, & noo sell thy selfe
wth Christ, and learne to vnderstande what the
lawe and the Gospell meane & the office of both
two, that thou mayst in the one knowe thy selfe,
and howe that thou haste of thy selfe no strength,
but to synne: and in the other the gracie of Christ.
And then see thou fight agaynst synne, and the
flesh, as the viij. first Chapter teacheth. After
that when thou arte come to the. viij. Chapter and
art vnder the crosse and sufferinge of tribulation
the necessitie of predestynation wyl beare wyte,
and thou shalt well fele howe precious a thing
it is. For excepte thou haue borne the crosse of
aduersyte and temptation and haste felte thy
selfe brought vnto the verpe bymme of despera-
tion, yea and vnto hell gates: thou canst neuer
mendle wth the sentence of predestynacion.

The. ix. .v.
a. xi. chap

The Prologe vpon the Epistle

without thyn owne harme, and without secreete
 wrath and grudynge inwardlye agaynst God
 for otherwyse it shall not be possible for the, to
 thynke that God is ryghtuous and iuste. There-
 fore muste Adam be well mortified and the fleshye
 lyte wytre broughte vnterlye to nought, yet that
 thou mayste waye with this chynge, and drinke
 so stronge wyne. Take hede therefore vnto thy
 selfe, that thou dyncke not wyne, whyle thou art
 yet but a suckynge. For euerye learnynge hath
 her tyme, measure, and age, and in Christe is
 there a certayne chydhode, in whiche a man
 muste be content with milke for a season, vntill
 he wate stronge, and growe vp vnto a perfecte
 man in Christe, & be able to eate of more stronge
 meate.

xij. Chap.

In the xij. Chapter he geueth exhortacyones,
 for this maner obserueth Dauid in all his Epys-
 les, first he teacheth Christ and the sayth, then ex-
 horteth he to good woorkes, and vnto continuall
 mortyfynge of the fleshe. So here teacheth he
 good woorkes in dedde, and the true seruyng of
 God, and maketh all men wretched, to offe by,
 not monye and bestes, as the maner was in the
 tyme of the lawe, but theyr owne bodies, with
 kyllynge and mortyfynge of the lustes of the
 fleshe. After that he describeth the outward con-
 uersation of Christen men, howe they oughte to
 behaue them selues in spirituall thynges, howe
 to teach, preache and rule in the congregacion, of
 Christe, to serue one another to suffer all thynges
 pacientlye, and to commit the weakke and ven-
 geaunce to God. In conclusion howe a Christen
 man oughte to be haue hym selfe vnto all men, to
 frende to foe, or what soeuer he be. These are the
 ryght woorkes of a Christen man whiche sprynge
 out of fayth. For fayth keperh not holpe dape,
 neyther suffereth anye man to be ydle, where soe-
 uer he dwelleth.

xliij. chap.

In the xliij. he teacheth to honoure the tempo-
 rall swerde. For though that mannes lawe and
 ordinaunce make not a man good before God,
 yet are they ordeyned for to mapntayne peace to
 punish the euill and to defende the good. There-
 fore oughte the good to honoure the temporall
 swerde

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worde and to haue it in reuerence, though as concerninge them selues they neede it not, but woulde abstayne from euill of theirowne accord and do good without mans lawe, but by the lawe of the spirit whiche gouerneth the herte & purgeth it into all that is the will of God. Especially he comprehendeth & knettereth vp all in loue. None of her owne nature bestoweth all that she hath, and such her owne selfe on that whiche is loued. Thou needest not to hyde a kynde mother to be louynge vnto her onely son. Muche lesse spiritual loue whiche hath eyes geuen her of God, needeth mans lawe to teache her to do her dutie. And as in the begynnyng he dyd put forth Christ as the cause and authoure of oure rightuousnes, euen so here setteth he hym forth as an ensample to counterfayte, that as he hath done to vs, euen so shoulde we do one to another.

None is
the fulfyll
lynge of
the lawe.

In the. xiiij. Chap. he teacheth to deale soberlye wth the consciences of the weake in the sayeth, whiche vnderstande not yet the lyberte of Christ perfectly enough, and to saue them of Christen loue, and not to vse the libertie of the sayeth vnto hindraunce but vnto the furtheraunce and edifyinge of the weake. For where suche consideration is not, ther foloweth debare and despisinge of the Gospel. It is better therefore to forbear the weake a whyle, vntill they waxe strong, then that the learninge of the Gospel shoulde come vnderfore. And suche worke is the singular worke of loue: and where loue is perfecte, there must needs be suche a respecte vnto the weake. A thyng that Christ commaunded and charged to be had abode all thynges.

xiiij. chap

In the. xij. Chap. he setteth fourth Christ agayne to be foloweth, that we also by hys ensample shoulde suffer other that are yet weake, as them that are fragile, open sinners, vncircumcised, and of lothesome manners, and not to cast them awaye forte wth, but to suffer the euill they waxe better: and exhort them in the meane tyme. For so dealeth Christ in the Gospel and nowe dealeth wth vs daylye, sufferinge oure infirmitie and weakenes, not ye fastyned after the doctrine of the Gospel, but smell of the flesh,

xij. Chap.

The prologe vpon the Epistle

pea and conscience breake forth into outward deedes. After that to conclude with all he wisheth the encrease of faith peace & love of conscience prayeth them and committeth them to God, and magnifyeth his office and administration in the Gospel and soberly and with great discretion desireth succoure and ayde of them for the poore sarnes of Jerusalem, and it is all pure love that he speaketh or dealeth with all.

The laste Chapter.

The laste Chapter is a Chapter of recommendation wherein he put minglith a good monition that we shoulde beware of the traditions & doctrine of men, whiche begyle the simple with sophistry, & learninge that is not after the Gospel, and drawe them from Christe.

The summe and whole cause of the writing of this epistle, is to proue that a man is iustified by faith onely, & by the proposition who so denyeth to him is not onely this epistle and all that Paul writeth, but also the whole Scripture so locked by, that he shall neuer vnderstande it to his soules healeth. And to bringe a man to the vnderstandinge and felynge that faith onely iustifieth, Paul proueth that the whole nature of man is so poysoned and so corrupt, yea and so dead concerninge godlye liuinge or godlye thinkinge, that it is impossible for her to kepe the lawe in the syght of God: that is to saie, to loue it, and of loue and luste to do it as naturallie as a man eateth or drinketh, vntill she be quickened agayne & healed through faith.

And by iustifyinge, vnderstande none other thinge then to be reconciled to God and to be restored vnto his fauoure, and to haue thy synnes forgiven the. As when I saie God iustificeth vs, vnderstande thereby, that God for Christes sake mercyes and deservynge onely, receyuerh vs vnto his mercye, fauoure and grace, and forgiveth vs oure synnes. And when I saie Christe iustificeth, vnderstande thereby that Christe onely hath redeemed vs, brought and deliuered vs out of the wrath of God & damnation, and hath with his workes onely purchased vs the mercye, the fauoure & grice of God, & the forgiveness of our synnes. And when I saie that faith iustificeth, vnder-

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vnderstande thereby that seynge and truste in the
truth of God, and in the mercy promised vs for
Christes sake, and to his deservynge and wordes
onely, doeth quyte the conscience, & certifie her,
that our synnes be forgiven & we in the ful fa-
uoure of God. Forther more, let before thine eyes
Christes workes and thine owne workes. Christes
workes onelye iustify the and made satisfaccyon
for thy synne, and thyne owne workes nor. That
is to save quyeteth the conscience, and make the
sure that thy synnes are forgiven the, and not thine
owne workes. For the promise of mercy is made
the for Christes workes sake, and not for thyne
owne workes sake. Wherfore seynge God
hath not promysed that thine owne workes shall
saue the: therfore sayth in thine owne workes, it
never quyte thy conscience nor certifie the before
God (when God cometh to iudge and to take a
reconynge) that thy synnes are forgiven the. Be-
ponde al this, myne owne workes can never satis-
fy the lawe or pay her that I owe her. For I owe
the lawe to loue her wth al myne herte, soule, po-
wer and might. Which thing to pay I am never
able while I am compassed with synne. No I am
not ones begin to loue the lawe, except I be first
sure by sayth, that God loueth me and forgiveth
me. Finallye that we saye sayth onelye mispeth
ought to offende no man. For yf this be true that
Christe onelye redeemed vs, Christe onelye bear our
synnes made satisfaccyon for them and purchased
vs the fauour of God, then muste it nedes be true
that the truste onely in Christes deservynge and in
the promyses of God the father made vs for Chri-
stes sake, doeth onely quyte the conscience and cer-
tifie her that the synnes are forgiven.

Now go to Reader, and accordyng the order of
Pauls wytyng, euen so do thou. First beholde
thy selfe diligently in the lawe of God, & so there
thy iuste damnacyon. Secundarelye turne thyne
eyes to Christe, and se there the exceeding mercy
of thy most kinde and louing father. Thirdely re-
membre that Christ made not is attornmen: that
thou shouldest anger God agayne, neither die he
for thy synnes, that thou shouldest live. All in the
neyther cleansed he the that thou shouldest return

The Epistle of S. Paule
(as a (tyme) vnto thine olde puddie agayne: but
that thou shouldest be a new creature, and haue a
new lyfe after the will of God, and not of the flesh
and be diligence leaue thow the thine owne
negligence and barbankefulness thou
lose this fauoure and mercy a-
gaue. Fare well.

The epistle of the Apostle S. Paule to the Romaynes.

The first Chapter.

I Paul declareth his loue toward the Romaynes
whereby what the Gospell is, and rebuketh the
heauyness of the flesh.



Paul the seruaunt of Iesus christ
called to be an Apostle, put apart
to preache the gospell of God,
whiche he promised afore by his
prophetes in the holy scriptures
that make mention of his sonne
the which was begotten of the
seed of Dauid (as pertainyng to
the flesh) and declared to be the sonne of God,
with power of the holre ghost that sanctifyeth,
sence the tyme that Iesus Christe oure Lorde rose
agayne from death, by whome we haue receyued
grace and Apostleship, to bring al maner heathen
people vnto the obedience of the fayth that is in
his name: of the whiche heathen are ye a part al-
so, whiche are Iesus Christes by vocacyon.

To all you at Rome beloued of God, &c. a. sain-
tes by callinge. b. Grace be with you and peace
from god our father, and from oure Lord Iesus
Christe. Forke hereby I thanke my God thow the
Iesus Christe for you al, because your fayth is pu-
blished

To the Romaynes.

Wished throughtout al the worlde. For god is my
witness, to whom I serue with my spirit in the
gospel of his sonne, that without ceasing I make
mencio of you alwayes in my prayers, beseeching
that at one time or other, a prosperous iourneye
(by the wyl of god) might fortune me to come vnto
you. For I longe to see you that I myght bestowe
amonge you some spiritual gyfte, to strenghten you
with al, that is that I myght haue consolacion to-
gether with you through the commū fayth which
beeth ye and I haue.

Ab. 11. a.
Heb. r.
Gala. 11.

I woulde that ye shoulde knowe bretherne how
that I haue often tymes purposed to come vnto
you (but haue bene let hitherto) to haue some fruit
amonge you as I haue amonge other of the gen-
tyls. For I am better bothe to the grekes and to
them, which are no grekes, vnto the learned and
also vnto the vnlearned. Likewise as much as in
me is, I am ready to preach the Gospel to you of
Rome also. For I am not ashamed of the gospel
of Christ, because it is the power of god vnto sal-
uation to al that beleue, namelye to the Jewe and
also to the gentyle. For by it. c. the ryghteousnes
wherby the cometh of god is opened from fayne-
d. to fayne. As it is written: The iuste shall lyue by
fayne.

For the wrath of god appeareth from heauen
agaynst al vngodlynes and vnrightheousnes of
men which withhold the traeth in vnrightheous-
nes, seeing what may be knowen of god that same
is manifest amonge them. For god did shewe it
vnto they. So that his invisible thinges, that is to
say, his eternal power & godhead, are vnderstand
and sene by the workes from the creatyon of the
worlde. So that they are without excuse, in as
much as when they knewe god, they glorified
him not as god, neither were thankfule, but wax-
ed ful of vanities in their ymaginacions, & their
follicke hertes were blinded. When they counted
they selue wylse, they became folles, and turned
the glory of the immortal god, vnto the similitude
of the Image of mortall man, and of birdes
and foure footed beastes, and of serpentes. Where-
fore god like vnto gaue them vp vnto their heu-
tes lustes vnto vncleannes, to defile their own bo-
dies

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lies betwene the selues, which turned his trust
vnto a lye, and worshipped and serued the creatu-
res more then the maker, whiche is blessed for-
euer. Amen. For this cause God gaue them by vn-
to shamefull lustes, for euen their womenne dyd
change the natural vse vnto the vnnatural. And
likewise also the men left the natural vse of the
woman, and bent in their lustes one on an other.
And man with man wrought filthines, and recey-
ued in them selues the reward of their erroure,
as it was accordynge.

And as it seemed not good vnto them to be ac-
knowen of God, euen so God deliuered them by
vnto a lewde mynde, that they shoulde do those thin-
ges, whiche were not comely, being full of all vn-
righteous doing, of fornicacion, wickednes, coue-
nousnes, maliciousnes, full of enuye, murder, de-
bate, discorde, euil cōditioned, whisperers, backbi-
ters, haters of God, doers of wronge, proud, boa-
sters, byngers by of euil thinges, dysobedient to
father and mother, wythout vnderstandinge, coue-
nant breakers, vnlovinge, trust breakers and
merciles. Which men though they knewe the right-
eousnes of God, how that they which suche thin-
ges commit, are worthy of death, yet not onely do
the same, but also haue a pleasure in them that do
them.

The notes.

**Saintes
by calling**

a. As suche as are called to be true Christians, that
is to walke in the workes of the Gospel thow-
the sayth in Christ, are sayntes by calling, that is
to say, men called from the damnable way of syn-
to lead an holy lyfe. For saynt is as much to say
in our language as holy.

Grace.

b. Here, and thowtwe our this Epistle, grace is ta-
ken for the fre mercy of God: a by peace is meane
the quietnes of conscience thowtwe the sure sayth
in Christ.

**For by it
the ryghte
ousnes, a c**

c. That is, by the preachinge of the Gospel, is de-
clared that great mercy of God, whereby he forge-
neth our synnes and accounted vs righteous in
his sight.

**From sayth
to sayth.**

d. Some enterpiere this, frome the vnperfecte, to
the perfecte, from the weak to the strong, and
from one bataple of sayth to an other, &c. But in

To the Romaynes.

my iudgement, the meaninge of Pauls was that the Gospel declarerth al righteousness, as wel of the fathers of the old lawe as of the faithful folowers of Christ to be Christes. Who listeth to waigh to erre, shal safely perceyue that it geueth the same sence.

2. To haue pleasure in other mens synne, is great wickednes, then to synne thy selfe.

Other mē
nes synne

The seconde Chapter.

¶ The rebuker the Jewes, who as touchynge synne are lyke the heathen, yea worse then they.

Therfore arte thou incredulous (O man) who sooner thou be. a. that iudgest. For in that same wherein thou iudgest an other, thou condemnest thy selfe. For thou that iudgest doest eue. the same selfe thynges. But we are sure that the iudgemente of God is accordyng to trouth against the which cam such thynges. Thinkest thou this (O thou mā) that iudgest them whiche do suche thynges, and yet dost thou euen the very same, that thou shal escape the iudgemēt of God? Either despisest thou the ryghts of his goodnes, patience and long sufferance: and remembrest not how that the kyndnes of God leadeth the to repentance?

But thou after thine harde herte that can not repent, heapest the together the treasure of wrath agaynst the daye of vengeance, when shalbe opened the righteous iudgemente of God. Whych wil. b. rewarde euery man accordyng to his dedes, that is to say. prayse, honoure, and immortallite to them whiche conynue in good doynge & seke eternal lyfe. But vnto them that are rebellious and disobey the truerhe, and folow iniquite, shal come indignacyon and wrath, tribulacyon and angursh vpon the soule of euery manne that doeth euill of the Jewe fyrst, and also of the gentyle. To euery man that doeth good, shal come prayse, honoure and peate, to the Jewe fyrst & also the gentyle: for there is no parcialitye with god. But whosoener hath synned without lawe, shal perishe without lawe. And as manye as haue synned vnder the lawe shalbe iudged by the lawe. For before God they are not ryghteous whiche beare the law

W
Mat. xvi. b

Deut. x. d.
ii. Pa. xix.
Job. xxvii
Actu. x. c.
Mat. vii. d
Jacob: i. d.

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the lawe, but the. c. doers of the lawe shalbe iustified. For yf the gentyls whiche haue no lawe do of nature the thinges contayned in the lawe, the they hauinge no lawe, are a lawe, vnto them selues, whiche shewe the dedes of the lawe wyrtten in their hertes. whyle their conscience beareth witness vnto them and also their thoughtes, accusing one an other or excusinge at the daye when god shal iudge the secretes of men by Iesus Christ, accordinge to my gospel.

Beholde thou arte called a Jewe and trustest in the lawe, and reioycest in god and knowest his will, and hast experyence of good, and bad, in that thou art informed by the lawe, and beluest that thou thy selfe art a guide vnto the blinde, a lyght to them which are in darcknes, an instructor of the which lacke discrecyon, a teacher of the vncircumcised, which hast the ensample of that whiche ought to be knowen, and of the trueth, in the lawe. But, thou which teachest an other, teachest not thy selfe. Thou preachest, a man shoulde not steale, & yet thou stealest. Thou sayest, a man shoulde not commit aduoutry, and thou breakest wedlocked. Thou abhorrest ymagines, and robbest god of his honoure. Thou reioycest in the lawe, and thou thy selfe breakeynge the lawe, by dishonouringe god. For the name of god is euyl spoken of amonge the gentyls thou thy selfe: pou as it is written.

Pla. liij. d
Eze. xxi.

D

Circumcision herely auayleth, yf thou kepe the lawe. But yf thou breake the lawe, thy circumcision is made vncircumcision. Therefore yf the vncircumcised, kepe the right thinges conterned in the lawe: shal not his vncircumcision be counted for circumcision? And shal not vncircumcision, whiche is by nature (yf it kepe the lawe) iudge the whiche beynge vnder the letter and circumcision dost transgresse the lawe? For he is not a Jewe, whiche is a Jewe outwarde. Neither is that thing circumcision, which is outward in the fleshe, but he is a Jewe whiche is hidden within, and the circumcision of the herte is the true circumcision, which is in the spirite, & not in the letter whose prayle is not of men, but of god.

The notes.

Judge not. a. To iudge, in this place (as in manie other) is
to con-

To the Romaynes.

no cōdemne other as vnrightheouse and to esteeme
oure selves ryghtcouse.

As the fruite do declare the tre: so do the wor-
kes declare the mā. Yf a mans workes therfore do
declare him to be faithfule that haue the reward
of the faithfule, that is eternal lyfe. Yf the workes
do declare him to be vnfaithfule, then shall his re-
warde be amonge Hypocrites in eternal tor-
mentes.

To rewarde
de accor-
dunge to

The. iij. Chapter.

¶ The Mether what prefermente the Jewes haue
and that bothe the Jewes and the gentyles be
vnder synne, and are iustified ouely throught the
fre mercede of God to Christe.

What prefermente then hath the Jewe?
other what a hauntagerth circumcission?
Surely verye muche. Firste vnto them
was committed the worde of god: what
then thoughte some of them dyd not be-
leue? That their vnbeleue make the promes of god
wrythoute effecte: god forbidde. Let god be true,
and al men lyars, as it is writte: That thou might
teste he iustified in thy saynge and shouldest ouer-
come when thou art iudged. Yf our vnrighteous-
nes make the righteousnes of god more excellent
what shall we saie? Is god vnrighteous whiche
taketh vengeance? I speake after the maner of
men, god forbidde. For howe then shall god iudge
the worlde? Yf the veritie of god appeare more ex-
cellente throught my lyfe, vnto his prayse, why am
I hence forth iudged as a synner? and say not ra-
ther (as men cuyl speake of vs, & as some affirme
that we saie, let vs do cuyl that good maye come
thereof. Whose damnacion is iuste.

3oh. iij. v
Iohal. xvj.

What say we then? Are we better. then they?
No in no wyse. For we haue already proued how
that both the Jewes and gentils are al vnder syn
as it is writte: There is none ryghteous, no not
one: there is none that vnderstandeth, ther is none
that seeketh after god, they are al gone oute of the
way, they are al made vnprofitable, there is none
that doeth good, no not one. Their throte is an o-
pen sepulchre, with their tonges they haue discei-
ued, the poison of asps is vnder their lips: whose
mouthes are ful of cursing and bitterness. Their
fete

Cal. iij. v
Iohal. xij. a
Iohal. v. c
Iohal. c. and
xxxij.
Iohal. ix. c.
Esa. liij. b
Iohal. xij. b

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these are wofull to them bloude. Destruction and wretchednes are in their wares. And the way of peace they haue not knowen. There is no feare of God before their eyes.

Gala. ii.

D
injustifying
cometh by
law.

Yea, and we knowe that whatsoeuer the lawe sayeth, he sayth it to them whiche are vnder the lawe. That al monthes may be stopped and al the world be subdued to god, because that by the dedes of the lawe nall no flesh be iustified in the sight of God. For by the lawe cometh the knowledge of sinne. Nowe verely is the ryghteousnes that cometh of God, declared withoute the fulfilling of the lawe, hauing wytnes yet of the lawe and of the prophetes. Then ryghteousnes no doubte which is good before God cometh by the faith of Christe vnto al and vpon al that beleue. There is no difference: for al haue synned, and lacke the glorie that is of valure before God, but are iustified frelye by hys grace thorow the redempcion that is in Christe Iesus, to whom God hath made a state of mercy thorow faith in hys bloude, to shewe the ryghteousnes whiche before hym is of valure, in that he forgiveth the synnes that are passed, whiche God dyd suffer to shewe at this tyme the ryghteousnes that is allowed of hym, that he might be counted iuste, and a iustifier of him whiche beleueth on Iesus.

Where is then thy gloryng? It is excluded. By what lawe? by the lawe of workes? Nay, but by the lawe of faith.

For we suppose that a manne is iustified by faith withoute the dedes of the lawe. Is he the God of Jewes onely? Is he not also the God of the Gentyles? Yea euen of the gentyles also. For it is god onely whiche iustifieth circumcision whiche is of faith, and vncircumcysion thorow faith. Do we then destroy the lawe thorow faith? God forbidde. But we rather maintayne the lawe.

The iii. Chapter.

He declareth by the example of Abraham, that faith iustifieth, and not the lawe, nor the workes thereof.

What

To the Romayns.

What shal we say then, that Abraham our
father as pertayninge to the flesh, dyd
since: If Abraham were iustified by de-
des, then hath he wherein to reioyce but
not with God. For what sayth the scri-
pture? Abraham beleued God, & it was counted
vnto him for righteuousnes. To him that woorketh
is the reward not rekened of fauour: but of cary.
To him that woorketh not, but beleueth on hym
that iustifieth the vngodlye is his fauour counted
for righteuousnes. Euen as Dauid describeth the
blessedfulnes of the man vnto whom God ascri-
beth righteuousnes without dedes. + Blessed are
they, whose vnrigheteuousnes are forgiven & whose
sinnes are couered. Blessed is that man to whom
the Lord imputeth no synne.

Came this blessednes then vpon the circum-
cised or vpon the vncircumcised? We say verelye
howe that faith was rekened to Abraham for righ-
teuousnes. Howe was it rekened in the tyme of cir-
cumcision: or in the tyme before he was circumci-
sed? Not in tyme of circumcision: but when he was
yet vncircumcised. And he receiued the signe of
circumcision, as a seale of the righteuousnes which
is by faith, which faith he had yet before vncir-
cumcised: that he shoulde be the father of al them
that beleue, though they be not circumcised, that
righteuousnes might be imputed to them also, and
that he mighte be the father of the circumcised,
not because they are circumcised onely: but because
they walke also in the steppes of that faith that
was in our father Abraham before the tyme of
circumcision.

For the promise that he shoulde be, the heire of
the worlde, was not geuen to Abraham or to his
seed thorow the lawe: but thorow the righte-
ousnes which cometh of faith. For if they which
are of the lawe, be heires, then is faith but vayne,
and the promise of none effecte. + Because the
lawe causeth wrath. For where no lawe is, there
is no transgression. Therefore by faith is the en-
heritance geuen, that it might come of fauour:
& the promise might be sure to al, the seed. Not to
them onely which are of the lawe: but also to them
which are of the faith of Abraham, which is the
faith

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Gen. xlii. father of be all. As it is written: I haue made the
a father of many nations, euen before God who
thou hast beleued which quickeneth the deade, &
called those thinges which he be not, as though
they were.

D Which Abraham contrarie to hope, beleued in
hope that he should be the father of many nations
accordinge to that which was spoken: So shall
thy seed be. And he faunted not in the faith, nor
yet considered his stony body which was nowe
dead, euen when he was almoste an hundred yere
old: neither yet that Sara was past child bearing
he slackened not at the promes of God, though
vbeleue: but was made stronge in the faith
and gaue honoure to God, full certeped, that
what he had promysed, that he was able to make
good. And therefore was it rekened to hym for
righteousnes.

Gen. xlii.

It is not written for him onely, that it was re-
kened to him for righteousness: but also for vs, to
whom it shalbe counted for righteousness, so we
beleue on him that raysed vp Iesus oure Loyde
from death. Which was deliuered for oure syn-
nes and to se againe for to iustifie vs.

The notes.

a. The inheritaunce, that is eternal life, is geuen
vnto vs, and we receiue it through faith, to the en-
tent that we be sure and doubt not of it. For if
we should deserue it by woorkes: we should neuer
be sure but alwayes doubt, that we lacked wo-
kes, or that our euill woorkes should haue the v-
per hand in the day of iudgement.

The .v. Chapter.

2 The power of faith, hope, and loue. And
howe death reigned from Adam vnto Christe,
by whom onely we haue forgiveness of syn-
nes.

B Because therfore that we are iustified by
faith. a. we are at peace with God through
our Loyde Iesus Christ by who we haue
awaye in through faith vnto this grace
wherin we stande and reioyce in hope of
the prayse that shalbe geuen of God. Neither do
we so onely: but also we reioyce in tribulation, for
we knowe that tribulation bringeth patience, pa-
tience

Jaco. i. b

To the Romanes.

ciencie bringeth experience, experience bringeth hope. And hope maketh not ashamed for the loue of God is shed abroad in our hartes by the holy ghost, which is geuen vnto vs.

¶ For when we were yet weake accordinge to the time: Christ died for vs which were vngodlye. It serage wil anye man dye for a righteouse mā peraduentur for a good mandursh a man dye. ¶ But God setteth oute his loue that he hath to vs, seying that while we were yet synners, Christ dyed for vs. which more the now (seying we are iustified in his blood) Shall we be saved from wrath thorow him. For if when we were enemies, we were reconciled to God by the death of his sonne much more, seying we are reconciled, we shalbe preserved by his life. Not onely so, but we also hope in god by the means of our Lord Iesus Christ, by whom we have receyued the attonement. Wherefore as by one man synne entred into the worlde, and death by the means of synne: And so death went ouer al men, in so mache as al men sinned. For euen vnto the tyme of the lawe was synne in the worlde, but synne was not regarded, as longe as there was no law: neuerthelesse death reigned from Adam to Droyles, euen ouer them also that sinned not, with like transgression as bys Adam, which is the similitude of him that is to come.

But the gifte is not like: is the sinne. For if the rothe the syn of one, manye be dead: muche more plentious vpon many was the grace of God and gifte by grace: Whiche grace was geuen by one man Iesus Christ.

And the gifte is not ouer one that sinned. For dampnacyn came of one synne vnto condempnacion, but the gifte came to iustifie from manye synnes. For yf by the synne of one death reigned by the meanes of one: muche more shall they whiche receyue aboundance of grace and of the gifte of ryghteousnes reygne in lyfe by the meanes of one (that is to saye) Iesus Christ.

¶ As phetopse then as by the syn of one, condempnation came on al men: euen so by the iustifyinge of one cometh the righteousnes that bringeth life vpon al men, for as by one mans. b. disobedience many

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many became synners: so by the obedience of one
shal many be made rightuouse.

But the lawe c. in the meane tyme entered in,
that synne shoulde encrease. Nevertheless where
aboundaunce of synne was, there was more plen-
tuousnes of grace, that is synne had reigned vnto
death, euen so might grace reigne thowgh right-
uousnes vnto eternall lyfe, by the helpe of Iesus
Christe.

The notes.

**At peace
with god**

a. To be at peace with God, is none other thyng
then to haue tranquilitye and reſte in our hartes
toward God, knowinge assuredlye that he accep-
teth vs and that we please him. Whiche peace ca-
we not haue otherwyſe then by fayth a ſure truſt
of remiſſion of sinne thowgh we Christs bloude,
For all other meanes be ioined with doubte, and
therfore cannot obaine this reſt.

**Adams dis-
obedience**

b. The disobedience of Adam was ſuche, that it
condempned al his poſteritie, ſo that the very
infantes, who haue neither wrought nor thought
any euill, are thereby the childre of dampnation
and ſhoulde vndoubtedlye be dampned, were
it not that Christe thowgh his bloude ſheddinge
hath redemed them.

**The lawe
encreaſed
synne.**

c. That is the lawe forbidding vs many mo thynges
then God forbade the fyrſte man in Para-
dyſe: encreaſeth ſynne in vs becauſe we do not nor
cannot refraine the deſyre of the thynges therein
forboden.

The vi Chapter.

20. For as muche as we be deliuered thowgh
Christ from synne: we muſte ſacion oure ſelues
to liue as the ſeruauntes of God, and not after
oure owne luſtes. The vniuerſe reward of right-
uousnes and ſynne.

a. **W**hat ſhall we ſaye then? ſhal we conti-
nue in ſynne, that there maye be aboun-
daunce of grace? God forbidde. Howe
ſhal we that are deade as touching ſin,
liue any longer therein? Remember ye
not that al we which are baptiſed in the name of
Iesus Christ, are baptiſed to dye with him: We
are buried with him by baptiſme, for to dye, that
likewiſe as Christ was raiſed vp from death, by
the

To the Romans.

the gloſſe of the father: euen ſo we alſo ſhoulde
walken in a newe life. For if we be graſted in death
like vnto him: euen ſo muſt we be in the reſurrec-
tion. This we muſt remember, that our olde man
is crucified with him alſo, that the body of ſynne
mighte betterlye be deſtroyed, that henceforth we
ſhould not be ſeruauntes of ſynne. For he that is
dead, is iuſtified from ſynne. Wherefore if we be
dead with Chriſte, we beleue that we ſhall lyue
with him: remembryng that Chriſte oure rapted
from death, dyeth no more, death hath no more po-
wer ouer him. For as touching that he dyled, he dy-
ed concerning ſynne, ones. And as touching that
he liueth, he liueth vnto God. Likewiſe ymagine
ye alſo, that ye are, a deade concerning ſynne: but
are alīue vnto God throughte Ieſus Chriſte oure
Rorde. ¶

¶ Let not ſynne reigne therfore in your mo-
rall bodies, that ye ſhould therevnto obey: in the
luſtes of it. Neither geue ye your members as
inſtrumētes of vneightnouſnes vnto ſynne: but
geue your ſelues vnto God, as they that are alīue
from death. And geue your members as inſtru-
mentes of rightnouſnes vnto God. Let not ſinne
haue power ouer you. For ye are not vnder the
lawe but vnder grace. What then? Shall we
ſynne, becauſe we are not vnder the lawe: but vnder
grace? God forbid. ¶ Remember ye not how
that to whomſoeuer ye commit your ſelues as ſer-
uauntes to obere, his ſeruauntes ye are to who
ye obey: whether it be of ſynne vnto death, or of
obedience vnto rightnouſnes? God be thanked
that though ye were ones the ſeruauntes of ſyn-
ne ye haue yet obeyed with herte vnto the forme
of doctrine tohercvnto ye were deliuered. Ye are
then made free from ſynne, and are become the ſer-
uauntes of rightnouſnes. ¶

¶ I wil ſpeake groſſy becauſe of the infirmitye
of your fleſh. As ye haue geuen your members
ſeruauntes to vnelanes and to iniquity from in-
quity vnto iniquity: euen ſo now geue your mem-
bres ſeruauntes vnto rightnouſnes: ſhat ye maye
be ſanctified. For when ye were the ſeruauntes
of ſinne, ye were not vnder rightnouſnes. What
fruyt had ye then in thoſe thinges, wherof ye are
nowe

Heb. xii. 8
1. Pe. ii. 24
Eph. iii. 6
Col. iii. 6

C
Joh. viii. 12
11. Pet. iii. 18

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not be ashamed. For the ende of those thinges is death. But now are ye deliuered from synne, and made the seruantes of God, and haue your fruit that ye shoulde be sanctified, and the ende eternall lyfe. For the rewarde of synne is death: but eternall lyfe is the gyfte of God, throughte Iesus Christ oure Lord.

The notes.

Death concerning synne.

a. Who so geueth not him self ouer to the desires of synne, but resisteth in al that he can, the concupiscences therof: he same is dead vnto synne.

The. vii. Chapter.

Christe hath deliuered vs from the lawe of death. Paul sheweth what the fleshe and outward man is, and calleth it the lawe of the members.

a. Remembre ye not brethzen (I speake to them that knowe the law) that the law hath power ouer a man as long as it endureth, For the woman which is in subiection to a manne, is bounde by the lawe to the manne as long as he liueth. If the man be deade, he is loosed from the lawe of the man. So then if while the man lyueth he coupleth her selfe wth another man, he shal be counted a wedlocke breaker. But if the man be deade, he is fre from the lawe so that he is no wedlocke breaker, though he couple her selfe wth another man.

1.3a. vii.

¶ Then so ye my brethzen, are a. dead concerning the lawe by the body of Christe, that ye shoulde be coupled to another (I meane to him that is risen agayn from death) that we shoulde byynge forth fruit vnto god. For whē we were in the flesh the lawes of synne which were sored by by the lawe reigned in oure members, to bynge forth fruite vnto death. But now are we deliuered from the lawe, and deade from that to here vnto we were in bondage, that we shoulde serue in a newe conuersation of the spire, and not in the olde conuersation of the letter.

¶ What shal we say then: is the lawe synne god forbid: but I knew not what synne meane: but by the lawe, for I had not knowne what synne had meant, except the lawe had sayd, thou shalt not luste

To the Romanes.

Juste. But sinne toke an occasion by the meanes of the commandement, & wrought in me al manner of concupiscence. For without the lawe, sinne was dead. I once lived without lawe. But when the commandement came, sinne revived, and I was dead. And the verbe same commandement which was ordained vnto lyfe, was founde to be vnto me an occasyon of death, for sinne toke occasion by the means of the commandement and so deceiued me, and by the selfe commandement slew me. Wherefore the lawe is holy, and the commandement help, iust and good.

Was that then which is good, made death vnto me? God forbid. Naye, sinne was death vnto me, that it might appere, how that sinne by the means of that which is good, had wrought death in me: that sinne whych is vnder the commandement, might be out of measure sinful. For we knowe that the lawe is spirituall but I am carnall, sold. v. vnder sinne, because I wote not what I do. For what I woulde do, that I do not: but what I hate, that do I. Yf I do knowe that whiche I would not, I graunt to the lawe that it is good. So then knowe, it is not I that do it, but sinne that dwelleth in me. For I knowe that in me (that is to saye in my flesh) dwelleth no good thinge. To wil is present with me: but I fynde no meanes to performe that whiche is good. For I do not the good thinge whiche I woulde: but that euill do I whiche I woulde not. Finallye, if I do that I woulde not, then is it not I that do it, but sinne that dwelleth in me. doeth it. I fynde then by the lawe that when I woulde do good, euill is present with me. I desire in the lawe of God, concerninge the inner man. But I see another lawe in my members rebelling against the lawe of my mynde and subduinge me vnto the lawe of sinne which is in my members.

O wretched man that I am: who shall deliuer me from this body of death? I thanke God throughte Iesus Christ oure Lord. So then I my self in my mynde serue the lawe of God, and in my flesh the lawe of sinne.

The notes.
a. All suche are dead concerninge the lawe, as are
thoſe we

Exod. xx. c
Deute. v. b

1. Tim. i. b

C

D

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Deas con- rhorowg sapeyth crucified with Christe, and tho-
cerninge: rowe baptisme buried to gether with him, and by
the law. newnes of lyfe risen agayne with him. For the
lawe hath no more power ouer them, then mans
lawe hath ouer the bodys of the that be departed
thys lyfe.

Sold vn- b. That is, so oppressed with the concupiscence of
der sinne. the fleshe, that mangrea oure heades we commit
sinne. frane, whiche wyth all our hertes we detest and
abhorre.

The. viii. Chapter.

The lawe of the spirite geueth lyfe. The
spirite of God maketh vs Goddes chyldren
The abundant loue of God can not be sepa-
rated.

2 **T**here is then no dampnacyn to them,
whiche are in Christ Iesu, whiche walke
not after the fleshe: but after the spirite.
For the lawe of the spirite that bringeth
lyfe thorough Iesus Christ, hath deliue-
red me from the lawe of synne and death. For
what the lawe could not do is as much as it was
weake because of the fleshe: that performed God.
and sente his sonne in the similitude of synfull
fleshe, and by synne, dampned sinne in the fleshe:
that the rightuousnes required of the lawe might
be fulfilled in vs, which walke not after the fleshe
but after the spirite.

2 **F**or they that are carnall, are carnallie myn-
ded. But they that are spirituall, are ghostly myn-
ded. To be carnallie minded is death. But to be
spirituall minded is life and peace. 1. Because
that the fleschly minde is enemy against God, for
it is not obedient to the lawe of God, neyther can
be. So then they that are geuen to the fleshe, can
not please God.

But ye are not a. geuen to the fleshe, but to the
spirite. b. if so be that the spirite of God dwelle in
you. Yf there be any man that hath not the spirite
of Christe, the same is none of his. Yf Christe be
in you, the bodie is dead because of synne: but the
spirite is lyfe for rightuousnes sake. Wherefore
if the spirite of hym that rayled by Iesus from
death dwell in you, even he that rayled by Christ
from death shall quicken youre mortall bodie,
because

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because that his spirit dwelleth in you.

✠ Therfore brethren we are now betters not to the flesh, to lyue after the flesh. For if ye liue after the flesh, ye must dye. But if ye mortifie the dedes of the body by the help of the spirit, ye shall lyue. For as many as are led by the spirit of god: they are the sonnes of God. For ye haue not receiued the spirit of bondage to feare any more; but ye haue receiued the spirit of adoption, whereby we crye Abba father. The same spirit testifieth oure spirit that we are the sonnes of God. If we be sonnes, we are also heires, the heires of meane of God, and heires annered with Christ if so be that we .c. suffer together, that we may be glorified together.

✠ For I suppose that the afflictions of this lyfe are not worthy of the glory which shall be shewed vpon vs. Also the seruente desyre of the creatures abydeeth looking when the sonnes of God shall appeare, because the creatures are subdued to vanytye agaynst thei will: but for his will whiche subdueth them in hope. For the very creatures shall be deliuered from the bondage of corruption into the glorious libertie of the sonnes of God. For we knowe that every creature groaneth with vs also and trauiyleth in payne euen vnto this tyme. Not they onely, but eue we also which haue the first d. fruites of the spirit, mourne in oure selues and waite for the adoption and loke for the deliuerance of oure bodyes. For we are .e. saued by hope. But hope that is sent is no hope. For how can a man hope for that whiche he seeth? But and if we hope for that we se not, then do we with patience abyde it for.

Wherfore the spirit also helpeth oure infirmities. For we knowe not what to desyre as we ought: but the spirit maketh intercession mightilye for vs with groyniges whiche cannot be expressed with tonge. And he that searcheth the heires knoweth what is the meaninge of the spirit for he maketh intercession for the captes according to the pleasure of God.

✠ For we knowe that all thynges worke for the beile vnto them that loue God, whiche also are called .e. of purpose. For those whiche he haue

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before he also ordeyned before, that they shoulde be lyke fashioned vnto the shape of hys sonne that he myghte be the fyrste begotten sonne amonge manye brethren. Whereouer whiche he appoynted before, them he also called. And whiche he called, them also he iustified, whiche he iustified, them he also glorified.

¶ What shall we then say vnto these thinges? if God be on oure syde: who can be agaynste vs? whiche spared not his owne sonne but gaue him for vs all: how shal he not with him geue vs all thinges also. Who shall laye anye thinge to the charg of Goddes chosen? It is God that iustificeth, who then shall condemne? It is Christe whych is dead, yea rather whych is risen agayn, which is also on the ryghte hande of God, and maketh intercession for vs.

Who shall seporate vs from the loue of God, shall tribulation? or anguyshe? or persecucion? othere hunger? othere nakednesse? othere perple? othere swearde? As it is written: for thy sake are we kylled all daye long, and are counted as shepe appoynted to be slayne. Nevertheless in all these thynges we overcome through the helpe of our helpe that loued vs. Yea and I am sure that neyther death, neyther lyfe, neyther angels, nor rule, neyther power, neyther thinges present, neyther thinges to come, neyther heyghe, neyther loweth neyther any othere creature shalbe able to departe vs from the loue of God, whiche dwelleth in Christe Iesu our Lord. **¶**

The notes.

Given to
the church.
The spirit
of Christ.

a. To be geuen to the church, is to line in the woordes of the church, which are recited. Gala. b.

b. All that be of Christe, haue the spirite of Christe dwellinge in them. That is they do continual-lye stryue agaynste the flesh, alwayes helpeing in their hertes to walke in the woordes of the spirite recited Gala. b.

Suffer to
gether.
First fruits.

c. We must suffer with Christe, if we will reigne with him in glorie.

d. The fyrste fruytes of the spirite hadde the apostles, as Christe hadde the fyrste fruytes of the resurrection, that is they were the fyrste amonge all nations that receiued the giftes of the spirit, as Christ was the fyrste that rose from the deade.

e. Where

To the Romaines.

e. Where sayeth is, there is hope, and where is no sure hope, there is no Christian sayeth. Wherefore it maye ryght well be sayed, we are saved by hope. That is by the moſte certayne and ſure ſayeth in Chriſtes prompſes, whiche cauſeth vs to hope certaynlye that at the tyme appoynted we ſhall be deliuered from this greate burden of the fleſhe.

Saued by hope.

f. The eternall wiſedome of God, byd befoze the worlde began, appoynte certayne that ſhould profeſſe and ſet furthe the Goſpell of hys ſonne, euen to the worlde's ende, thoſe were they that were, and be daylye called of purpoſe, that is, they are not onelye called, but alſo elected and choſen.

Called of purpoſe.

The.ii. Chapter.

¶ Waile complaineth vpon the harde hertes of the Jewes that would not receiue Chriſte, and howe the heathen are choſen in their read.

What is the doeth.

I Saye truely in Chriſt and lye not, in that wherEOF my conſcience beareth me witness in the holy ghoſte, that I haue greate heauynes and continual ſorrow in my hert for I haue wyſhed my ſelte to be curſed from Chriſte, for my brethren and my kynſmenne (as pertayning to the fleſhe) whiche are the Iſraelites. To whom pertayneth the adopyon and the gloze, and the couenantes, and the lawe that was geuen, and the ſeruyce of God, and the prompſes: whose alſo are the fathers and they of whom (as concernynge the fleſhe) Chriſte came, whypche is God ouer all thinges bleſſed for euer, Amen.

I ſpeake not theſe thinges as though the wordes of God had taken none effect. For they are not al Iſraelites, whiche came of Iſrael, neyther are they al children ſtraight way, becauſe they are the ſede of Abraham. But in Iſaac ſhall thy ſcede be called: that is to ſaye, they whypche are the chyldren of the fleſhe, are not the children of wode. But the chyldren of promiſe are counted the ſede. For this is a worde of promiſe, aboute this tyme will I come, and Sara ſhall haue a ſonne.

Gen. xxi
Gal. iii. 2
Gen. xviii

Whether was it ſo wyth her onelye: but alſo when Rebecca was wyth chyld by one, I meane

Q. ii. by

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by oure father Isaac, per the children were borne, when they had neyther done good nor bad that the purpose of God which is by election, mighte sende, it was sayd vnto her (not by the reason of workes, but by grace of the caller) the elder shall serue the yonger: as it is wrytten: Jacob he loued but Esau he hated.

What shall we say then: is there any brygh-
tuousnes with God? God forbid. For he sauyth
to Moyses: I wil shewe mercye to whom I shewe
mercye and will haue compassion on whom I
wyl haue compassion. So it lyeth not then in
a mans wyl or cunynge, but in the mercye of
God. For the scripture sayeth vnto Pharaao. Tūē
for this same purpose haue I sterred the kyng, to
shewe my power on the and that my name might
be declared thowout al the world. So hath he
mercye on whom he wyl and whom he will, he
maketh harde herted.

Thou wilt saye then vnto me: why then bla-
meth he vs yet? For who can resiste his wyl? But
O man, what arte thou whiche disputeste wth
God? Shall the worke saye to the workemanne,
why haste thou made me on this fashion? Hath
not the potter power ouer the claye euen of the
same lump to make one vessel vnto honoure, &
another vnto dishonoure? Euen so God willunge
to shewe his wrath, and to make his power kno-
wen, suffered wth longe patience the vessels of
wrath, ordeined to dampnation, that he might de-
clare the riches of his glorie on the vessels of mer-
cy, which he had prepared vnto glorie: that is to
say, vs whom he called, not of the Jewes onely,
but also of the gentils. As he sauyth in Osee I wil
cal them my people which were not my people: &
his beloued whiche was not beloued. And it shal
come to passe in the place where it was sayd vn-
to them, ye are not my people: that there shalbe
called the children of the liuinge God.

But Elisas cryeth concerninge Israel, though
the number of the chyldren of Israel be as the
sande of the sea, yet shal a remnant be saued. He
finisheth the worde verely and maketh it shoute
in rightuousnes. For a shoute worde wyl God
make on earth. And as Elisas sayd betoys. Ex-
cpte

To the Romaines.

cept the Lorde of Sabaoth had lefte vs fede, we had bene made as sodomia, and had bene lphened to Somoza.

¶ What shall we saye then? We saye that the gentils whiche folowed not rightuousnes haue ouertaken rightuousnes. I meane the rightuousnes, whiche commeth of sapeth. But Israell whiche folowed the lawe of rightuousnes, comde not attayne vnto the lawe of rightuousnes. And wherefore. Because they sought it not by sapeth but as it were by the woorkes of the lawe. For they haue stumbled at the stumblinge stone. As it is written. Beholde I put in Sion a stumblinge stone, and a rocke whiche shall make men faile. And none that beleue on him, shall be ashamed.

Isa. xlii.
I. De. ii. b
Isa. viii.
Is. xlii.

The .x. Chapter.

¶ The faithfulness of the Jewes. Two manner of rightuousnes.

Bethen, my herres despye, and prayer to God for Israel is that they mighte be saued. For I heare them recorde that they haue a feruente minde to Godwarde, but not according to knowledge. For they are ignorant of the rightuousnes which is allowed before God, and go about to stablish their owne rightuousnes and therfore are not obedient vnto the rightuousnes whiche is of valure before God. For. a. Christe is the ende of the lawe, to iustifie al that beleue.

¶ Moses describeth the rightuousnes whiche cometh of the lawe, by that the man which doth the thinges of the lawe, shall liue therein. But the rightuousnes whiche cometh of sapeth, speaketh on this wise. Say not in thine herre who shall ascende into heauen? (that is nothinge elsse but to fetch Christ downe) Others who shall descende into the depe (that is nothinge els but to fetch by Christe from death) But what sayeth the scripture? The worde is vpe the euen in thy mouth and in thine herre.

This worde is the worde of. b. sapeth whiche we preache. ¶ For if thou shalt knowlege with thy mouth that Iesus is the Lorde, and shalt beleue with thine herre that God rayled hym vp from death, thou shalt be saue. For the beliefe

Q.iii. of the

Isa. xlii.
Ezec. xi. 11
Deut. xxx

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of the herte iustlyeth: and to knowledg both
the mouth maketh a man false. For the scripture
sayeth whosoever beloneth on hym, Shall not be
ashamed,

D There is no difference betwene the Jew and
the gentyll. For one is Lord of al which is riche
unto al that call on him, For whosoever shall call
on the name of the Lord, shall be safe. But howe
shal they call on him on whom they beleue not,
howe shal they beleue on him of whom they haue
not hearde: how shall they heare without a prea-
cher? And howe shal they preache. except they be
sent: As it is writen: howe beautiful are the feet
of them which bring glad tidings of peace, and
bring glad tidings of good things. But they
haue not all obeyed to the Gospel. For Esaias sa-
yeth Lord who shall beleue our sayings: So
then sayth cometh by hearinge, and hearing com-
meth by the worde of god. But I am. Haue they
not heard? No doubt, their sounde went oute into
all landes: and their wordes into the endes of the
worlde. &

Esai. xlii. a
Esai. lvi. a
Jo. xii. b

Isa. xlii. a

But I demaunde whether Iſraell did knowe
or not? Firſt Moyses sayeth: I will prouoke you
to enuy, by them that are no people, and by a fo-
lyſhe nation I will anger you. Esaias after that
is bolde and sayth. I am found of the, that sought
me not, and haue appered to the that ared not af-
fer me. And againſt Iſraell he sayth, Al day longe
haue I ſtretched forth my handes vnto a people
that beleueſt not, but ſpeaketh againſt me.

Deu. xxi.

Esai. i. a

The notes.

Chriſte is
the end of
the law.

a. That is, Chriſt fulfilleth the law not ſo muche
in obſeruing al the ceremonies & preceptes ther-
of, as in perſormeinge that which was mente by
al the whole courſe of the law. That was, that he
beinge pure and without ſpote of ſinne, ſhoulde
purge our fylthy natur by the ſhedding of his moſt
precious blond, ſo many of vs, I ſay, as ſhoulde be-
lieue in his name.

the worde
of faith.

b. By ſayth are we made iuſte, but yet on thys co-
dition, that we embrace Chriſtes doctrine, & con-
feſſe him in word & dede. For Chriſt calleth vs to
worke in his vineyard & not to be idle al the day
And the wicked ſeruaunt ſhal ſuffer many ſtripes.
c. Some

To the Romaines.

c. Some will are me of whom the preachers must be sent: verely of him that is their maister, that is God. Of him be they sent, whiche preache Chastite cruelly, without the desire of vain glory or gaires. On this sorte doeth Christ proue that he was sent of the father, because he sought his fathers glory and not his owne.

The. xi. Chapter.

¶ All the Jewes be not caste awaye, wherefoze waile warnerb the gentyles that be called, not to be hygh minded, nor to despyse the Jewes.

I Say then: hath god cast away his people? God forbid. For euen I verely am an Israelite, of the sede of Abrahā, & of the tribe of Beniamin. God hath not cast away his people which he knew before. Either wote

ye not what the scriptur saith by the mouth of Melias how he makeith intercessio to god against Israel, saying: Lord they haue kyled my prophetes & digged doune thine altars: and I am lefte onely, and they seke my lyfe? But what sayeth the answer of god to him againe? I haue reserved vnto me seuen thousand men which haue not bowed the knee to Baal. But so at this time is there a remnaunte lefte thorow the electiō of grace. If it be of grace, then is it not of workes. For then were grace no more grace. If it be of workes then is it no more grace. For then were deserving no longer deserving.

¶ What then? Israel hath not obtayned that, that he sought. Not but per the electiō hath obtained it. The remnaunt are blinded, accordinge as it is writen. God hath geuen them the spirite of vniuersenes: eyes that they shoulde not see, & eares that they shoulde not heare euen vnto this dare, & David saith: Lette their table be made a snare to take them with al, and an occasion to fall, & a reward vnto them. Let their eyes be blinded that they se not and euer bowe doune their backs.

I saye then: Haue they therfoze stumbled that they shoulde but falle onely? God forbid: but thorow the fall is salutarie happened vnto the gentiles for to prouoke the with al. Wherefoze if the fall of them, be the riches of the world: and

O. iiii. the

iii. Mc. xij

Esa. vi. c.
Mat. xii. f.
Jo. xii. f.
Ac. xxi. ii. f.
Psa. xlii. ii.

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the minisheinge of them, the riches of the gentries: Howe muche more should it be so, if they al beleued: I speake to you gentils, in as muche as I am the Apostle of the gent is I will magnifye myne offyce that I might prouoke them whyche are my fleche, and might saue some of them. For if the casting awaye of them, be the reconciling of the world: what shal the receiuing of them be but ipse agayne from deathe? For if one piece be holp, the whole heape is holp, and if the rote be holp, the bzaunches are holp also.

Though some of the bzaunches be broken of, and thou beynge a wyldc olive tre, arte graffe in amonge them, and made partaker of the rote and farnes of the olive tre, boast not thy selfe against the bzaunches. For if thou boaste thy selfe, remember that thou bearest not the rote but the rote the. Thou wylt sape the: the bzaunches are broken of that I myghte be graft in Thou sayest well because of vnbelyefe they are broken of, and thou standest stedfaile in sayeth. We not hys mynded, but feare sayinge that GOD spared not the natural bzaunches, lesse hapely he also spare not the.

Scholde the kindnes and rigoroulnes of God. On them which sel, rigoroulnes: but towaras the kindnes, if thou continue in his kindnes. Or els thou shalt be betwen of. and they if they byde not fill in vnbelyefe, shalbe grafted in agayn. For god is of power to graffe them in agayne. For if thou wast cut out of a naturall wild olive tre, & wast grafted contrarpe to nature in a true olyue tre, howe muche more shall the naturall bzaunches be grafted in ther owne olive tre agayne?

I woulde not that this secrete shoulde be hyd from you my brethzen (lesse ye woulde be wyle in youre owne conceytes) that partake blyndnes is happened in Israell, vntyll the fulnes of the gentils be come in: and so all Israell shalbe saued. As it is writen: There shall come oute of Sion he that doeth deliuer, and shall turne awaye the vngodlynes of Iacob. And this is my conenaunt vnto them, when I shall take awaye their synnes. As concerning the Gospel, they are enenmes for youre sakes: but as touchinge the electyon they

To the Romayns.

20 The obedience of men vnto their rulers,
None fulfill the lawe. It is nowe no tyme
to folowe the woorkes of darknes. +

Let euery soule submytte him selfe vnto the
authoritie of the hygher powers. For ther
is no power but of God. The powers that
be are ordeyned of God. Whosoener there
foze resisteth power: resisteth the ordinaunce
of God. And they that resist, shall receyue to the
selfe damnation. For rulers are not to be feared
for good woorkes, but for euill.

Wylt thou be with oute feare of the power?
Do wel then: and so shalt thou be praysed of the
same. For he is the minister of God, for thy welth.
But and yf thou do euill, thou shalt feare: for he beareth
not a swerde for nought: but is the minister of
God, to take vengeance on them that do euill.
Wherefore ye muste nedes obeye, not for feare of
vengeance onely: but also because of a conscience.
And euen for this cause paye ye tribute. For they
are goddes ministers, seruyng for the same pur-
pose. +

+ Geue to euery man therefore hys due. Tri-
bute to whom tribute belongeth: Custome to whō
custome is due feare to whome feare belongeth:
Honoure to whome honoure pertaineth.

+ Owe nothyng to anye man: but to loue one
another. For he that loueth another: fulfilleth the
lawe. For these commaundementes: Thou shalt
not committe aduoutrye: Thou shalt not kyll:
Thou shalt not steale: Thou shalt not beare
false wytnesse: Thou shalt not be lyse: and so
for the (yf there be anye other commaundemente)
they are all comprehended in this sayinge: Loue
thyne neyghbour as thy selfe. Loue hurteth not
hys neyghbour. Therfore is loue the fulfillynge
of the lawe. +

This also we knowe, I meane the season how
that it is tyme, that we shoulde nowe awake out
of slepe. For nowe is oure saluation nearer then
when we beleued. The nyght is passed, and the
daye is come nye. Let vs therefore caste awaye
the dedes of darknes, and lette vs put on the ar-
mour of lyght. Lette vs walke honestlye as it
were in the daye lyght: not in eatyng & drynkynge
nept, &c

Obedience

13

Exo. xx. c.
Deu. v. b.

Loue is
the fulfill-
ynge of
the lawe.

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neither in chauburunge and wantonnes; neyther
in strife and enuyng: but put ye on the Lorde
Jesus Christe. & And make not provision for the
flesh to twispe the lustice of it.

The notes.

Conscience

a. Though thou were of powre to resist the male
Grates, yet shoulde thy conscience condemne the
yf thou dydest it, because God commaundeth the to
obey them. But thys obedience is not to do both
good and euill at theyr commaundement, but to
do the good thynges that they commaunde.

The. xiiij. Chapter.

2. The weake oughte not to be despyed. No
man shoulde offende an others conscience.
Agayne for outwarde thynges shoulde no
man condemne another.

a **H**ym that is a weake in the faith, re-
ceyue vnto you, not in dyspurynge and
troubling hys conscience. One beleueth
that he may eate all thyng. An other
whych is weake, eateth herbes. Let not
hym that eateth dyspise hym that eateth not. And
let not hym whych eateth not, iudge hym that ea-
teth. For God hath receyued hym. What art thou
that iudgeste another mans seruante? Whether
he stande or falle that pertayneth vnto hys mas-
ter: yea he shall stande. For God is able to make
hym stande.

Jac. iij. a.

b Thys man putterh difference betwene dawe
and dawe. Another man counteth al dawes alyke.
Se that no man wauer in hys owne meanynge.
We that obserueth one dawe more then another,
doeth it for the Lordes pleasure. And he that ob-
serueth not one dawe more then another, doeth it
to please the Lorde also. We that eateth, doeth it
to please the Lorde, for he geueth God thanks.
And he that eateth not, eateth not to please the
Lorde wyth all, & geueth God thanks. For none
of vs kureth hys owne seruante: neyther doeth
anye of vs dye hys owne seruante. Yf we lyue,
we lyue to be at the Lordes wyll. And yf we dye,
we dye at the Lordes wyll. Whether we lyue ther-
fore or dye, we are the Lordes. For Christe there-
fore dyed and rose agayne, & reuined that myght
be Lorde both of dead and quicke.

But

To the Romayns.

they are loued for the fathers sakes.

For verely the gyftes and callinge of God are suche, that it cannot repente hym of them: for loke as ye in tyme pasted haue not beleued God, per haue nowe obtrayned mercye thorow their vnbelefe: euen so nowe haue they not beleued the mercye whiche is happned vnto you, that they also maye obtrayne mercye. God hath wrapped all nations in vnbelefe, that he myghte haue mercye on all.

O the deapnes of the aboundaunt wysedome and knowledge of God: howe vnsearchable are hys iudgementes, and hys wayes passe fyndynge oute? For who hath knowen the mynde of the Lorde? Or who was hys counsellor? Other who hath geuen vnto hym synne, that he myghte be recompensed agayne? For of hym, and thorow hym, and for hym are all thynges. To hym be glorie for euer. Amen.

Sap. 11. c.
Esa. 41. d.
1. Cor. 14. d

The. xij. Chapter.

The swete conuerlation, loue and woordes of suche as beleue in Christe.

Fetechte you therefore brethre, by the mercifulnes of God, that ye make poure bodies a quicke. a sacrifice holy and acceptable vnto God, whiche is poure reasonable seruyng of God. And sation not your selues lyke vnto this worlde. But be ye chaunged in poure Mape, by the rennyng of poure wyttes, that ye maye sele what thynges that good, that acceptable, and perfect wyll of God is. For I sape (thorow the grace that vnto me geuen is) to euery man among you, that no man esteeme of hym selfe moze then it becommeth him to esteeme: but that he discretely iudge of him selfe, accordyng as God hath dealte to euery man the measure of sayth.

1. Pet. 1. 11. c.

As we haue manye members in one bodye, & all members haue not one office: so we bringe manye, art one bodye in Christe and euery man (amonge oure selues) one anothers members.

1. Cor. 12. c.
Eph. 4. c.

✱ Seinge that we haue diuers gyftes accordyng to the grace that is geuen vnto vs: yf anye man haue the gyfte of. b. prophesye let him haue it that it be aerryng vnto the sayth. Let hym that hath an office, wayte on hys office. Let hym that reacheth,

Q. b.

cheth,

The Epistle of S. Paule

therb, take hede to hys doctryne. Let hym that exhorteth, geue attendance to hys exhortation. Yet any man geue, let hym do it wth singlenes. Let hym that ruleth, do it wth diligence. Yet any man therof merce, let hym do it wth cherruines.

C Lette loue be wthout dissimulation. Hate that whyche is euill, and cleane vnto that whych is good. Be kynde one to another wth brotherly loue. In geuyngs honoure, goo one before another. Lette not the busynes whyche ye haue in hande, be tedious to you. Be seruente in the spirite. Applye youre selues to the tyme. Reioyce in hope. Be patient in tribulation. Continue in prayer. Distribute vnto the necessite of the sayntes and be diligence to harbour. Blesse them whyche persecute you: blesse but curse not. Be merce wth them that are merce. Weepe wth them that weepe. Be of like affection one towarde an other. Be nothyng mynded, but make youre selues equall to them of the lower sorte. †

D † Be not wyse in your owne opinions. Recom-pence to no man euill for euill. Provide afore hande thynges honeste in the syghte of all men. If it be possible, howe be it of youre parte, haue peace wth all men. Dearly beloued auenge not your selues, but geue rounne vnto the wrath of God for it is wyrtten: vengeance is myne, and I will rewarde sayeth the Lord.

Therefore if thyne enemy hunger feede hym: if he thurste, geue hym drinke, for in so doinge thou shalt heape. c. coles of fyre on hys head. Be not overcome of euill. But overcome euill wth goodnesse. †

The notes.

Of sacrifi- a. The sacrifice that God requireth of vs, is to
fice. bringe oure bodies to the obediēce of Gods law.
Prophecy be it thys a manie other places of the scripture,
prophecie is taken for expoundyng of the scrip-
tures so that the more darke places be made open
and playne by the more manifeste places and the
generall articles of the christian faith.
Coles. c. Thus thou shalt kyndle hym and make hym to
loue.

The. xiiij. Chapter.

The

To the Romanes.

Shoulde minister the glad tydings of God, that the gentyles myghte be an acceptable offeringe, sanctified by the hoie ghost I haue therfore wher of I maye reioyce in Christe Iesu, in those thynges whiche pertain to God. For I dare not speake of any of those thynges whiche Christ hath not wroughte by me, to make the gentyles obedient, wth word and dede: in myghte signes and wonders, by the power of the spirit of God: so that from Hierusalem and the coastes rounde aboute vnto Iliricum, I haue fylled all countreys wth the glad tydings of Christe.

So haue I enforced my selfe to preache the Gospel: not where Christe was named, lest I should haue buylte on an othere mannes foundation: but as it is wyrtten: To whom he was not spokē of, they shal see & they that hearde not, shall vnderstande. For this cause I haue bene ofte let to come vnto you: but nowe scing I haue no more to do in these countreys, and also haue bene destituous manie yeres to come vnto you, when I shal take my tourney into Spaine, I wyl come to you. I trust to see you in my tourney, & to be brought on my way thitherward by you after that I haue some what enioyed you.

Nowe go I vnto Hierusalem, and minister vnto the sayntes for it hath pleased the of Macedonia and Achaia to make a certayne distribution vpon the poore sayntes, whiche are at Hierusalem. It hath pleased them berelpe, and their detectors are they. For yf the gentyles be made partakers of their spirituall thynges, theyr durye is to minister vnto them in carnall thynges. When I haue perfourmed this, and haue brought therein this scruple sealed, I wyl come backe agayne by you into Spaine. And I am sure when I come that I shal come wth abundaunce of the blessing of the Gospel of Christe.

I beseeche you brethzen for our Lorde Iesus Christes sake, and for the loue of the spirit, that ye heaelp me in my busynes, wth youre prayers to God for me, that I maye be deliuered from them whiche beleue not in Iewry, & that they my service, which I haue to Hierusalem, maye be accepted of the sayntes, that I may come vnto you wth

2
Esa. lvi. 1

1. Cor. ix. 6

The Epistle of S. Paule.
wth ioye, by the wyl of God, and maye wth
you be refreshed. The God of peace be wth you:
Amen. ⁊

The. xli. Chapter.

A Chapter of salutations He warneth them to
be ware of mannes doctrine, and commen-
deth vnto them certayne Godlye men.

A Commende vnto you Whebe oure sister
(which is a minister of the congregation
of Cenchrea) that ye receyue her in the
Lorde as it becommeth sayntes, and that
ye assyste her in what soeuer busynes she
needeth of your ayde. For she hath suckered many
a myne owne selfe also. Greate Prisca & Aquila
my helpers in Christe Iesu, whiche haue for my
lyfe layde downe their owne neckes. Vnto which
not I onely geue thanks but also the congrega-
tion of the gentiles. Lyke wyse greate all the co-
panye that is in theyr house. Salute my welbelo-
ued Ephenetos, whych is the fyrste fruyt among
them of Achaia. Greate Marce whych bestowed
much labour on vs. Salute Andronicus & Junia
my colyns, whych were prysoners wth me also:
whych are well taken amonge the Apostles, and
where in Christe befoze me. Greate Amplias my
beloued in the Lorde. Salute Niban oure helper
in Christ, & Stachis my beloued. Salute Appelles
approued in Christe. Salute them whych are of
Aristobolus household. Salute Herodius my kyns-
man. Greete them of the household of Narcissus
whych are in the Lorde. Salute. Triphena and
Terphosa, which womē dyd labour in the Lorde.
Salute the beloued Persia, whych laboured in
the Lorde. Salute Rufus chosen in the Lorde, and
hys mother and myne. Greete Asincritus. Phlego,
Herman, Patrobas, Herman, and the byerthen
whych are wth them, Salute Philologus and
Julia. Nereus & hys syster, & Olympa, & all the
sayntes whych are wth them, Salute one ano-
ther wth an holpe kyffe. The congregation of
Christe salute you.

C I beseeche you byerthen, marke them whych
cause diuision & geue occasions of euill, contrarye
to the doctrine whych ye haue learned: & ayode
them. For they that are suche serue not the Lorde
Iesus

To the Romayns.

But why dost thou then iudge thy brother? Other why dost thou despise thy brother? We shal al be broughte before the iudgemente seate of Christe. For it is wyrtren as truely, as 7 lyue 1 Cor. x. 17. d sayeth the Lord, all knees shall bowe to me, and Phi. 1. 10. all tonges shall geue a knoweledge to God. So shall euery one of vs, geue accomptes of him selfe to God. Let vs not therefore iudge one another anye more.

But iudge this rather, that no man put a stumblinge blocke or an occasion to falle in hys brothers waye. For I knowe & am full certyfyed in the Lord Iesus, that there is nothyng commē of it selfe, but vnto hym that iudgeth it to be cōmū: to hym is it cōmū. If thy brother be graued wth thy meate. nothe walkest thou not charitable. Destroie not him wth thy meate, for whom Christe dyed. Cause not poure treasure to be euill spokē of for the kyngedome of God is not meate & drinke: but rightuousnes peace and ioye in the holy ghoſt. For whosoouer in these thinges serueth Christ, pleaseth wel God, & is cōmēded of men.

Let vs folowe those thynges whiche make for peace, and thinges wherewith one maye edifye another. Destroie not the worke of God for a lytell meates sake. All thynges are pure but it is euill for that man, whiche eateth wth hurte of hys conscience. It is good neyther to eate fleshe, neyther to drinke wyne, neyther any thyng were by thy brother stōbleth, eyther fallerh or is made weake. Hast thou sayeth? haue it wth thy selfe before God. Happye is he that condemneth not hym selfe in that thyng wherh he aloweth.

For he that maketh conscience, is dampned yf he eate because he doth it not of sayeth. For what soeuer is not of sayeth, that same is synne.

The notes

a. Sainte Paule calleth them weake, that not wthstandyng they haue the sayeth of Christe yet they conscience wyll not suffer them to eate suche meates as the lawe of Moyses forbade.

Suche woulde not sainte Paule haue despised, but to be gentlye instructed and taughte that to the saythfull all thynges are cleane and nothyng to be refused so it be taken wth thanks.

C
Common
is vnclen
ne.

O
Our trea
sure is our
knowledg

D
Tit. 1. 1.

the weak

The

The Epistle of S. Paule.

The. xv. Chapter.

¶ The infirmitie & frailnes of the weake oughte to be borne wythall, loue & kyndnes after the ensample of Christe. **†**

A We wyche are stronge, oughte to beare the frailnes of them wyche are weake, & not to stande in oure owne conceytes. Let euerye man please hys neyghbour vnto hys wealth & edifying. For Christ pleased not hym selfe; but as it is written: The rebukes of them wyche rebuke the, fell on me.

† Whatsoeuer thinges are written afore tyme are written for oure learninge, that we thowde patience and conforthe of the scripture myghte haue hope.

10sa. xliiij

B The God of patience and consolation, geue vnto euerye one of you, that ye be lyke mynded one towarde an other after the ensample of Christe Iesu, that ye all agreinge together, maye wyth one mouth prayse God the father of oure Lorde Iesus. Wherefore receyue ye one another, as Christe receyued vs, to the prayse of God.

1. Cor. i. b.

And I saye that Iesu Christe was a mynistre of the circumcision for the trueth of God is to confirme the promyses made vnto the fathers. And let the Gentyles prayse God for hys mercye, as it

C is written. For this cause I wyl prayse the amōge the Gentyles, and spūge in thy name. And agayne he sayeth: reioyse ye Gentyles wyth hys people. And agayne. Prayse the Lorde all ye gentyles, & laude hym all nacions. And in an othere place Esaias sayeth: there shalbe the rote of Jesse, and he that shall ryse to reygne ouer the Gentyles: in hym shall the Gentyles truste. The God of hope fylle you wyth al ioye and peace in belouynge: that ye maye be ryche in hope thowde the power of the holpe ghoſt. **†**

10sa. xliiij

1. Re. xxiij

10sa. cxviij

Esai. l. c.

I my selfe am full certified of you my brethren, that ye pour selues are full of goodnes and fylled wyth all knowledg, and are able to exhorthe one another. Neuerthelesse brethren I haue some what boldlye written vnto you, as one that putteth you in remembraunce, thowde the grace that is geuen me of God, that I shoulde be the miny-

D ster of Iesu Christe amonge the Gentyles, and shoulde

To the Romaynes.

Jesus Christ, but their ownebellies, & with sweete preachings and flatering wordis deceiue the herres of the innocentes. For your obedience extendeth to al men I am glade no doubte of you. But yet I woulde haue you wyle vnto that which is good, and to be innocent as concerninge euill. The God of peace treade Sathan vnder your feete. The grace of our Lorde Jesu Christe be with you.

Timotheus my worke felowe and Lucius and Jason and Sopater my kinsmen, salute you. I Tertius salute you, whiche wrote this Epistle in the Lorde Satius myne hoste and the hoste of al congregacions, saluteth you. Crastus the chamberlayne of the cite saluteth you. And Quartus a brother saluteth you. The grace of oure Lorde Jesu Christe be with you al. Amen.

To him that is of power to stablish you according to my Gospel and preachinge of Jesus Christe, in deteryng of the myserie whiche was kepte secreete, sence the world began, but now is opened by the scriptures of prophesye.

at the commandemente of the everlastinge God, to stee by obedience to the sayth published amonge all nacjons.

To the same god

whiche alone
is wyle:

be al

praise throught

Jesu Christe for ever. Amen.

✠ To the Romayns.

✠ Sent from Lozinchum by Whebe, the that was the minister vnto the Congregacyō at Cenera.

The

Elizabeth

The Prologe vpon the firste Epistle of S. Paule to the Co- rinthians.



This epistle declareth it selfe from
Chapter to Chapter, that it needeth
no Prologe or introduccion to declare it.
When Paule hadde conuert a greate number at Corinthum,
as ye reade. Act. xlviii. and
was departed, there came immedi-
ately false Apostles & secte makers,
and diuise euery man disciples after him, so that
the people were whole inquiered, diuided, and at
variance among the selues, euery mā for the zeale
of his doctour, those new Apostles not regarding
what diuision & enuennes of lining, or what false o-
pinions were amonge the people, as long as they
might be in authoritie, and wel at ease in theys
belies. But Paule in the four first chapters, with
greate wisedome and sobrienes, rebuketh fyrste
the diuision, and the authours therof and calleth
the people to Christ agayne, and teacheth howe
for what the preacher is to be taken.

The fyrste Epistle of S. Paule the Apostle to the Corinthians.

The first Chapter.

✠ He commendeth the Corinthians, exhorteth
them, and rebuketh the diuision. Worldly wyl-
dome is foliynes before God.

2



Paule by vocacion an Apostle of
Jesus Christ choosyn the worl of
God and brother Sotenes.
Unto the congregacion of
God, whiche is at Corinthum.
To them that are sanctified in
Christ Iesu, saynetes by calling
with al that cal on the name of
oure Lorde Jesus Christe in euery place, bothe of
theyrs and oures. Grace be wryth you and peace
from

To the Corynthians.

from God our father, and from the Lord Jesus Christ + I thanke my god alwayes on your behalfe, for the grace of god which is geuen you by Jesus Christe/that in al thinges ye are made rich by him in al learning and in al knowledg euen as the testimonye of Jesus christe was confirmed 1. Tessa. v. in you / so that ye are behynde in no gyfte, and praye for the apperinge of our Lord Jesus christe whiche shal brengthe you vnto the ende, that ye may be blamelesse in the day of our Lord Jesus christ. & For God is saythful, by whome ye are called vnto the felowshyppe of hys sonne Jesus christ our Lord.

I beseeche you brethren in the name of our lord Jesus christe, that ye all speake one thinge, and that there be no dissension amonge you: but be ye layd together in one minde and in one meaninge. It is shewed vnto me (my brethren) of you, by the that are of the house of Cloe, that there is dyssension amonge you. And this is it that I meane: how that communly among you, one sayth: I holde of Paul another, I holde of Apollo, the thirde I holde of Cephas, the fourth I holde of christe, is christe deuised: was Paul crucified for you? either were ye baptysed in the name of Paul? I thanke God that I chused none of you, but Crispus and Gaius, least any shoulde saye, that I had baptysed in myne owne name, I baptysed also the house of Stephana. Forther more knowe I not whether I baptysed any man or no.

For Christ sent me not to baptise but to preach the gospel, not wth wysdome of wordes, least the crosse of christe shoulde haue bene made of none effect. For the preachinge of the crosse is to them that peryshe folishenes, but vnto vs whiche are saued, it is the power of god. For it is wrytten: I wil destroy the wysdome of the wyse, and wil cast away the vnderstanding of the prudent, where is the wyse: where is the Scribe? Where is the searcher of this worlde? Hath not god made the wysdome of this worlde folishnes?

For when the worlde through wysdome kneth not god in the wysedome of god: it pleased god through folishnes of preachinge to saue the that beleue. For the Jewes require a signe, and the Grekes

The .i. Epistle of S. Paule

Christe is
the power
and wylde-
dome of
God.

Desce after wylde-dome. But we preache Christ crucified vnto the Jewes an occasyon of falling and vnto the Grekes foolishnes, but vnto them which are called bothe of Jewes and. a. Grekes, we preache Christe the power of God, and the wylde-dome of God. For the foolishnes of god is wylde-er then men and the weakenes of God is stronger then men.

Brethren loke on youre callinge, howe that not many wise men after the fleshe, nor manye mighty, nor many of hie degree are called, but god had chosen the folyshe thinges of the worlde, to confounde the wylde.

And God hath chosen the weake thinges of the worlde, to confound thinges which are mighty And byle thinges of the worlde, and thinges which are despyled, hath God chosen, yea and thinges of no reputacion for to bringe to noughte thinges of reputacion, that no fleshe shoulde reioyce in his presence. And vnto him pertaine ye, in Christe Iesus which of god is made to be wise-dome, and also righteousnes, and sanctifyinge, and redemption. That accordynge as it is wyrtten: he which reioyleth. b. shoulde reioyle in the Lorde.

Grekes.

The notes.

To reioyle
in the lord

a. The Grekes do some tyme signifie thet otone nacyon onely, as in the Actes vi. a. Som tyme al the Genyles as here and Rom. i. b.

b. He reioyleth in the Lorde, that knoweth certainly that God wyllmeth him good, and fauoureth hym so, that the thinge whych he doeth, pleaseth God, and that which he doeth not as he shoulde do, is forgiven him, and not imputed to hym, Jeremiah. vi. g. And Rom. vii. c.

The .ii. Chapter.

It is not eloquence of wylde-dome, that can edifye and conuert soules vnto Christe.

And I brethren when I came to you, came not in gloriousnes of wordes or of wylde-dome, shewing vnto you the testymonye of God. Neither shewed I my selfe that I knewe anye thinge amonge you save Iesus Christe, euen that same that was crucified. And I was among you in weakenes, and in fear and

To the Corinthians.

and in muche tremblinge. And my wordes & my preachinge were not with enrisinge wordes of mannes wysedome but in shewing of the spirite and of power that poure saythe shoulde not stande in the wysedome of men, but in the power of God.

That we speake of, is wysedome amonge them that are perfecte, not the wysedom of this worlde neyther of the rulers of this worlde (whiche go to nough) but we speake the wysedom of God, which is in secretes: and lyeth hid, whiche god ordeyned befoze the worlde vnto our glory, which wysedom none of the rulers of this worlde knewe. For had they knowe it, they woulde not haue crucyfied the Lord of glory. But as it is wyrtten: The eye hath not sene, and the eare hath not heard, neither haue entered into the herte of man the thinges whiche God hath prepared for them that loue him.

But God hath opened them to vs by his spirit. For the spirite sercheth al thinges, yea the bottō of Goddes secretes. For what man knoweth the thinges of a man: saue the spirite of a man which is within him. Euen so the thinges of god knoweth no man, but the spirite of god. And we haue not receyued the spirite of the worlde: but the spirite whiche commeth of god, for to knowe the thinges that are geuen to vs of god, which thinges, also we speake. Not in the conning wordes of mannes wysdom, but with the cunning wordes of the holpe ghost, making spiritual comparysōs, of spiritual thinges. For the natural man perceyueth not the thinges of the spirit of God. For they are but folishnes vnto him. Neether can he perceyue the because he is spiritual examined. But he that is spiritual discouereth al thinges, yet he him selfe is iudged of no man. For who knoweth the mynde of the Lord: other who shal enforme hym? But we vnder stande the minde of Christe.

B

C

The spirit
vnderstandeth
God's
ly thinges

1 Cor. 2. 11. d.
Ro. 2. 1. d.

The .iiij. Chapter.

Paul rebuketh sectes and authoꝛs thereof, and sheweth the foundacion of his church. No man ought to reioyce in menne, but in God.

And

The .i. Epistle of S. Paule

And I coulde not speake vnto you byethers
as vnto spiritual, but as vnto carnal, euen
as it were to babes in christe I gaue you
mylke to drynke, and not meate. For ye
then were not strong, no neyther yet are
for ye are yet carnal. As longe herelpe as there
is amonge you enuyng, stryfe and dyspensyng
are ye not carnall and walke after the maner of
men? As longe as one sayth: I holde of Paul and
another I am of Apollo, are ye not carnal? What
is Paul? What thing is Apollo? Onely myn-
sters are they, by whome ye belcued, euen as the
Lorde gaue every man grace. I haue planted, Apol-
lo watred, but God gaue the increase. So the-
neither is he that planteth any thinge, neither he
that watreth; but God that gaue the increase.

He that planteth and he that watreth, are ney-
ther better then the other. Euery man yet shal re-
ceyue his rewarde accordyng to his laboure.
C We are goddes labourers, ye are goddes husbanders,
ye are goddes buyldinge. Accordyng to the
grace of God geuen vnto me, as a wyse buylder
haue I layd the foundacyon. And another buyldeth
theron. But let euery man take hede how he buyldeth
vpon. For other foundacyon can no man laye,
then that whiche is layde whiche is Iesu christ.
If any man build on this foundacion, golde,
syluer, precious stones, timber, hay or stobbe: euery
mans worke shal appere. For the daye shal
declare it, and it shal be as it were in fyre. And the
fyre shal trye euery mannes worke, what it is.
If any mannes worke that he hath builded vpon
byde: he shal receyue a rewarde. If any mannes
worke burne, he shal suffer losse, but he shal be saued
him selfe, neuertheles yet as it were through fyre.

Are ye not ware howe that ye are the temple of
god, and how that the spirite of God dwelleth in
you? If any man defyle the temple of god, hym
shal god destroy. For the temple of God is holye
whiche temple ye are. Let no man deceiue him selfe,
if any man seme wyse amonge you, let hym be
fole in this worlde that he may be wyse. For the
wyledome of this worlde is folishnes wyth god.
For it is wyrtren; he compasseth the wyse in their
craftyness. And agayne, god knoweth the thoughtes

1 Cor. 1. 1. d
Gala. 3. 2. d.

1 Cor. 3. 1. c.
1 Cor. 3. 1. c.

To the Corinthians

res of the wyse that they be hapne. Therfore see no man reioyce in men. For al thinges are yours whether it be Paule other Apollo, other Cephas: whether it be the worlde, other lyfe, other deathe: whether they be present thinges or thinges to come al are yours, and ye are christes, and Christe is goddes.

The notes.

a. Wape here he signifyeth the tyme when God bryngeth to lyghte the thinge that is hyd. b. The fyrst vnderstande exquisite and true iudgemente which when it hath opened the faulte, and errour affliction of sothinginge and repentinge doeth folowe. Saynte Paule entreateth here of preachers which succaded hym, when he was departed fro the Corinthians. He had sayd a good foun-
daciō let other take hede (saith he) what they build thereon. Yf they buyld thinges worthy for christe, their workes wil remayne and abyde euen whē they be sene in the light. Whiche thing he signifyeth when he saith. The day shal declare it. But yf they bring in Jewelish fashions, they shal haply deceyue for a tyme, but at length their deceit shal be opened, as sone as it is begon to be examined with true and sincere iudgement, whiche is signified by this worde fyre. Thus doeth Erasmus expounde thys place, in his annotations vpon these wordes. Wape and stubble. Mouinge also by the authoity of S. Ambrose, Jerome, and othere old doctours, that it maketh nothyng for Purgatorye though manye haue wonderfully laboured to wyse it to that purpose.

Wape.
Fyre.

The. iij. Chapter.

The preachers are but ministers. Iudgemente belongeth vnto God only. ✕

LEt men thus wyse esteeme vs, euen as the ministers of christe, and disposers of the secretis of god. Forthermore it is required of the disposers that they be founde faithful with meitis but a very smal thing that I shoulde be iudged of you, eyther of mans dape. No I iudge not myne owne selfe. I knowe nought by my self: yet am I not thereby iustified. It is the worde that iudgeth me. Therfore iudge nothyng before the tyme vntill the worde come.
who

The .i. Epistle of S. Paule

Who wil lighten things that are hid in darcknes
and opē the counsels of the herres. And then shall
euey man haue prayse of god. †

These thynges brethzen I haue describēd in
myne owne person and Apollos for poure sakes
that ye myght learne by vs, that no man counte
of hym selfe beyonde that which is aboute wyth
that one swel not agaynst another for anye mā's
cause. For who preferreth the? What haste thou
that thou hast not receyued? Yf thou haue recey-
ued it, why reioycest thou as though thou had-
dest not receyued it?

Nowe ye are ful: nowe ye are made ryche, ye
reigne as kynges wythoute vs: and I woulde to
God ye oyd reigne, that we myghte reigne wyth
you.

The fallō
of true a-
postles.

Actu. xxi. 8

We thinketh that God hath sente forth the vs,
which are apostles for the lowest of al, as it were
men appointed to death. For we are a galing stock
vnto the world, and to the angels, and to mē. We
are soles for Christes sake & ye are wofle thowme
Christe. We are weake, and ye are stronge, ye are
honorable and we are despyled. Euen vnto this
daye we hunger and thyrst, and are naked, & are
boffeted with sykkes, and haue no certayne dwel-
linge place, and labour workinge with our hāds.
We are reurled, and yet we blesse: we are persecu-
ted and suffer it. We are euyl spoken of and we
praye. We are made as it were the fylchynnes of
the world the of scowynge of al thynges, eue vnto
this tyme.

I wypte not these thynges to shame you but as
my beloued sonnes I warne you. For though ye
haue ten thousande instructours in Christe, yet
haue ye not many fathers. In Christe Iesu I haue
begotten you thowto the Gospel. Wherefore I de-
spise you to folow me. For this cause haue I sente
vnto you Timotheus, whych is my deare sonne,
and faythful in the Lorde, whiche shall put you in
remēbraunce of my wayes which I haue in christ
euen as I teach euey where in al congregacions
Some swel, as though I woulde come no moze at
you. But I wyl come to you shortly yf god wyl: &
wyl knowe, not the wordes of them which swell,
but the power, for the kyngedome of God is not
in

To the Corinthians.

in wordes, but in power. What wil ye? Shal I come vnto you with a rode, or els in soue and in the spirite of mekenes?

2^o The. v. Chapter.

✠ After what maner Paule curseth the man that had committed fornicacyon.

There goeth a comen saying that there is fornicacyon amonge you, and such fornicacion as is not ones named among the gentils, that one should haue his fathers wife. And yet wel and haue not rather forsworn that he whiche hath done this dede, might be put from amonge you. For I herelye as absente in body, euē so present in spirite, haue determined already (as though I were presente) of him, that hath done this dede in the name of our Lord Iesus Christ, tohen ye are gathered together in my spirite with the power of the Lord Iesus Christ, to deliuer him vnto Sathan, for the destruction of the flesh, that the spirit may be saued in the day of oure Lord Iesus.

A
Fornicaci
on.
Colo. ii. 2.
Excommu
nicacio is
to destroy
fleshly wil
dome.

Your reioysinge is not good. ✠ Knowe ye not that a lytle leuen soweth the whole lump of dough? Purge therfore the old leuen, that ye may be new dough, as ye are sweate breade. For Christs our easterlambe is offered by for vs. Therfore let vs kepe holpe daye, not with olde leuen, neither with the leuen of malitiousnes and wickednes: but with the swete bread of purenes & trueneth.

I wrote vnto you in an Epistle that ye shoulde not company with fornicatours. And I mean not at al of the fornicatours of this worlde, eether of the couetous, or of extortioners, eether of the proud, for I must ye nides haue gone out of the worlde. But now I write vnto you that ye company not together, yf any that is called a brother, be a fornicator, or couetous, or a worshippinger of images, eether a railer, eether a diuunkarde, or an extortioner with him that is suche, se that ye care not. For what haue I to do, to iudge them which are without? Wo ye not iudge them that are with in? Them that are without God shal iudge. Put away from amonge you, that euil person.

2^o The. vi. Chapter.

✠ He rebuketh them for goyng ro'late together

18. i.

before

The .i. Epistle of S. Paul

before the heathen, and reproveth uncleannes.

To go to
lawe.

HOwe dare one of you hauinge busynes
with another go to lawe vnder the wic-
ked, and not rather vnder the iustices?
Do ye not knowe that Captyues shall
iudge the worlde? yf the worlde shall be
iudged by you: are ye not good ynoughe to iudge
smal cryflis: knowe ye not howe that we shall iudge
the angels? Howe much more may we iudge thinges
that pertaine to the life? yf ye haue iudgmen-
tes of worldly matters, take them which are despi-
sed in the congregacion, and make them iudges.
This I saye to your shame. Is there vterlye no
wise man amonge you? What nor one at al that
can iudge betwene brother and brother, but one
brother goeth to lawe with another, and that vnder
the unbelieuers?

Knowe therfore there is vterlye a faulte among
you, because ye go to lawe one with another, why
rather suffer ye not wronge? Why rather suffer ye
not your selues to be robbed: yea, ye pour selues
do wronge, and robbe, and that the brethren. Do
ye not remember howe that the vnrightheous shall
not inheret the kingedome of God? We not decey-
ued, for neyther fornicatours, neither worship-
pers of ymages, neither whoymongers, neyther
weakeinges, neither abusers of them selues,
with the mankind, neither thenes, neyther the co-
uerouse, neyther dronkardes, neither cursed se-
pakars, neither pillars, shall inheret the kingdom
of God. And suche were ye herelye, but ye are
washed, ye are sanctified, ye are iustified by the
name of the Lorde Iesus, and by the spirit of oure God.

EAl thinges are lawfull vnto me: but al thinges
are not profytable. I may do al thinges, but I wil
be brought vnder no mans power. Meates are or-
dined for the bellye, and the belly for meates, but
god shall destroy both it and them. Let not the bo-
dy be applyed vnto fornicacion, but vnto the lord
and the Lorde vnto the body. God hath rayled by
the Lorde, and shall rayle vs by by his power.

Either remember ye not, that your bodies are
the membres of Christ, shall I now take the mem-
bres of Christe, and make them the membres of

To the Corinthians

an harlot? God forbid. Do ye not understande that he whiche coupleth him selfe with an harlot, is become one body: for two (saythe) shalbe one fleshy. But he that is ioyned vnto the Lord, is one spirit. fle fornicacion. Al synnes that a man doth are without the body: But he that is a fornicator sinneth agaynst his owne body. Either know ye not how that youre bodies are the temple of the hoie ghost, whiche is in you, whome ye haue of God, and how that ye are not youre owne? for ye are dearly boughte. Therefore glorifie ye god in youre bodies and in youre spirites, for they are Goddes.

The. vii. Chapter.

Of marriage, virginite, and wyddowhe heade.

AS concerning wherof ye wrote vnto me: it is good for a man, not to touche a woman. Neuerthelesse to auoyde fornicaciō, let euery man haue his wife; and let euery womanne haue her husbände. Let the man geue vnto the wyfe due beneuolence. Likewyse al so the wyfe vnto the man. The wyfe hath not power ouer her owne body, but the husbände. And like wise the man hath not power ouer his owne body, but the wyfe. Wythdrawe not your selues one from another, excepte it be wyth consente for a tyme, for to geue youre selues to fastinge, and prayer. And afterwarde come agayne to the same thing, least Satan tempt you for your incontinēcy.

Of wedd
locke and
virginite

i. Pe. ii. b

This I saye of fauour, and not of commandement. for I woulde that al men were as I myselfe am, but euery man hath his proper gifte of God, one after this maner, another after that, I saye vnto the vnmarrid men and wyddowes: it is good for them, yf they abyde euen as I do, but if yf they can not abstayne, let them mary. for it is better to mary, then. a. to burne.

Vnto the married commaunde, not I, but the Lord, that the wyfe separate not her selfe from the man: yf she separate her selfe, let her remayne vnmarrid, or be recōciled to her husbände againe & let not the husband put away his wife frō him.

Mat. b. c.
Mar. x. b.
Lu. xvi. b.

To the remnaunte I praye I and not the Lord: if any brother haue a wife that beleued not, yf she

is. ii. be

The .i. Epistle of S Paule

be contente to dwel with him, let him not put her away. And the woman which hath to her husband an infydele, yf he consente to dwel with her, lette her not put him away. For the vnbeweinge husbande is sanctified by the wife: & the vnbeweinge wife is sanctified by the husbande. Or elles were youre children vncleane, but now are they b. pure. But and yf the vnbeweinge depart, let him depart

A brother or a syster is not in subiection to such God hath called vs in peace. For howe knoweste thou O womanne, whether thou make saue that manne or no? Other how knowest thou O manne whether thou make saue that womanne or no? but euen as God hath distributed to euery man.

D As the Lorde hath called euery person so lette him walke, and so ordein I in al congregacions. Yf any man be called beinge circumcysed, let him adde nothinge therro: yf any be called vncircumcised: let him not be circumcysed. Circumcision is nothinge, vncircumcision is nothinge, but the keepinge of the commaundementes of God is altogether. ✕ Let euery man abyde in the same rate wherein he is called. Arte thou called a seruant? care not for it. Nevertheless yf thou mayst be free use it rather. For he that is called in the Lorde beinge a seruante, is the Lordes freman. Likewise he that is called beinge free, is Christes seruant: ye are dearly bought, be not c. mennes seruantes. Brethren let euery man wherein he is called, therein abyde with God.

Circumci-
sion.

E As concerninge virgins, I haue no commaundemente of the Lorde: yet geue I counsel, as one that hath obayned mercy of the Lorde to be faithfull. I suppose that it is good for the presente. d. necessite. For it is good for a manne so to be. Arte thou bounde vnto a wyfe, seke not to be loosed. Arte thou loosed from a wyfe, seke not a wyfe. But and yf thou take a wyfe, thou synnest not. Lyke wise yf a virgin marye the sinnereth not. Nevertheless suche shal haue trouble in their fleshe: but I fauoure you.

This say I brethren, the tyme is shorte. It remaineth that they which haue wyues be as though they had none, and they that wepe be as though they wepe not, and they that reioyse be as though they

To the Corinthians.

they reposed not, and they that be, be as though they possessed not, and they that be this worlde, be as though they be it not. For the fashion of this worlde goeth awaye.

I woulde haue you without care. The single man careth for the thinges of the worlde, howe he may please the Lorde. But he that hath married, careth for the thinges of the worlde, howe he may please his wyfe. There is a difference betwene a virgin & a wyfe. Thy single woman careth for the thinges of the Lorde, that she may be pure both in body and also in spirit. But she that is married careth for the thinges of the worlde, howe she may please her husbnde. This speake I for your proffite, not to tangel you in a snare, but for that whiche is honeste and comely vnto you, and that ye maye quiete cleane vnto the Lorde without separation.

If any man thynke that it is become for his virgine yf she passe the tyme of marriage and yf so neede require, lette him do what he listeth, he sineth not, let the be coupled in marriage. Neuertheless he that purporeth surely in his herte, hauinge none neede, but hath power ouer his owne wil, and so hath decreed in his herte, that he will kepe his virgine, doeth wel. So then he that joineth his virgine in marriage, doeth wel. But he that joineth nothis virgin in marriage, doeth better. The wyfe is bounde to the lawe, as long as her husbnde lyueth: yf her husbnde slepe, she is at liberty to marry with whome she will, onely in the Lorde. But she is happier yf she so abyde, in my iudgement. And I thinke verely that I haue the spirit of God.

Roma. vii

Thenotes

a. After S. Ambrose, the consente of the wil is this burninge. To burne

b. Not that chylzen are by nature, cleane & pure without synne, for that were agaynst the apostle himselfe, who sheweth, Rom. v. that al are vnder original synne, and naturallie the children of goddes wrath. As Eph. ii. But here his meaninge is, that lyke as al thinges are cleane, so the cleane so is the chrystian woman to the chrystian mā. So that he may be conuersant with her and not offende

Pure.

The. i. Epistle of S. Paule

Mens ser-
uauntes.

offende, and that the children of them are not
to be reputed as vnlawful and vnpure.

To be the seruante of men, is to do any thing
for the fauoure of men, and so oughte we not to
serue man. But to do them bodilye scrupce accor-
dyng to the order of the countreies wherin we
lyue, is not forbidden, but commaunded, yea
that to be done so earnestly, as though it were
God him selfe that we serue. For so Paule wy-
teth, not with eye scrupce as men pleasers, but
as men seruyng the Lorde and not men. Ephe-
sians. vi.

The gyfte
of chastite

Chastite is a gyfte of God, and is as al other
moral vertues be an honeste habyte of the mind
wherby the outeragyonse lusts of the flesh be
repressed and kepte vnder, so that they cause vs
not to be, or desyre the vnlawful company of the
conterary secte, that is the manne of woman, or
woman of man. This chastite ought to be in e-
very Christian man & woman, be they married
or vnmarried. This chastite haue we not of longe
tyme compted worthy the name of chastite, but
thoughte them onely to be caste: whiche haue re-
frayned marriage. In verpe dede, such of thes
frayne al fleschly company and desire of the same
are moke chaste. And yf they do woth al refraine
the busynes of the world, are moke apte to preach
the worde an minister in the congregacyon of
God: but other wyse the quyet married man is
more apte to that office. For the troubles & cares
of the world are moke to be auoyded in churche
mynsters.

The. iiii. Chapter.

We rebuketh them that vse their liberty to the
scander of other, and sheweth howe men oughte
to behaue them towarde such as be weake.

TO speake of thyngs dedicate vnto Idols
we are sure that we al haue knowledg,
knowledg maketh a man steele, but lone
edificith: yf any man thinke that he know-
eth any thing, he knoweth nothing yet
as he oughte to know: but yf any man lone God
the same is known of hym.

To speake of meate dedicate vnto Idols, we
are sure that there is none Idol in the world, in
that

To the Corinthyans

that ther is none other God, but one. And though there be that are called goddes, whether in heauē other in earth (as there be Goddes manye, and Lordes manye) yet vnto vs is there but one God whiche is the father of whome are al things, and we in hym, and one Lord Iesus Christ by whom are al thinges, and we by hym.

But every man hath not knowelledge. For some suppose that there is an Idole, vnto this houre, and eate as of a thyng offered vnto the Idole, and so their consciences beyng yet weake are defiled. Meate maketh vs not acceptable to God. Neither yf we eate are we the better. Neither, yf we eate not, are we the worse.

But take hede that your liberty cause not the weake to falle. For yf some man se the, whiche hath knowledge, sit at meate in the Idols temple, shal not the conscience of him whiche is weake, be boldened to eate those thinges which are offered vnto the Idols: And so thowth thy knowelledge shal the weake brother perishe for whome Christ dyed. When ye sinne so against the brethren and wound their weake consciences, ye sinne agaynst Christ. Wherefore yf meate hurte my brother, I wyll eate no fleste whyle the world standeth, because I wyll not hurte my brother.

The .ix. Chapter.

None forbeareth the thinge that she may do by the lawe. We exhorteth them to reue on forth in the course that they haue begonne.

Am I not an Apostle: am I not fre? haue I not sene Iesus Christe our lord: Are not ye my worke in the Lord: yf I be not an Apostle vnto other, yet am I vnto you, for the zeale of mine apostleship are ye in the Lord. Mine answer to them that are me, is this. Haue we not power to eate & to drynke: cyther haue we not power to lead about a sister to wyfe as wel as other apostles, & as the brethren of the lord, & Cephas: Cyther onelye I and Barnabas haue not power thus to do: who goeth a warfare any tyme at his own cost: who planteth a vineyard and eateth not of the fruite: Who leadeth a flock

R. iii. and

The .i. Epistle of S. Paule

and eateth not of the myliche.

B Say I these thinges after the maner of men? Or sayth not the lawe the same also: for it is written in the lawe of Moyses. Thou shalt not moue the mouth of the ore that treadeth oute the corne. Doeth God take thought for oren. Either sayth he it not altogether for our sakes: for our sakes no doubt this is written: that he which careth, shoulde care in hope, and that he which receiveth in hope, shoulde be partaker of his hope: yf we looke vnto you spiritual thinges, it is a great thinge yf we reape you carnal thinges: yf other be partakers of this power ouer you, wherfore are not we rather.

Nevertheless we haue not used this power, but suffer al thinges, leaste we shoulde hynder the Gospel of Christ. Do ye not vnderstande howe that they which minister in the temple, haue their findinge of the temple: And they which waite at the altare are partakers with the altare: Euen so also dyd the Lorde ordeyne, that they which preach the Gospel: shoulde liue of the Gospel. But I haue used none of these thinges.

Neither wrote I these thinges that I shoulde be done vnto me for it were better for me to dye, then that anye shoulde take this reioysynge from me. In that I preache the Gospel, I haue no charge to reioyse of. For necessite is put vnto me. What is it vnto me, yf I preache not the Gospel: yf I do it with a good wyl, I haue a reward. But yf I do it agaynst my wyl, an office is comyncted vnto me. What is my reward then? We relye that when I preache the Gospel. I make the Gospel of Christ free, that I impute not myne authorite in the Gospel.

What lone maketh a man to do. For though I be free from al menne, yet haue I made my selfe seruauante vnto all men, that I myght wyne the mo. Vnto the Jewes, I became as a Jewe, to wyne the Jewes. To them that were vnder the lawe, was I made as though I had ben vnder the lawe, to wyne them that were vnder the law. To them that were without lawe became I as though I had bene without the lawe (when I was not without lawe as pertainyng to God, but vnder a lawe as concernyng Christe)

To the Corinthians.

so wyne the that were without law. To the weak became I as weak. to wyne the weak. In all thinges I fashioned my selfe to al men, to save of the lest waye some. And this I do for the Gospel sake, that I might have my part therof.

¶ Perceyve ye not how that they whiche runne in a course, runne all: yet but one receiveth the reward. So runne that ye may obtayne, Every mā that pionereth mapstreyes, abstaineth from al thynges. And they do it to obtayne a corruptible crowne but we to obtain an vncorruptible crowne. I therfore so runne, not as at vncertaine thinge. So fight I not as one that beatech the aier: but I tame my body and bringe it into subiection, lest after that I have preached to other, I my self shoulde be a cast away. ¶

The .x. Chapter.

¶ He feareth them with the ensamples of the olde testament, and exhorteth them to godlye conuersation. ¶

Brethren I woulde not that ye shoulde be ignorant of this, how that our fathers were all vnder a cloude, and all passed thro to the sea, and were all baptised vnder Moyses, in the cloude, and in the sea: and dyd all eate of one spiritual meate, and dyd all drinke of one maner of spiritual drinke. And they dranke of that spiritual rocke that folowed them: which rocke was Christ. ¶ But in many of the had no desire. for they were overthowen in the wyldernes.

¶ These are ensamples to vs that we shoulde not luste after euill thinges, as they lusted. Neither be ye worshippers of Images as were some of them accordinge as it is written: The people sate doune to eate and drinke, and rose vp agayne to playe. Neither let vs committe fornicacyon as some of them committed fornicacion, & were destroyed in one day .xxiii. thousand. Neither let vs tempte Christe as some of them tempted, & were destroyed of serpentes. Neither murmure ye as some of them murmured, and were destroyed of the destroyer.

All these thinges happened vnto the for ensamples, and were written to put vs in remembrance

18. b.

whom

1
Nu. ix. v
Ex. xiii. b
Exo. xiii. c
Ex. xiii. v
Nu. ix. b.
Nu. xxi. b.
Exo. xxxii
Nu. xxi. b
Nu. xxi. b
Exo. xiii.
Jud. viii. c

The .i. Epistle of S. Paule

Who the endes of the world are come vnto. Wherefore let him that thinketh he standeth, take heed lest he fall. There hath none other temptation taken you, but such as followeth the nature of man. But God is faithful which shall not suffer you to be tempted aboue youre strength: but shall in the midst of the temptation make a waye to escape out. Wherefore my deare beloved, ste from worshipping of Idols.

I speake as vnto them whiche haue discretion Iudge ye what I say. Is not the cuppe of blessing which we blesse, partaking of the blood of christ? is not the breade which we breake, partaking of the bodie of Christe? because that we (though we be manie) yet are one breade, and one bodie in as muche as we all are partakers of one breade. Beholde Israell whiche walketh carnallie, Are not they which eate of the sacrifice, partakers of the aulcare?

E What saie I then? that the Image is anye thinge? Naie, but I saie. that these thinges which the gentils offer, they offer to deuiles and not to God. * And I woulde not that ye should haue fellowship with the deuils. Ye cannot drinke of the cup of the Lord: and of the cuppe of the deuiles. Ye cannot be partakers of the Lords table, and of the table of diuelles. Either shall we prouoke the Lord? Or are we stronger then he? All thinges are lawfull vnto me, but all thinges are not expediente. All thinges are lawfull to me, but all thinges edifie not. Lette no man seeke hys owne profit: but let euerie man seeke anothers wealth.

I Whatsoever is solde in the market, that eate and are no questions for conscience sake. For the earth is the Lords, and al that therein is. If any of them which belue not, byd you to a feast, and if ye be disposed to goe, whatsoever is set before you, eate, akinge no question for conscience sake. But and if any man say vnto you: this is dedicat vnto Idols, eate not of it for his sake that hath dedid it, and for hurting of conscience (The earth is the Lords and al that therein is) Conscience I saie, not thine: but the conscience of that other. a. For
why

To the Corinthians.

Why shoulde my liberty be iudged, of another mannes conscience: for if I take my parte with thankes: why am I euil spoken of for that thing, wherfor I geue thankes.

Whether therfore ye eate or drinke, or whatsoeuer ye do, do all to the prayse of God. & See that ye geue occasion of euill neyther to the Iewes, nor yet to the gentiles, neither to the congregation of God: euen as I please al men in al thinges, not seekinge myne owne prosper, but the profite of manye, that they might be saved. Followe me, as I do Christ.

The notes.

a. We shoulde be so full of loue & so circumspecte that we shoulde geue none occasion to the ignorant to speake euil of vs for our liberty, and for that which we maye lawfullye do before God.

Why
shoulde that
my libertye
be. a. c.

The. xi. Chapter.

2. He rebuketh them for the misorder that they had aboute the Sacrament, and bringeth them again to the first institution.

I Commende you brethren that ye remember me in al thinges, and kepe the ordinances euen as I deliuered the to you. I would you knew that Christ is the heade of euery man. And the man is the womans head. And God is Christes head. Euery man praynge or prophesyinge, hauinge any thing on his heade, shameth his heade. Euery woman that prayeth or prophesyeth bare headed, dishonoureth her heade. For it is euen all one and the verie same thing, euen as though she were shamed. If the woman be not couered, lett her also be shamed. If it be shame for a woman to be shamed, or shamed: lett her couer her head.

2. A man oughte not to couer his heade, for as muche as he is the image and glory of God. The woman is the glory of the man, for the man is not of the woman, but the woman of the manne. Neyther was the man created for the womans sake: but the woman for the mannes sake. For this cause oughte the woman to haue power on her heade. for the angels sake. Nevertheless, neyther is the man without the woman, neyther the woman withoute the man in the Loyde. For

15
Gene. ii. d

as the

The .I. Epistle of S. Paul

as the woman is of the man, even so is the man
by the woman: but al is of God.

20 Judge in yourselues whether it be comelye,
that a woman praye vnto God heare headed. Or
els each not nature teach you that it is a shame
for a man, if he haue longe haire: and a prayse to
a woman, if she haue long haire: for her haire is
geuen her to couer her withal. If there be anye
man amonge you that lusteth to stygne lest he
knowe that we haue no such custome, neyther the
congregation of God.

C **20** This I warne you of, and commend not that
ye come together: not after a better maner, but
after a worse. First of al when ye come together
in the congregacion, I heare that there is dissen-
tion amonge you and I partelye, beleeue it. For
there must be settes amonge you, that they which
are perfect amonge you myghte be knowen.

the Lordes
supper.

21 When ye come together a man cannot eate
the Lordes supper. For euery mā beginneth afoze
to eate his owne supper. And one is hungrye and
another is drunken. Haue ye not houses to eate
and to drinke in? Or els despise ye the congrega-
cion of God & shame them that haue not? What
shall I saye vnto you? Shall I praye you? In this
praye I you not.

D **22** That which I deliuered vnto you, I receiued
of the Lord. For the Lord Iesus the same nyghte
in which he was betrayed, toke breade: and than-
ked and brake it, and sayd. Take ye and eate ye,
this is my body which is broken for you. This
do ye in my remembraunce of me. After the same
maner he toke the cuppe, when supper was done,
sayng: This cuppe is the newe testamente in my
bloude. This do as ofte as ye drinke it in the
remembraunce of me. For as often as ye shall
eate this breade, and drynke this cuppe, ye shall

Mat. xxi
Mar. xii.
Luke. xxi
the insti-
tution
of the sa-
cramente.

23 Remember the Lordes death vntill he come. Where-
fore whosoever shall eate of this breade, or drinke
of the cuppe vntoworthelye: shalbe guiltye of the
bodye and bloude of the Lord. Let a manne ther-
fore examen hym selfe, and so let hym eate of the
breade, and drynke of the cuppe. For he that ea-
teth or drincketh vntoworthelye, eateth and drin-
keth his owne dampnacion, because he maketh

To the Corinthians.

no. b. difference of the Lordes body. 1

For this cause manpe are weake and sycke among you, and many slepe. If we had cruelly iudged our selues, we shoulde not haue bene iudged. But when we are iudged of the Lord, we are chaſtised, because we shoulde not be dampned with the world. Wherefore my brethren, when ye come together to eate, care one for another. If any man hunger, let him eate at home, that ye come not together vnto condemnation. Other thinges will I set in order when I come.

The notes.

a. Of these wordes is sufficiente spoken in the xxi. of Mathew.

b. Upon these wordes woulde some menne sayne build the opinion of the bodily presence of Christ in the sacramēt. What difference (say they) shoulde there be, if the sacrament were not the natural body of Christ. Certes this difference. The sacramental bread and wine beinge distributed among the faithful and receiued of the same: shal certifie them (euen as it were sensibly) of their redemption by Christ, where the commune bread doth but fede the body. Yea and the more spirituall interpreters of this place, do take these wordes to be spoken of the congregacion, which is truly called the body of the Lord. As though Paule shuld haue sayed. Durynge no difference betwene the faithful and the vnbeleninge.

this is
my body.
making
no difference,
ac.

The. xii. chapter.

The diuersity of the giftes of the holy ghost geuen to the comfort and edifying of one another, as the members of one bodye serue one another. *

In spirituall thinges brethren I woulde not haue you ignorant. Ye knowe that ye were gentiles, and wente your wayes vnto domme Idols, euen as you were led. Wherefore I declare vnto you, that no man speakinge in the spirite of God, desieth Iesu. Also no man can saye that Iesus is the Lord: but by the holy ghoste.

There are diuersities of giftes berelpe, yet but one spirite. And there are differences of administrations and yet but one Lord. And there are

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are diuers maners of operations, and yet but one God, which worketh al things that are wrought in al creatures. The giftes of the spirite are geue to euery man to profite the congregacion. To one is geuen thoro the spirit the utteraunce of wisdom. To anothere is geuen the utteraunce of knowledge by the same spirite. To another is geuen sayth by the same spirite. To another the giftes of healing, by the same spirit, to another power to do miracles, to anothere prophesye: to another iudgement of spirites: to another diuers tongues: to another the interpretation of tongues. And these all worketh euen the selfe same spirite, deuindinge to euery man severa'l gyftes, euen as he will. †

Ro. xii. a
Eph. iii. b

C For as the bodye is one, and hath manye members, and all the members of one bodye though they be many, yet are they but one body: euen so is Christ. For in one spirite are we al baptised to make one body, whether we be Jewes or gentils, whether we be bound or fre: and haue al dronke of one spirite. For the bodye is not one member, but manye. If the foole saye: I am not the hande, therefore I am not of the body: is he therefore not of the body? And if the eare saye, I am not the eye: therefore I am not of the body: is he therefore not of the body? If al the body were an eye, where were then the eare? If all were hearinge: where were the smelling?e

But nowe hath God disposed the members euery of them in the bodye, at his owne pleasure. If they were al one member: where were the body? Nowe are there many members, yet but one bodye. And the eye can not see vnto the hande: I haue no nede of the: nor the heade also to the feete, I haue no nede of you. Yea rather a greate deale those members of the bodye whiche seeme to be moste feble, are moste necessarye. And vpon those members of the bodye, whiche we thinke leaste honest: put we moste honestye on. And oure baggye partes haue moste beautye on. For oure honest members nede it not. But God hath so disposed the bodye, and hath geuen moste honour to that parte whiche lacked, lest there shoulde be anye stryfe in the bodye: but that the members should

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should indifferently care one for another. And if one membre be hadde in honour, all the members be glad also.

Eph. iii.
D

¶ Ye are the body of Christ, and members one of another. And God hath also ordeined in the congregation, first the Apostles, secondarily prophetes, thirdly teachers, then them that do miracles: after that the giftes of healing, helpers, gouerners diuersity of tonges.

Are all Apostles? Are all Prophetes? Are all teachers? Are all doers of miracles? Vane all the giftes of healing? Do all speake wth tonges? Do all interprete? Couet after the best giftes. And yet shew I vnto you a more excellent way.

The. xiii. Chapter.

¶ The nature and condition of loue. ✠

Though I spake wth tonges of men and angels, and yet had no loue, I were euen as soundinge brasse: or as a tinklynge Cymbal. And though I could prophesye, and vnderstand all secretes, and al know ledge: yea, if I had al fayth so that I could moue mountaynes out of their places, and yet hadde no loue, I were nothinge. And though, I bestowed al my goodes to fede the poore, and thoughe I gaue my body euen that I burned, and yet had no loue, it profiteth me nothinge.

Loue suffereth longe, and is curteous. Loue is enuyeth not. Loue doeth not strydelye stuel. Loue. lery not, dealeth not dishonourably, sekerh not her owne, is not prouoked to anger, thinketh not euil reioyseth not in iniquity: but reioyseth in the trueth, suffereth all thinge, belongeth all thinges, hopeth al thinges, endureth in all thinges. Though that prophesyinge faile, other tonges shal cease, or knowledge vanishe away, yet loue falleth neuer awaye.

For our knowledge is vnperfecte, and our prophesyinge is vnperfect. But when that which is perfecte is come, then that which is vnperfecte, shal be done away. When I was a child, I spake as a childe, I vnderstode as a chyld, I Imagyned as a chyld. But as soon as I was a man, I put away chylidhnes. Now we se in a glasse euen in a darcke

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a barke speakinge: but then shall we se face to face. Nowe I knowe imperfectly: but then shall I knowe enen as I am known. Nowe abideth fayeth, hope, and loue, euen these thre but .a. the chiefe of these is loue.

The notes.

a. Paule speaketh not here of iustification, but of the chiefe the profite of the congregation And in this respect is loue the chiefe, because it lokech diligently to the nede of oure neighbour, and seeketh meanes to succoure the same: enen as in iustification fayeth cleaueth fullpe and onely vnto Christes bloude, which is the onely and sufficient price for sinne, and is therfore chiefe therein. On this sorte doeth Erasmus expound in his annotation vpon this place.

The .xiii. Chapter.

2. Paule Meteth that the gyfte of prophesy, interpretinge or preachynge, excelleth the gyfte of tongues, and howe they boeth oughte to be vsed.

Prophesy-
nge is
here take
for expou-
dinge.

L Aboue for loue, and conuete spirituall gyftes: and most chieflie for to prophesy. For he that speaketh with tongues speaketh not vnto men, but vnto God, for no man heareth him, howe be it in the spirite he speaketh misterpes. But he that propheseth, speaketh vnto men, to edifyinge, to exhortacion and to comfort. He that speaketh with tongues profiteth hym selfe: he that propheseth edifieth the congregation. I woulde that ye al speake with tongues: but rather that ye prophesed. For greater is he that propheseth: then he that. a. speaketh with tongues, except he expounde it also, that the congregation miye haue edifyinge. Nowe brethren if I come vnto you speakynge with tongues: what shall I profite you, excepte I speake vnto you, other by reuelacion or knowledge, or prophesying or doctrine.

2. Dozcouer when thinges withoute life, geue sounde whether it be a pype or an harpe: excepte they make a distinction in the soundes: howe shall it be known what is pyped or harped? And also if the trompe geue an vncertayne voice, who shall prepare him selfe to fight? Euen so likewise

To the Corinthians.

Wherfore when ye speake wth tonges, except ye speake wordes that haue significacion, howe shall it be vnderstande what is spoken? For ye shall but speake in the ayer.

Many kindes of voyces are in the worlde and none of them are without significacion. Yf I knowe not what the voyce meaneth, I shall be vnto hym, that speaketh, an aliente: and he that speaketh shall be an alient vnto me. Euen so ye (for as muche as ye couete spirituall gyfes) like that ye maye haue plenty vnto the edifyinge of the congregation.

Wherfore let him that speaketh wth tonges praye that he maye interprete also. Yf I praye wth tonges, my spirite prayeth: but my mynde is wthout fraite. What is it then? I w^{ill} praye wth the spirite and w^{ill} praye wth mynde also. I w^{ill} synge wth the spirite, and w^{ill} synge wth the mynde also.

For els when thou blessest wth the spirite howe shall he that occupieth the roume of the vnlarned saye amen at thy geueynge of thanks, saynge he vnderstandeth not what thou sayest? Thou verely geueste thanks well, but the other is not edified I thanke my God, I speake wth tonges more then ye all. Yet had I leuer in the congregation, to speake true wordes wth my mynde to the information of other, rather then ten thousande wordes wth the tongue.

Brethren be not chyldren in w^{it} howe be it as concernyng malicioulnes be chyldren: but in w^{it} be perfecte. In the lawe it is w^{ritten}, wth other tonges, and wth other lippes w^{ill} I speake vnto this people, & yet for all that w^{ill} they not heare me, sayeth the Lorde. Wherfore, tonges are for a sygne, not to them that beleue: but to them that beleue not. Contrarye, w^{hich} prophesyinge serueth not, for them that beleue not: but for them w^{hich} beleue.

Yf therfore when all the congregation is come together, and all speake wth tonges, there come in they that are vnlarned, or they w^{hich} beleue not: w^{ill} they not saye that ye are oute of youre wittes? But and yf all prophesye, and there come is one that belueth not, or one vnlarned, he is rebuked.

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rebuked of all men, and is iudged of euery man: and so are the secretes of hys herte opened, and so fallerth he doune, on his face, and worshyppeth God, and sayeth that God is worth you in dede.

How is it then brethren? When ye come together, euerye man hath hys songe, hath hys doctrine hath his tonge, hath his reuelation, hath his enterpreracion. Let all thynges be done vnto edifyinge. If anye man speake with tonges, let it be two at once, or at the moste thre at once, and that bycourse: and lette an other enterpryte it. But yf there be no enterpryter, let hym kepe silence in the congregation, and let hym speake to hym selfe and to God.

If Let the Prophetes speake two at ones, or thre at ones, and let other iudge. And yf anye reuelation be made to an other that sitteth by lette the fyrste holde hys peace. For ye maye all prophesye, one by one that all may learne, and all maye haue conforte. For the spirites of the Prophetes are in the power of the prophetes. For God is not cause of strife: but of peace, as he is in all other congregations of the saynctes.

1. Tim. ii. Let youre wyues kepe silence in the congrega-
Gene. ii. c tions. For it is not permitted vnto this to speake:

But let them be vnder obedience, as sayeth the lawe. If they wyll learne anye thyng, let them be theyr husbandes at home. For it is, shame for women to speake in the congregation. Sprynge the worde of God from you? Either came it vnto you onely? If anye man thinke hym selfe a prophete, cyther spirituall: let hym vnderstande, what thynges I wyte vnto you. For they are the commandementes of the Lorde. But and yf any man be ignoraunte, let hym be ignoraunt. Wherfore brethren couere to prophesye, and forbode not to speake with tonges. And let all thynges be done honestlye and in ordre.

¶ The notes.

To speake a. To speake with tonges or with the spirite, is with tōge to speake that other vnderstande not. As priestes sape theyr seruice. **To speake with the mynde,** is to speake that other vnderstande, as when the preacher preached to the people in a tonge that they vnderstande.

The

To the Colnthians.

The. xv. Chapter.

The resurrection of the dead. +

Brethren as pertayninge to the Gospell which I preached unto you, which ye haue also accepted, and in the whiche ye continue, by which also ye are saved: I do you reioyce, after wharmaner I preached unto you yf ye kepe it, except ye haue beleued in vayne.

For by all of al I deliuered vnto you that which I receyued howe that Christe dyed for our synnes agreynge to the scriptures: and that he was buried, & that he rose agayne the thyrde daye accordyng to the scriptures and that he was sene of Cephas, then of the twelue. After that he was sene of mo then fyue hundred brethren at ones of whiche many remayne vnto this daye. & many are fallen a slepe. After that appered he to James, then to all the Apostles.

And last of all he was sene of me, as of one that was boine out of due tyme. For I am the least of all the Apostles, whiche am not worthy to be called an Apostle; because I persecuted the congregacions of God. But by the grace of God I am what I am. And this grace which is in me, was not in vayne. But I laboured more aboundantly then they al, not I but the grace of God which is with me. Whether it were for they so we preach, and so haue ye beleued. +

If Christe be preached howe that he rose from death: howe saye some that are amonge you, that there is no resurrection from death? If ther be no rysynge agayne from death: then is Christe not risen. If Christ be not risen, then is our preaching vayne, and youre fayth is also in vayne. Ye & we are founde false wytnesses of God. For we haue testyfied of God, howe that he sayled by Christe, whom he sayled not by yf it be so that the deade rise not by agayn. For yf the dead rise not agayn then is Christe not risen agayne. If it be so that Christe rose not, then is your fayth in vayne, and yet are ye in youre synnes. And ther to they which are fallen a slepe in Christ, are perished. If in this lyfe onely we beleue on Christe, that are we of all men the miserablest.

But now is Christe risen from the deade, and

15
Esa. lxxxv. b.
Ione. iii. a.
Oze. vi. a.
Ihon. xx. c.
Act. ix. a.
Eph. iij. b.

C

Resurrec-
tion.

The .i. Epistle of S. Paule:

is become the fyrste fruyt of them that slepe. For
 by a man came death, and by a man came the re-
 surrection of the deade. For as by Adam all dye:
 Apoc. i. b. euen so by Christe shall all be made alyue; & euerp
 i. Ti. iiij. d. man in hys owne order.

D The fyrste is Christ, then they that are Christen
 at hys commynge. Then commeth the ende when
 he hath deliuered by the kyngdome to God the
 father, when he hath put downe all rule, autoritie
 and power. For he muste reygne tyll he haue put
 all hys enemyes vnder hys fete.

Wsa. cii. a The laste enemy that shalbe destroyed is death.

Heb. i. d. For he hath putte all thynges vnder hys fete.

Wsa. liiij. c But whē he sayth, all thynges are put vnder him;

Heb. ij. d. it is manifeste that he is excepted whych dyd put
 all thynges vnder hym. When all thynges are
 subdued vnto hym: then shall the sonne also hym
 selfe be subiecte to hym: that put al thynges vnder
 hym that God maye be all in all thynges. Either

els what do they whiche are baptised ouer the
 dead, of the dead ryle not at all? Why are they

then. a. baptised ouer the dead yea and why stand
 we in ioperdye euerp houre? By our reioysinge

whych I haue in Christe Iesu oure Lorde, I dye
 dayly. That I haue foughte with beastes at Ephe-

sus, after the maner of men what auantage the
 it me, of the deade ryle not agayne? Let vs este a

byrnke, to morowe we shal dye. We not deceyued:
 malicious speakynges corrupte good maners.

Mat. xxiij. Awake truely oute of slepe & synne not. For some

haue not the knowledge of God, I speake this
 vnto youre rebuke.

But some man wyl saye: howe ayle the deade
 wryth what bodyes come they in? Thou seest, that

whych that soweste is not quickened except it dye
 And what sowest thou? Thou sowest not that bo-

dye that shall be: but bare corne) I meane eyther
 of wheat, or of some other) and God geueth it a

bodp at his pleasure, to euerp seede, a seueral bodp.

+ All this is not one maner of fleshe: but ther
 is one maner fleshe of men, another maner fleshe

of beastes, another maner fleshe of fishes & ano-
 ther of byrdes.

F There are celest: all bodyes, & there are bodyes
 terrestriall. But the gloire of the celest:all is one,

and

To the Corinthians.

and the gloze of the terrestrial another. There is one manner gloze of the sunne, and another gloze of the mone, and another gloze of the starres. For one starre differeth from another in gloze. So is the resurrection of the dead. It is sowne in corruption, and ysleth in incorruption. It is sowne in dishonoure, and ysleth in honoure. It is sowne in weaknes, and ysleth in power. It is sowne a naturall bodie, and ysleth a spirituall bodie.

There is a naturall bodie, and ther is a spirituall bodie, as it is wyrtten: the fyrste man Adam was made a slupnge soule: and the laste, Adam was made a quickeninge spirite. Now be it that is not fyrste whyche is spirituall, but that whyche is naturall, and then that whyche is spiritual. ¶

The fyrste man is of the earth, earthlye: the seconde man is the Lorde from heauen. As is the earthlye, such are they that are earthlye. And as is the heauenly, such are they that are heauenly. And as we haue borne the image of the earthly to whal we beare the Image of the heauenlye.

Thys saie I brethren, that, b. fleshe and bloude can not inheret the kyngedome of God. Neither corruptiō inheret incorruption. Beholde I shewe you a mysterie. We shal not all slepe: but we shal al be chaunged, and that in a momente and in the twinklyng of an eye, at the sounde of the laste trompe. For the trompe shal blowe, and the dead shal rse incorruptible and we shal be chaunged. For thys corruptible muste put on incorruptible, and these mortall muste put on immortallitie. When thys corruptible, hath put on incorruptible, & thys mortall hath put on immortallitie: then shalbe brought to passe the sayinge that is wyrtten. Death is consumed into victorie. Death wher is thy synge? Well wher is thy byctorie? The kyng of death is synne: and the strength of synne is the lawe. But thanks be vnto God, whyche hath geuen vs victorie, thowtwe oure Lordes Iesus Chryste. Therefore my deare brethren be ye stedfaste and vnmouable alwayes eche in the workes of the Lorde, for as muche as ye knowe howe that your labour is not in vayne in the Lorde.

Gene. 1. 2

1 Cor. 15. 50
Heb. 11.

The. xij. Chapter.

2076

The .i. Epistle of S. Paule.

In he putteth them in remembraunce of the gatheringe for the poore christians at Hierusalem, and concludeth his Epistle with the salutations of certayne louynge brethzen.

If the gatheringe for the saynctes, as I haue ordeyned in the congregations of Galatia, euen so do ye. Vpon some sondaye let euery one of you put a lide at home & lape up whatsoeuer he thynketh mete that there be no gatheringes when I come.

When I am come, whosoener ye shall alowe by youre letters, them wyl I sende to byng your libralitie vnto Ierusalem. And yf it be mete that I go, they shall go wryth me. I wyl come vnto you after I haue gone ouer Macedonia. For I wyl go throughout Macedonia. With you peraduenture I wyl abyde a while, or els winter, that ye maye bynge me on my way whether soeuer I go.

I wyl not se you now in my passage: but I truste to abyde a while with you, yf God shall suffer me. I wyl tary at Ephesus vntill whitt sondaye. For a greate doore and a fructful is opened to me: and there are manye aduersaries. If Timotheus come, se that he be wrythout leare wryth you. For he worketh the workes of the Lorde as I do. Let no man despise hym: but conuaye hym forth in peace that he maye come vnto me. For I loke for hym wryth the brethzen.

To speake of brother Apollo: I greatlye desired hym to come vnto you wryth the brethzen but hys mynde was not at all to come at this tyme. How be it he wyl come when he shal haue convenient tyme. Watche ye, stande faste in the sayeth, quyte you lyke men and be stronge, let your busynesse be done in loue.

Brethzen (ye knowe the house of Stephana, how that they are the spryng founteynes of Achaia, and that they haue appoynted them selues to minister vnto the saynctes) I beseech you that ye be obedient vnto such, and to al that helpe and laboure. I am gladd of the commynge of Stephana. Fortunatus and Achaichus: for that which was lackynge on your parte, they haue supplied. They haue comforted my spirite and poures. Loke therefore that ye knowe them that are such.

To the Corinthians.

The congregacions of Asia salute you. Aquila
and Priscilla salute you muche in the Lorde, and
so doth the congregacion that is in theyr house.
All the brechren grete you: Grete ye one another
wth an holy kysse. The salutation of our Paule
wth myne owne hande. If anye man loue not
the Lorde Iesus Christe the same be ana-
thema maranatha. The grace of
the Lorde Iesus Christe be
wth you all. My loue be
wth you all in Christ
Iesus. Amen.

The Epistle vnto the Corinthians sent
from Philippios, by Stephana
and Fortunatus & Achaichus
and Timotheus.

The. ii. Epi stle of saynte Paule the Apostle to the Corinthians.

The fyrste Chapter.

The consolation of God in trouble. The
loue of Paule towards the Corinthians
and hys excuse that he came not to them.



Paule an Apostle of Iesu Christe
by the wyl of God, and brother
Timotheus.

Vnto the cōgregation of God
whych is at Corinthum wth all
the sayntes whiche are in all
Achaia. Grace be wth you and
peace from God our father and
from the Lorde Iesus Christe.

Blessed

The II Epistle of S. Paule

Blessed be God the father of oure Lord Iesus Christ, the father of mercy, & the God of all comforte, whypche comforteth vs in all oure tribulation, in so muche that we are able to comforte the whypche are troubled in what soeuer tribulation it be, wyth the same comforte wherewith we oure selues are comforted of God. For as the afflictions of Christ are plentuous in vs: euen so is our consolation plentuous by Christ.

Whether we be troubled for your consolation & saluacion, whypche saluacion sheweth her power in that ye suffer the same afflictions, whypche we also suffer: or whether we be comforted for your consolation and saluacion per our hope is steadfast for you, in as muche as we knowe hope that as ye haue your parte in afflictions, so shal ye be partakers of consolation.

Wherein I woulde not haue you ignorant of oure trouble, whypche hapened vnto vs in Asia.

For we were greued oute of measure passynge strength, so greatlie that we despayned euen of lyfe. Also we receyued an answer of death in oure selues and that because we shoulde not put oure truste in our selues: but in God, whypche rayseth the dead to lyfe agayne, and whypch deliuered vs from so greate a death, and doth deliuer. On whiche we truste that yet here after he wyll deliuer, by the helpe of your prayer for vs: that by the meanes of manye occasions, thankes maye be geuen of manye on oure behalfe, for the grace geuen vnto vs.

Our reioysinge is this, the testimonye of oure conscience, that in synclenes and Godly purenes and not in fleshely wysedome, but by the grace of God, we haue hadde oure conuersation in the worlde, and mooste of al to yourwardes. We write no nother thynges vnto you, then that ye reade & also know: Yea & I truste ye shall fynde vs vnto the ende euen as ye haue founde vs partelye for we are your reioysinge, euen as ye are oures in the daye of the Lord Iesus.

And in this confydence was I minded the other tyme to haue come vnto you, that ye myghte haue had yet one pleasure more: and to haue passed by you into Macedonia, and to haue come agayn out of

To the Corinthians.

of Macedonia vnto you, and to haue bene ledde forth to Ierusalem of you.

When I thus wyle was mynded, dyd I hse lyghenes: Or thynke I carnallye those thynges, whych I thinke: that wth me shoulde be. a yea yea, and nay nay: God is saythfull. For our preaching vnto you, was not yea and nay. For Gods sonne Iesus Christ, whych was preached amonge you by vs (that is to say, by me and Siluanus & Timotheus) was not yea and naye: but in hym it was yea: For all the promyses of God, in hym are yea and are in hym Amen, vnto the laude of God thowtwe be. For it is God whych stablisheth you and vs in Christe, and hath annoynted vs, whych hath also sealed vs, and hath geuen the earnest of the Spirit into oure hertes.

The notes.

a. In the. b. of Math. these wordes are as muche to saye as it is so, it is not so. A playne and simple answer without oth or facynge. Wherby is meant that the sayth & credence of christen mē shoulde be suche, that they yea and nay myght be take in al matters, that they shoulde talke of. But in thys place they are taken for vnconstancyes of mynde, as to saye both yea and nay to one thyng.

Yea. yea.
Nay, nay.

The. ii. Chapter.

¶ We sheweth the cause of hys absence, and exhorteth them to forgiue the man that was fallen, and to receyue hym agayne wth loue.

I Call God for a recorde vnto my soule that for to saue you withall I came not anye more to Corinthum. Not that we be Loades ouer your sayth but helpers of youre toye. For by sayth ye stande. But I determined thys in my selfe, that I woulde not come agayne to you in heauines. For yf I make you lozie who is that shoulde make me glad, but the same which is made loze by me: and I wrote this same epistle vnto you lest yf I came, I shoulde take heauines of the of whom I ought to reioyce. Certaynlye thys confidence haue I in you all, that my toye is the toye of you all. For in greate affliction and angurthe of herte I wrote vnto you wth manye teares: not to make you lozie, but that ye myghte

S. i.

perceyue

The. ii. Epistle of S. Paule.

perceyue the loue whiche I haue moſte ſpecialle
vnto you.

If anpe man haue cauſed ſorrowe the ſame hath
not made me ſorry, but patierle:leaſte I ſhoulde
geue you all. It is ſufficente vnto the ſame man
that he was rebuked of many. So that nowe con-
ſerrawple ye ought to forgiue hym and conſorte
hym:leaſt that ſame perſone ſhoulde be ſcalowed
by wryth our muche heauynes. Wherfore I ex-
hort you, that loue maye haue ſtrengthe ouer hym.
For thys cauſe verelye dyd I write, that I myght
knowe the proſe of you, whether ye woulde be obe-
dient in all thynges. To whome ye forgiue anpe
thyng, I forgiue alſo. And verelye yf I forgiue
anpe thyng to whom I forgane it for youre ſa-
kes forgane I it in the roume of Chriſt,leaſte Sa-
than ſhoulde preuente vs. For hys thoughtes are
not vnknotwen vnto vs.

When I was come to Troada for Chriſtes
goſpels ſake:and a greates doore was opened vnto
me of the Lord: I had no reſt in my ſpíríte becauſe
I found not Titus my brother:but toke my leaue
of them, and went awaye vnto Macedonia.
Thanks be vnto God, whiche alwayes geneth
vs the victory in Chriſte, and openeth the ſauer of
hys knowledge by vs in euerie place. For we are
vnto God the ſwete ſauoure of Chriſte, bothe
amonge them that are ſaued, and alſo amonge
them whiche perſhe. To the one parte are we
the ſauoure of death vnto death: and vnto the
other parte are we the ſauoure of lyfe vnto lyfe.
And who is mete vnto theſe thynges? For we are
not as manie are whiche choppe and chaunge
wryth the worde of God:but euen out of purches,
and by the power of God, & in the ſyght of God,
to ſpeake we in Chriſte

The. iii. Chapter.

We prayſeth the preachynge of the Goſpell
aboue the preachynge of the lawe.

We begynne to prayſe our ſclues agayn.
Nede we as ſome other, of Epistles, of
recommendation vnto you: or letters of
recommendation from you? Ye are oure
Epistle wryten in our hertes, which is
vnderſtand and read of, al men, in that ye are kno-
wen,

To the Corinthians.

Wen, how that ye are the epistle of Christe, ministered by vs and written not with ynke: but with the spirite of the lvinge God, not in tables of stone, but in fleshy tables of the herte.

¶ Suche truste haue we thorough Christ to God warde not that we are sufficient of oure selues to thynke any thinges as it were of our selues, but our ablenes cometh of God, whiche hath made vs able to minister the newe testamente, not of the letter but of the spirite. For the letter killeth, but the spirite gauech lyfe.

If the ministratiō of death thorough the letters figured in stones was glorious, so that the children of Israel could not beholde the face of Moses for the glorie of hys countenance (whiche glorie neuertheless is done away) why shall not the ministratiō of the spirite be muche more glorious? For if the ministringe of condemnation be glorious; much more doeth the ministratiō of ryghteousnes excēde in glorie. ¶ For no doubt that whych was there glorified is not ones glorified in respect of this excēdyng glorie. Then ye that whiche is destroyed was glorious muche more shall that whiche remaineth, be glorious.

Seynge then that we haue suche truste, we vse great boldenes and do not as Moyses, whych put a vailē other hys face that the children of Israel shoulde not se, for what purpose that serued which is put away. But they myndes were blinded, for vniuersally this vailē remaineth the same coueringe but taken away in the olde testamente when they reade it, whiche in Christ is put away. But euen vnto this daye when Moyses is reade, the vailē hengeith before theyr hertes: neuertheless when they turne to the Lord, the vailē shall be taken away.

The Lord no doubt is a spirite. And where the spirite of the Lord is there is libertye. But we all beholde the glorie of the Lord with hys face open, and chaunged vnto the same similite, from glorie to glorie, euen of the spirite of the Lord. ¶

¶ The notes.

a. far wyde are they that take this letter to be the litterall sence of the scripture thorough out, and do thereby exhort men to refrayne the readinge of the letter.

S. 11.

the

Hebr. iii.
Ex. xxxiii.

C

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The. ii. Epistle of S. Paule

the body of the scripture without interpretations.
For S. Paule intended none other in this place
but to teache the worthynesse of the Gospel to be
far above the lawe and the ministration thereof
to be muche more worthy to be esteemed, then the
ministration of the lawe: because the one (that is
the lawe) bringeth death and damnation for
synne, and the other (that is the Gospel) bringeth
lyfe and remission of synnes. That this is the
verbe meanynge of the Apostle in this place: is
playne to as manye as luste to weygh the texte,
or to reade. S. Augustine in his booke of the spirite
and letter, and Erasmus in his Paraphrasis, and
annorations.

The. iii. Chapter.

20 A true preacher is diligent. He corrupteth
not the worde of God. He preacheth not
hym selfe, but seeketh the honour of Christe
yea thought it be wth the perile of his lyfe.

Wherefore sayinge that we haue suche an
office, euen as mercye is come on vs, we
saue not but haue caste from vs the
clokes of vnholynesse, and walke not in
craftines, neyther corrupte we the word
of God: but walke in open truth, and repute
oure selues to euerie mans conscience in the sight
of God.

God of
this world

21 If our Gospel be yet hid, it is hid amonge
them that are loste, in whome the. a. God of this
world hath blinded the myndes of them whiche
belene not, lest the lyght of the glorious Gos-
pel of Christ whiche is the ymage of God shoulde
shyne vnto them.

For we preach not oure selues, but Christe Je-
sus to be the Lord, and oure selues your seruants
for Iesus sake. For it is God that commaun-
ded the lyght to shine out of darckenes, whiche
hath shyned in oure hertes, for to geue the lyghte
of the knowledg of the gloire of God, in the. b.
face of Iesus Christe. 4

But we haue this treasure in earthen, vessels
that the excellent power of it myght appeare to
be of God and not of vs. We are troubled on
euerie syde, yet are we not feythful. We
are in pouertie, but not bitter. We withoute
what.

To the Corinthians.

What. We are persecuted, but are not forsaken. We are cast downe, neuertheless we perishe not. And we alwayes beare in oure bodies the dying of the Lorde Jesus, that the lyfe of Jesus myght appeare in our bodies. **I**

For we whiche lyue are alwayes deliuered into deathe for Jesus sake that the lyfe also of Jesu myght appere in our mortall flethe. So then death worketh in vs, and lyfe in you. **C**

Seynge then we haue the same spirite of sayth accordynge as it is wrytten: I beleued, & therfore haue I spoken. We also beleue, & therfore speake. For we know that he whiche rayled by the Lorde Jesus, shall rayle by vs also by the meanes of Jesus, and shall sette vs wryth you. For all thynges do I for your sakes, that the plentifull grace by thankes geuen of manye, maye rebounde to the praise of God: Wherefore we are not wcrped, but thoughe oure. i. outwarde man perishe: yet the inward man is renewed daye by daye. For our excedynge tribulation whiche is momentayne and lyghte, prepareth an excedynge and eternall wayghte of glorie vnto vs, while we loke not on the thynges whiche are sene, but on the thynges whiche are not sene. For thynges whiche are sene, are temporal but thynges which are not sene, are eternall. **D**

Psal. cxxv

The notes.

a. This God, is in the xvi. of Luke called Mammon. The God mon, in the xliij. of John, the prince or ruler of this worlde. By al that I can gather boeth of this place & of the other: should be spoken of ryches accordynge to the signification of this worde. Mammon, a worde of the Syrian tonge. Wyunce and God of this worlde it is called: because the wycked worldynges geuynge them selues to the vniuersall gettyng to gyther, & keepynge therof, it is their wyunce and God. Some call the deuyl by these names, who are not far wyde. For the Deuyl is a greates doer in all these thynges, as an euemye that seeketh all occasions to deface the churche of Christe, by drawinge them from the true seruice of God, to the false seruice of Mammon the ryches of this worlde.

In the face of Jesus.

b. By the face of Jesus Christ is to be vnderstande the

S. 11.

the

The.ii. Epistle of S. Paule

the lowe degree of hys manhod, accordynge to the similitude and lykenes wherof, the true preachers and professours of Christ were, be, and shal to the worldes ende, be esteemed.

Outward
man.

c. This outward man is sometyme called the old man, sometyme the flethe, what the flethe, signifieth shal ye fynde in the prologe to the Romayns.

The. b. Chapter.

The rewarde for sufferynge trouble.

We know surely of our earthy mansion where in we now dwel were destroyed that we haue a biding ordeyned of God an habitation not made with handes but eternall in heauen. And therefore sygh we, desirynge to be clothed with oure mansion whiche is from heauen so per of that we be founde clothed, and not naked. For as long as we are in this tabernacle, we sigh and are grieved for we woulde not be unclothed but woulde be clothed vpon, that mortallite myght be swallowed vp of lyfe. He that hath ordeyned vs for this thynge, is God whiche verpescame hath giuen vnto vs the earnest of the spirite.

Aps. xvi.

Wherefore we are alwaye of good chere, and know w. I that as long as we are at home in the body, we are absent from God. For we walke in fapth and se not. Neuertheles we are of good comforte, and had leuer be absente from the body and to be presente with the Lord. Wherefore whether we be at home or frome home we endeouere oure selues to please hym. For we muste all appeare before the iudgemente seate of Christe, that euerye man maye receyue the workes of hys bodie accordynge to that he hath done, whether it be good or badde. & Serue then that we knowe, home the Lord is to be feared, we fare saye with men. For we are knowen wel pough vnto God, I truste also that we are knowen in poure consciences.

Rom. xlii

We prayse not oure selues agayne vnto you but geue you an occasion to reioyce of vs that ye may haue some what agaynst them which reioyce in the face and not in the herte. For of we be to feruent, to God we are to seruente. If we kepe measure, for your cause kepe we measure. For the loue of

To the Corinthians.

of Christ contraynerh vs, because he thus iudge, yf one be dead: for all then are all dead, and that he dyed for all, that they whiche lyue, shoulde not henceforth lyue vnto them selues, but vnto hym, whiche dyed for them and rose agayne. **†**

Wherefore hence forth knowe we no man after the fleshe. In so muche though we haue knowen Christ after the fleshe, now hence forth knowe we hym so no more. Therefore yf anye man be in Christ, he is a newe creature. Olde thynges are passed away beholde al thynges are become new. Neuerthelesse al thynges are of God, whych hath reconciled vs vnto hym selfe by Iesus Christ, and hath geuen vnto vs the offyce to preach the atonement.

For God was in Christ, and made agremente betwixt the worlde and hym selfe, and imputed not their synnes vnto them, and hath commyted to vs the preachyng of the atonement. Now then are we messengers in the roume of Christ: euen as though God dyd b. seche you thowtwe vs: So praye we you in Christes steede, that ye be atone wyth God: for he hath made hym to be synne for vs, whych knowe no synne, that we by hys meanes woulde be that ryghtuousnes whiche before God is allowed.

The vi. Chapter.

¶ An exhortation to receyue the worde of God with thankfulness and amendment of lyfe. The diligence of Paul in the Gospell, and howe he warneth them to eschewe the companye of the heathen. **✠**

¶ We as healpers therfore exhorre you, that ye receyue not the grace of God in vayne. For he saith: I haue heard the word in a tyme accepted: and in the daye of saluation, haue I succoured the. Beholde now is that well accepted tyme: beholde now is that daye of saluation. Let vs geue no man occasion of cupll, that in our office be founde no fault: but in all thynges let vs behaue oure selues as the ministers of God.

In muche patience, in afflictions, in necessitye, in angurthe, in stripes, in prisonment, in stryke, in labour, in watchyng, in fastyng, in purgynge, in knowledge,

S. iii.

knowledge,

The. iiij. Epistle of S. Paule.

knowledge, in longe sufferynge, in hardnes, in the holy ghost, in lone vnfaigned, in the wordes of truerh in the power of God, in the armour of rightuousnes on the ryghte hande & on the lefte. in honour and dishonoure, in euyl repoyte & good repoyte, as discepuers and yet true, as vnknowen, and yet knowen: as dynges, and beholde we yet lyue: as chastened, and not killed: as scorowynge, and yet alwaye merie: as poore, and yet make manie ryche: as haupnge nothyng, and yet possesse all thynges. ⁊

C O ye Corinthians, oure mouth is open vnto you. Our hertes made large, ye are in no strait in vs, but are in a strait in youre owne bowelles: I promyse you lyke rewarde wyth me, as to my chyldren. Sette youre selues therefore at large & ⁊ beare not a straungers yoke wyth the vnbelaers. For what felowshyppe hath rightuousnes wyth vnrighuousnes? What cōpanye hath lyght wyth darknes? What cōcorde hath Christe wyth Beliall? Either what parte hath he that beleueth wyth an infydele? Howe agreeth the temple of God wyth Images? And ye are the temple of that luyng God, as sayed God, I wyll dwel amonge them, and walke amonge them, and wyll be theyr God: and they shalbe my people. Wherefore come oute from amonge them, and separate your selues (sayeth the Lorde) and touch none vnlearned thing so wyll I receyue you, and wyll be a father vnto you, and ye shal be vnto me sonnes and doughters, sayth the Lorde.

Act. xxiij.
Act. liij.

The. vii. Chapter.

W He exhorteeth them to receyue the promises of God thankfullie. The Corinthians are commended for theyr obedience and loue towardes Paule.

S I ngs that we haue suche promises dearely beloued, lette vs cleaue oure selues from all spithynesse of the fleshe & spirite, & growe vp to full holynesse in the feare of God. Vnderstande vs. We haue hurte no man: we haue corrupte no manne, we haue defrauded no man. I speake not this to cōdempne you for I haue shewed you befoze that ye are in oure hertes to dye and lyue wyth

To the Corinthians.

with you. I am very bolde ouer you, and reioyce greatly in you. I am fylled with comfote and am exceddinge ioyous in al our tribulations, for when we were come into Macedonia, oure fleshe had no reste, but we were troubled on every spce. Outwarde was fightynge, inward was feare. Neuerthelesse God that comforted the afflicte, comforted vs at the comminge of Titus.

And not with his comminge onely: but also with the consolacyon wherewith he was comforted of you. For he old vs youre dyspoure mourning youre seruente minde to mewarde, so that I now reioyce the more: wherfore thoughte I made you sope with a letter. I repēt not, though I did repēt: for I perceiue that, that same epistle made you sope thoughte it were but for a season. But I now reioyce, not that ye were sope, but that ye shold sope, that ye repented. For ye sope God: so that in nothing ye were hurte by vs. For God, ye sope causeth repentaunce vnto salutati-
i. Petrus

Beholde what diligence this godly sope that ye toke, hath wrought in you: yea it caused you to cleare youre selues. It caused indignacyon, it caused feare, it caused dyspoure, it caused a seruente minde: it caused punishment. For in al thinges ye haue metred youre selues that ye are cleare in that matter. Wherfore though I wrote vnto you I did it not for his cause that dyd hurte, neither for his cause that was hurte, but that oure good mynde whiche we haue towarde you in the sight of God, myght appeare vnto you.

Therfore we are comforted, because ye are comforted, yea and exceddinglye the more ioyed we, for the ioye that Titus hadde, because his spirit was refreshed of you al. I am therfore not now ashamed, thoughte I boasted my selfe to him of you. For as al thinges whiche I preached vnto you are true, euen so is oure boasting, that I boasted my selfe to Titus withal, founde true. And now is his inward affectyon more aboundante towarde you: when he remembreth the obedyence of every one of you, howe with feare and trembling ye receiued him. I reioyce that I maye be

The. i. Epistle of S. Paule
bold euer you in al thinges .

2d The. iiij. Chapter.

We putterh them in remembrance to help the
poore sayntes at Jerusalem accordynge as the
Macedonians did.

As you to witte brethren , of the grace
of god whiche is geuen in the congrega-
tions of Macedonia, hoto that the aboun-
dance of their reioyng is, that they are
tryed with muche tribulacion. And therto
though they were excedinge poore , yet haue they
geuen excedinge richye and that in singleness
for to their power (I hear receyde) yea and be-
poude their power, they were willinge of their
owne accorde and prayd vs with great instance
that we woulde receyue their benefyte, and sub-
fer them to be partakers with other in myn-
fyringe to the sayntes . And this they did, not as
we looked for: but gaue their owne liues spake to
the Lord, and after vnto vs by the wyl of God:
so that we could not but desyre Titus to accom-
plish the same beneuolence among you also, euen
as he had begonne.

Nowe therfore as ye are ryche in al parties in
fayth in worde , in knowledge, in al feruentnes,
and in loue, whiche ye haue to vs: euen so se that
ye be plenteous in this beneuolence. This sape I
not as commaunding , but because other are so
feruente, therfore proue I youre loue, whether it
be perfecte or no: ye knowe the lyberalitie of our
Lord Iesus Christe, whiche though he were rich
yet for youre sakes became poore that he thowhe
his pouertie might be made ryche.

And I geue counsell hereto. For this is expedy-
ent for you, whiche begonne not to do onelye: but
also to wyl, a peere a go. Nowe therfore per-
forme the dede, that as there was in you a redy-
nes to wyl, euen so ye maye performe the dede
of that whiche ye haue for yf there be synke a
willinge minde, it is accepted accordynge to that
a man hathe, and not accordinge to that he hathe
not.

It is not my mynde that other be set at ease
and ye brought into commaunce, but that there
be equalnes nowe at this tyme , that youre
abon-

To the Corinthians.

Ero. xvi.

aboundance succour their lacke that their aboundance may supplie your lacke, that there may be equalitie, agreeing to that which is written. He that gathered much, had neuer the more abundance, and he that gathered little, had neuer the lesse. Thankes be vnto God, which put in the herte of Titus the same good mynde toward you. For he accepted the request, yea rather he was so wel willinge that of his owne accorde he came vnto you. We haue sente with him that brother whose laude is the gospel thorowout the congregacions, and not so onely, but is aisechosen of the congregacions to be a felowe with vs in our iourney concerninge this beneuolence that is ministered by vs vnto the prayse of the Royde, and to stre vp your prouide mynde.

For this we etchue, that anye man shoulde rebuke vs in this plenteous distribution, that is ministered by vs, and therefore make prouision for honeste thinges, not in the sighte of god onely, but also in the sighte of men.

We haue sent with them a brother of oures, to whom we haue oft tymes proued diligent in many thinges, but now much more diligent. The greate confydence which I haue in you, hath caused me thus to do: partly for Titus sake, which is my felow and helper as concerning you, partly because of other which are our brethren, and the messengers of the congregacions, and the gloire of Christe. Wherefore shewe vnto them the proffes of your loue, and of the reioysinge that we haue of you, that the congregacions may se it.

The. ix. Chapter.

In this Chapter he moueth them to helpe the poore brethren at Jerusalem.

If the ministringe to the sayntes, it to but superfluous for me to write vnto you: for I know your readynes of mynd where of I bolle my selfe vnto them of Macedonia, and saie that Achaia was prepared a yere ago, and your feruencenes hath prouoked many. Neuerthelesse yet haue I sente these brethren, lest our reioysinge ouer you shoulde be in vayne in this behalfe, and that yea I haue sayde I prepare your selues, lest peradventure

The ii. Epistle of S. Paul

turapf they of Macedonia come with me & finde you vnprepared, the losse that I made in this matter, shoulde be mine to vs: I saye not vnto you.

E Wherefore I thoughte it necessarie to exhorte the brethren, to come before hande vnto you for to prepare you good blessinge promysed afore, that it mighte be redre so that it be a blessinge, and not a defraudinge. ¶ This yet remember, to woe that he whiche soweth lytle, shal reape litlell, and he that soweth plenteously shal reape plenteously. And let euery man do accordyng as he hath purposed in his herte, not grudgynge, or of necessitye. For god loueth a cheereful geuer.

Ecc. xxxv

C
Psal. cxi.

God is able to make you riche in al grace, that ye in al thinges hauinge sufficient vnto the utmost, maye be riche vnto al maner good woorkes, as it is wyrtten. He that sparred abroade and hath geuen to the poore, his righteousnes, remaineth for euer. He that syndeeth the sower seed shal minister breade for fode, and shal multiplie pouer seede and increace the frutes of your righteousness: & that on al parties ye maye be made ryche in al singleness, whiche causeth thowtwe vs thankes geuynge vnto god.

For the office of this ministracyon, not onelye supplieth the neede of the sainctes, but also is abundant here in, that for this laudable ministringe, thankes mighte be geuen to god of manye whiche prayse god for the obedience of your professing the gospel of christe, and for your singleness in distributynge to them, and to al men, and in their prayers to god for you, longe after you. Thanckes be vnto God for his unspeakable gyfte.

The x. Chapter.

¶ He toucheth the false Apostles, and defendeth his authoryte and callinge.

I Paul my self beseeche you by the meeknes & softnes of Christ, which when I am present among you, am of no reputaciō, but am bold toward you being absent, I beseech you that I neede not to be bold whē I am presente (with that same confidence, wherewith I am

To the Corinthians.

am supposed to be bolde) agaynst some whiche repute vs as though we walked carnallye. Neuerthelesse though we walke compassed wth the flesh, yet we ware not fleshy. For the weapons of our warre are not carnal thinges, but thinges mightye in God to caste downe strong holdes, wherewith we ouerthrowe Imaginations, & every
B
hie thinge that exalteth it selfe agaynst the knowledge of god and bringe into captiuite al vnderstandinge to the obedience of Christ, and are readye to take vengeance on al disobedience, whē poure obedience is fulfilled. Take ye on thynges after the better apparence:

If any man truste in himselfe that he is Christes, let the same also consider of him selfe, that as he is Christes, euen so are we Christes, & though I shoulde bolde my selfe som what more of oure authoritie whiche the Lorde hath geuen vs to edifye, and not to destroye you: it shoulde not be to my shame. This say I leaste I shoulde seme as though I wente aboute to make you afraide wth letters. For the Epistles (sayth he) are soe & strong
C
but his badelye presence is weakke, and his speache rude. Let him that is such, thinke on this wyle, that as we are in wordes by letters when we are absente, such are we in dedes when we are present.

For we can not fynde in our hertes to make oure selues of the nōumber of them, or to compare our selues to them, whiche laude them selues, neuerthelesse while they measure them selues with them selues, and compare them selues with them selues, they vnderstande nought. But we wyl not reioyce aboue measure, but accordyng to the quantitie of the measure, whiche God hath distributed vnto vs, a measure that reacheth eue vnto you for we stretch not oute oure selues beyonde measure, as though we had not reached vnto you. For euen vnto you haue we come with the gospel of Christ, and we boast not oure selues out of measure in other mennes laboures: yea, and we hope whē poure fayth is encreased amonge you, to be magnified, accordyng to oure measure more largely & to preache the Gospel in those regions, which are beyonde you: and not to reioyce of that whiche is
D
Ephē. iiii.
by

The. i. Epistle of S. Paule

by an othere mans measure prepared already. Let him that reioyseth, reioyce in the worde. For he that prapseth him selfe, is not allowed, but he whō the worde prapseth.

The. xi. Chapter.

✠ Paule (vnder sufferaunce) commendeth hym selfe: and defendeth his authoritie agaynst the false prophetes.

A Woulde to God ye could suffer me a litle in my foolishnes, yea and I praye you forbear me. For I am gelous ouer you with godly gelousye. For I coupled you to one man, to make you a chaste virgyn to Christe. But I feare lesse as the serpent begyled Eue thow his subtilty, euen so your wittes shoulde be corrupte from the singlenes that is in Christe. For yf he that cometh preacheth another Iesus, then hym tohome we preached, or yf ye receyue another spirit, then that which ye haue receyued, or an other gospel then that ye haue receyued, ye myght right wel haue bene content.

I suppose that I was not behynde the chiefe apolles. Though I be rude in speaking, yet I am not so in knowledg. Howe be it amonge you, we are knowen to the uttermoste what we are in al thynges. Wd I therein spurne, because I submitted my selfe, that ye myght be exalted / and because I preached to you the Gospel of God free? I robbed other congregacions, and toke wages of them, to do you seruice with al. And when I was presente wth you and had nede. I was greuous to no man, for that whyche was lackynge vnto me, the brethzen whiche came from Macedonia, supplied: and in all thynges I kept my selfe that I shoulde not be greuous to you: and so wil I keep my selfe.

Yf the trueth of Christe be in me this reioycing shal not be taken from me: in the regions of Achaia. Wherefore? Because I loue you not: God knoweth. Nevertheless what I do, that will I do, to cut awaye occasion from them which desire occasion, that they might be founde lyke vnto vs in that wherein they reioyce. For these false apostles are desceyful workers, and passyon them selues lyke vnto the apostles of Christe. And

To the Corinthians.

no maruaile, for Sathan hym selfe is chaunged into the fashion of an angel of lichte. Therefore it is no great thinge, though his mynysters falsify on them selues, as though they were the mynysters of righteousnes, whose end shalbe according to their dedes.

I saue agayne, leaſt any man thyncke that I am folyshe, or els euen now take me as a foile, that I maye bolde my selfe a lyttel. That I speake, I speake it not after the wyapes of the world, but as it were folyshe, whyle we are nowe come to boſynge. Scrnge that many reioyce after the fleshe I wil reioyce also. For ye suffer folles gladlye, because that ye your selues are wyle. For ye suffer eue yf a man byrnyng you into bondage: yf a man deuour, yf a man take, yf a man exalte hym selfe, yf a man smyte you in the face. I speake as consernyng rebuke, as though we had bene weake.

Now be it wherein so any man dare be bolde, (I speake folishlye) I dare be bolde also. They are Hebrewes, so am I. They are Israelites, euen so am I. They are the seede of Abraham, euen so am I. They are the ministers of Christe (I speake as a foile) I am more; In labours more aboundant In streppes aboue measure. In pryslon more plenteous. In deathe ofte. Of the Jewes fyue tymes receiued I euerytime for my stryppes saue one: thys was I beaten with roades. I was ones stoned. I suffered thrise shipwracke. Night and daye haue I bene in the dcape of the sea. In iourneyng often in perils of waters, in perils of robbers: in perils of myne owne nacion, in perils of the heathen. I haue bene in perils in cities, in perils in wyldernes, in perils in the sea, in perils among fals brethren, in labour & trouaile in watchinge often, in hungry in thirſte, in fastynge often, in colde and nakednes. And by ſpde the thynges whiche outwardely happen vnto me. I am combered dayly, and do care for al the congregacions. Who is weake, and I am not weaker? Who is hurte in the fayth and my bette burneth not? Yf I muste nedes reioyce, I wyl reioyce of myne infirmities.

The. xij. Chapter.

Paul is taken by into the thyrde heauen,
and

Act. xviij.
Act. xix.
Act. xxiij.

The.ii. Epistle of S. Paule

and heareth wordes not to be spoken of.

Actu. ix. v.

The God and father of our Lorde Jesus Christe, whiche is blessed for euermore, knoweth that I lye not. ¶ In the cytie of Damasco, the gouernour of the people vnder kinge Aretas, leyde watche in the crye of the Damascens, and woulde haue caughte me, and at a wyndow was I lette doune in a basket thorow the wal and so scaped his handes.

Actu. ix. a.

¶

It is not expedient for me (no doubt) to reioyce. Neuerthelesse I wil come to visions and reuelacions of the Lord. I know a man in Christe aboue xiiij. yeres agone (where he were in the bodye I can not tel, or whether he were oute of the bodye I can not tel, god knoweth) why he was taken vp into the thirde heauen. And I knowe the same man (whether in the body, or out of the bodye, I can not tel, god knoweth) howe that he was taken vp into paradys, and hearde wordes not to be spoken, whiche no man can vnderstand. Of thys man I wyl reioyce, of my selfe I wyl not reioyce, excepte it be of mine infirmities. And yet though I woulde reioyce, I woulde not be a fole, for I woulde saye the truth. Neuerthelesse I spare lesse anye man shoulde thynke of me aboue that he seeth me to be or heareth of me.

And lesse I woulde be exalted out of measure thorow the aboundance of reuelacions, there was geuen vnto me inquisitnes of the flesh, the messenger of Satan to buffet me: because I woulde not be exalted oute of measure. For this thinge I besoughte the Lorde thysle, that it might departe from me. And he sayde vnto me: my grace is sufficient for the. For my strengthe is made perfecte thorow weakenes. Wherefore gladlye therfore wyl I reioyce of my weakenes, that the strengthe of Christe may dwel in me. ¶ Therfore haue I delectacion in infirmities, in rebukes, in neede in persecutions, in angurthe, for Christes sake. For when I am weak, then am I stronge.

I am made a fole in boasting my selfe. Ye haue compelled me: I oughte to haue bene comyned of you. For in nothinge was I inferior vnto the chief apostles. Though I be nothinge yet the tokens

To the Corinthians.

tokens of an Apostle were wrought among you
worth al patience: with signes, and wonders and
mighty dedes. For what is it wherein ye were in
serious vnto other congregations excepte it be
there in that I was not greuous vnto you. For
geue me this wrong done vnto you. Behold now
the third time I am redye to come vnto you & yet
wil I not be greuous vnto you. For I seke not
yours, but you. Also, the children ought not to lay
bp for the fathers and mothers but the fathers
and mothers for the children.

I wil very gladly bestow, and will be bestowed
for your soules: though the more I loue you, the
lesse I am loved againe. But be it that I greued
you not: neuerthelesse I was craftye and toke you
with gile. Did I pul you by anye of them whiche
I sent vnto you? I desired Titus, and with him I
sent a brother. Wd Titus defraude you of anye
thing? walked we not in one spirit? walked we
not in lyke steppes? Agayne, thynke ye that we
excuse oure selues? We speake in Christs in the
fright of God.

But we do al thinges (dearely beloued) for your
edifyinge. For I feare leaste it come to passe that
when I come I shall not fynde you such as I
woulde: and I shal be founde vnto you such as
ye woulde not: I feare leste there be founde a-
monge you debate, enuyng, wrath strift, backe-
bittinges, whisperinges swellinges and discord.
I feare leaste when I come agayne. God bringe
me lotte among you, and I be constrained to be
wyle manye of them whiche haue synned all-
readye, and haue not repented of the vncleanes,
fornicacyon and wantonnes whiche they haue
committed.

The xiii. Chapter.

He prompseth to come vnto them, and ex-
horteth them so to order them selues that he
maye fynde them perfecte and of one minde. Deute. xix
Matt. xvii

A We come I the thirde time vnto you. Joh. viii. c
In the mouth of two or thre witnessess Hebr. x. c.
shal euerye thyng stande. I tolde you
before, and tell you before, as I said
when I was presente with you the se-
cond tyme, so write I nows beinge absent to
them

The. ii. Epistle of S. Paule

26 them which in yme past have synned, and to all
other: that if I come agayne, I wpll not spare, re-
punge that ye see experience of Christe, whiche
speaketh in me, whiche amonge you is not weake
but is mighty in you. And verely though it came
of weaknes that he was crucified, yet lyuely he
showeth the power of God. And we no doubt are
weake in him: but we shall lyue wryth him by the
might of God amonge you.

27 Wherefore knowe your selues, whether you be in the
fayth or not. Examine your owne selues: knowe
ye not your owne selues, how that Iesus Christ
is in you, excepte ye be cast away? I truste that
C ye shal know that we be no cast awayes. I beseeche
before God that ye do none euill, nor that we
shoulde seme commendable: but that ye shoulde do
that whiche is honest: and let vs be counted as
leude persons. We can do nothinge againste the
trueth. But for the trueth, we are glad when we
are weake, and ye stronge. This also we wythe
for, even that ye were perfect. Therefore wrytte I
these thinges beinge absente, leasse when I am
presents, I shoulde vie sharpnesse accordinge to the
power whiche the Lorde hath geuen me, to epispe,
and not to destroy.

28 Finally brethren fare ye well, be perfect, be
of good comforte, be of one minde, lyue in peace,
and the God of loue and peace, shal be with you,
Greete one an other in an holy kyffe. All the sain-
tes salute you. The grace of oure Lorde Ie-
sus Christe: and the loue of God, and
the felowshyp of the holy
ghost be wryth you
all, Amen.

The seconde Epistle to
the Corinthians.

29 Sent from Whilippus a
City in Macedonia, by
Titus and Lucas.

The

The Prologe vpon the Epistle of Saint Paule to the Galathians.



Ye reade it Acto. xii.
howe certayne came from
Hierusalem to Antioch and
bered the disciples there,
affyrminge that they could
not be saued excepte they
were circumcised. Euen so
after Paule had conuerred
the Galathians and cou-
pled them to Christ to trust

in him onely for the remission of synne, and hope
of grace and saluacion, and was departed: there
came false Apostles vnto them (as vnto the Co-
rinthians, and vnto all places where Paule had
preached, and that in the name of Peter, James
and Iohn, whom they called the hye Apostles, and
preached circumcision and the keepinge of the lawe
to be sayed by, and minished Paulus authoritie.

To the confoundinge of these Paule magnify-
eth his office and Apostleshippe in the two fyrste
Chapters, and maketh him selfe equall vnto the
hyghe Apostles, and concludeth that curye man
must be iustified without deseruings,

without woorkes and without
helpe of the lawe, but
alone by
Christ.

The

The Epistle of Saint Paule vnto the Galathians.

The fyrste Chapter.

Aule an Apostle, not. a. of men ney
ther by man, but by Iesus Christ,
and by God the father which rap
sed him from death: and al the bre
thren whiche are with me. Wn
to the congregations of Galatia.

Grace be with you in peace frō
God the father, and from our Lord Iesus Christ,
which gaue hyn selfe for oure synnes, to delpue
vs from this present euil worlde therto the wil
of God our fathere, to whom be prayse for euer
and ener. Amen.

I maruaile that ye are so sone turned frō hym
that called you in the grace of Christe, vnto ano
ther Gospel: which is nothing els, but that there
be some whiche trouble you: and entende to per
uerter the Gospel of Christ. Neuerthelesse though
we oure selues, or an angel from heauen, preache
any other Gospel vnto you then that whiche we
haue preached vnto you, holde him as accursed.
As I haue sayed before, so sape I now agayne, if
any man preache any other thing vnto you then
that you haue receiued, hold him accursed, preach
I mans doctrine or Gods? Epyther go I aboute to
please men? If I stude to please men I were
not the seruant of Christ.

I certifie you brethren, that the gospel which
was preached of me, was not after the maner of
men neyther receiued I it of man, neythere was
I taughte it: but receiued it by the reuelacion of
Iesus Christe. For ye haue heard of my conuer
sacion in tyme past, in the Jewes wayes, howe that
beyonde measure, I persecuted the congregation
of God, a spoyled it: and preuayled in the Jewes
lawe

To the Galathians.

latwe, aboue manye of my companions, whiche were of myne owne nacion, and was as muche moze seruente maister of the traditions of the elders.

But when it pleased God, whiche separated me from my mothers wombe, and called me by hys grace, for to declare his sonne by me (that I shoulde preache him amonge the heathen, immediately I communed not of the matter wth h^e. Ne the and bloude ne there returned to Jerusalem to them which were Apostles before me: but wth my wayes into Arabia, and came agayne to Damascus. Then after thye yeare I returned to Jerusalem to se Peter and abode wth him. .xv. dayes no norther of the Apostles sawe I, save James the Lordes brother. The thinges which I wryte, behold God knoweth I lye not. After that I wente into the coastes of Syria and Cilicia, and was knowen as touchinge my person vnto the congregations of Jewes, which were in Christe. But they hearde onely that he whiche persecuted vs in tyme paste nowe preacheth the sayeth which before he destroyed. And they glorified God on my behalfe.

The notes.

a. Paul, though he came longe after the Apostles yet had he not his authoritie of Peter, nor of any other that went before him. Neither brought he wth him letters of recommendation or bulles, of confirmation. But the confirmation of his Apostleship, was the word of God, conscience of men, and the power of the spirite, that testified wth him by myacles and manyfolde gyftes of grace.

b. That is men and mens counsell. For so signifieth fleth and bloude.

The.ii. Chapter.

The witnesseth Peter in the face & proueth that the law and circumcision are not necessarie to saluation.

TWen. xiiii. yeares after that, I wente by agayne to Jerusalem wth Barnabas, and toke wth me Titus also. Yea and I wente by by reuelacion, and communed wth them of the Gospel which I preach amonge

The Epistle of S. Paul

amonge the gentile; but a parte with them which were counted chiefe, like it shoulde haue bene thought that I shoulde runne or had run in vain. Also Titus which was with me, though he were a Greke yet was not compelled to be circumcised, and that because of incommers beyng false brethren, which came in among other to spy out our liberty which we haue in Christe Iesus that they might bring vs into bondage. To whom we gaue no roume, no not for the space of an houre, as concerning to be brought into subiection; and that because that the truth of the Gospel myghte continue with you.

Deu. x. d
ii. Da xix.
Is
Jo. xxiii.
Sap. vi. b
Ihem. ii. b
Eph. vi. b
Act. x. e
i. Pet. i. c.

¶ Of them whiche seme to be great (what they were in tyme passed, it maketh no matter to me: God loketh on no mans person) neuerthelesse they whiche seme greate, added nothings to me. But contrary wyse, when they sawe that the Gospel ouer the vncircumcision was committed vnto me, as the Gospel ouer the circumcision was vnto Peter, for he that was mightye in Peter in the Apostleshippe ouer the circumcision the same was mightye in me amonge the Gentiles, and therfore when they perceiued the grace that was geuen vnto me, then James Cephas, and Iohn, which seemed to be pillars, came to me and Barnabas the right handes and agreed with vs that we shoulde preache amonge the heathen and they amonge the Jewes, warning onely that we shuld remembre the poore. Whiche thinge also I was diligent to do. And when Peter was come to Antioche, I withode him in the face, for he was worthy to be blamed. For per that certaine came from James, he ate with the gentyles. But when they were come he withode we and separated him selfe, fearing them whiche were of the circumcision. And the othere Jewes dyssembled like wise, in so muche that Barnabas was broughte into thep symulation also. But when I sawe that they went not the ryghte waye after the truth of the Gospel: I sayd vnto Peter before al men. If thou beynge a Jewe, lyuest after the maner of the gentils, and not as do the Jewes: why causest thou the gentils to lyue as do the Jewes? We which are Jewes by nature, and not spynners of the gentils,

C
Paule re-
buketh
Peter.

To the Galathians.

gentyles, knowe that a man is not iustified by the
deedes of the lawe, but by the fayth of Iesus
Christe. And therfore we haue belonred on Iesus
Christe that we might be iustified by the fayth of
Christe, and not by the deedes of the lawe: because
that by the deedes of the lawe no fleshe can be
iustified.

20 If then whyle we seke to be made ryghte-
ous by Christe, we our selues are founde syn-
ners, is not then Christe the minister of synne?
God forbid. For if I builde againe that whiche
I destroyed, then make I my selfe a trespasser. But
I thow the lawe, am. v. dead to the lawe that I
might liue vnto God, I am crucified with Christ.
I lyue herelpe: yet nowe not I, but Christe lyueth
in me. For the lyfe which I now lyue in the, fleshe
I lyue by the fayth of the sonne of God, which lo-
ues me and gaue him selfe for me. I despyse not
the grace of God. For if rightuousnesse come
of the lawe then Christ dyed in vaine.

The notes.

a. The lawe bitereth my synne, and threatneth
dampnation for the same, and thereby dryueth me
to Christe for merite and remission. For in the
deedes of the lawe, is none to be found. For when
we haue done al: we are unprofitable seruauntes
and haue done but our dutye. We can not there-
fore by these deedes, deserue remission of oure for-
mer offences.

Deedes of
the lawe.

b. So manye as thow the threateninge of the
lawe haue tied vnto Christe, and be crucified
wth hym by mortifyinge their fleshelpe despyes
and castinge all theyr heauye burthen on hys
backe: are by the lawe dead to the lawe. That is
thow the terrible threatenynges of the lawe:
they haue soughte Christe who deliuereth from
the lawe, all them that come vnto him, and set-
teth them at libertie, to serue as fre men and not
as bonde slaues.

Deedes to
the lawe.

The. iiii. Chapter.

20 He rebuketh the vniuersallnes of the Ga-
lathians, shewing the vnperfectnes of the
lawe, and declareth neuerthelesse, that it was
not geuen for nought.

O foleish

The Epistle of S. Paul

2



Afolethe Galathians: who hath he touched you, that ye shoulde not beleue the trueth: To whom Iesus Christ was described before the eyes, and amonge you crucified. This onely I woulde I learne

of you, receiued ye the spirite by the deedes of the lawe, or els by preachinge of the sayth? Are ye so vnto pie that after ye haue begonne in the spirite, ye woulde nowt ende in the fleche. So many thin

Gene. xxi
Ro. iiii. a
Jaco. ii. d

ges then ye haue suffered in vain, if that be vain. Whiche ministred to you the spirite, and wrought miracles among you, doeth he it thozow the deedes of the lawe or by preachinge of the sayth? Euen as Abraham belcued God, and it was ascribed to him for rightuousnes. Understande therefore, that they which are of sayth the same are the children of Abraham.

15

Gene. xxi
Ecc. xliiii.

For the scripture saue afoze hande that God would iustify the hearthen thozow faith and therefore shewed before hand glad tidings vnto Abraham. In the Mall al nations be blessed. So then they which be of faith are blessed with saythfull Abraham. For as manye as are vnder the deedes of the lawe, are vnder malediccion. For it is written, cursted is euerye man that continueth in all thinges, whych are written in the boke of the lawe, to fulfill them. That no man is iustified by the lawe in the sight of God, is euident. For the iust Mall lue by faith The lawe is not of sayth but the man that fulfilleth the thinges contened in the lawe, Mall lue in them. But Christ hath deliuered vs fro the curste of the lawe, & was made accursted for vs. For it is written: cursted is euery one that hangerth on tre, that the blessing of Abraham mighte come on the gentiles thozow Iesus Christ and that we might receiue the pomes of the spirite thozow sayth.

15

Brethren I will speake after the maner of me. Though it be but a mans testamente, yet no man despiseth it, or addeh anye thyng thereto when it is once alowed. To Abraham and his seede were the pomes made. He sayth not in thy sedeg as in many: but in thy sedeg as in one, whych is Christ. This I saue, that the lawe whych beganne afterward, beyonde. iiii. hundred and. xxi. yeres,

To the Galathians.

peres, doeth not disanul the testamente, that was confirmed afore of God vnto Christward, to make the promes of none effecte. For if the inheritaunce come of the lawe, it comineth not of promes. But God gaue it vnto Abraham by promes.

Wherefore then serueth the lawe? The lawe was added because of transgression (till the seide came to which the promes was made) and it was ordeined by angels in the hande of a mediator, he is not mediator of one. But God is one. Is the lawe then agaynste the promes of God? God forbid. How be it if there had bene a lawe geuen which could haue geuen lyfe: then no doubt rightuousnes shoulde haue come by the lawe: But the scripture concluded all thyngs vnder synne that the promes by the fayth of Iesus Christe shoulde be geuen vnto them that beleue. ¶ & before the fayth came, we were kept and shut vp vnder the lawe, to the fayth which shoulde afterwarde, be declared. Wherefore the lawe was oure scholemaster to the tyme of Christ, that we mighte be made rightuous by fayth. But after the fayth is come, now are we no longer vnder a scholemaster. For ye are all the .s. sonnes of God, by the fayth whiche is in Christe Iesus. For all ye that are baptised, haue put on Christ. Nowe is there no Jewe neyther gentyle there is neither bonde nor fre: there is neyther man nor woman: but ye all are one thyng in Christe Iesu. If ye be Christes then are ye Abrahams seede and heyes by promes.

The notes.

a. True it is, that we are all the sonnes of God, so manye of vs as by fayth are newe borne chyl- dren in the generation of the spirite. And so are we brothers and heyes togethere with Christ in the kyngdome of his father. But yet is Christ (for whose sake we are adopted) the first begotten cū of the substance of the father, and in diuinitie equale vnto hym.

The. iiii. Chapter.

¶ I woulde meeth that thorow Christe we be deliuered from the lawe, and rebuketh the vthankfulness of the Galathians. ✠

V. l.

And

The Epistle of S. Paul.

AND I saie that the heyre as long as he is a childe, differeth not from a seruante, though he be lord of all, but is vnder tutors and gouerners, vntill the tyme appointed of the father. Euen so we, as long as we were chyldren, were in bondage vnder the ordinaunces of the world. But when the. a. tyme was full come God sente his sonne made of a woman and made bond vnto the law, to redeeme them which were vnder the law: that we throught election might receiue the enheritaunce that belongeth vnto the naturall sonnes. Because ye are sonnes, god hath sent the spirit of his sonne into our hartes, whiche cryeth Abba father. Wherefore now thou art not a seruant but a sonne. If thou be the sonne, thou art also the heyre of God throught Christ. **R**

BOTHWITHSTANDINGE when ye knewe not God, ye dyd scrupce vnto them, whiche by nature were no Goddes. But now seynge ye knowe God (yea rather are knowen of god) howe it that ye turne agayne to the weak and beggerly ceremonies, wherunto agayne ye desyre afresh to be in bondage: Ye obserue daies, and monethes, & tymes, and yerres I am in feare of you lest I haue bestowed on you labour in vayne.

BROTHERN I beseeche you, be ye as I am: for I am as ye are. Ye haue not hurt me at al, ye knowe howe throught infirmities of the flesh, I preached the Gospel vnto you at the first. And my temptation which I suffered by reason of my flesh, ye despised not, neyther abhorred: but receyued me as an angel of god: yea as Christ Iesu, howe happye were ye then: for I heare you recorde that if it hadde bene possible, ye woulde haue plucked out your owne eyes, and haue geuen them to me. Am I therfore become your enemye, because I tel you the trueth?

C They are gelous ouer you amisse, yea, they intende to exclude you, that ye shoulde be seruaunte to themwarde. It is good alwayes to be seruaunt, so it be in a good thinge, and not onely when I am present with you.

My little children (of whom I traueple in byrth agayne vntill Christ be fashioned in you) I woulde I were

To the Galathians.

I were with you nowe, and coulde chaunge my
voice, for I stand in a doubt of you.

Tel me, ye that desire to be vnder the lawe, haue ye not heard of the lawe? For it is written that
Abraham had two sonnes, the one by a bond maide
the other by a fre woman. Yea & he which was of
the bond woman, was borne after the flesh; but
he which was of the fre woman, was borne by
promes. Whycher typpages betoken mistery. For
these women are two testametes, the one from
the mount Sina, whycher geaueth to bondage,
whiche is Agar. For mount Sina is called A-
gar in Arabia, and bordeth vpon the city, which
is nowe Iherusalem, and is in bondage with
her chyliden.

But Iherusalem which is aboute, is fre: which
is the mother of vs al. For it is written: reioyce,
thou barren, that bearest no chyliden: breake forth
a crye, thou that tranaplest not. For the desolate
hath many moze chyliden then she which hath an
husband. Tether we are after the maner of Isaac
chylde of promes. But as the, he that was borne
carnallye persecuted him that was borne spirita-
lly: euen so is it now. Neuerthelesse what sayeth
the scripture: putte awaye the bond woman and
her sonne. For the sonne of the bond woman shal
not be heyre with the sonne of the fre woman. So
then tethen we are not chyliden of the bond wo-
man: but of the fre woman.

The notes.

a. That was the tyme of Christes comming, who
made an ende of the lawe and deliuered vs from
the burthen therof.

The tyme
full come.

The b. Chapter.

Whiche laboureth to drawe them awaye from
circumcisiō, betwene the battel betwene the spi-
rit and the flesh, and the frutes of hem boeth.

Sand fast therfore in the liberty wher-
with Christ hath made vs fre and wrap
not youre selues agayne in the yoke of
bondage. Beholde I woule save vnto
you, that if ye be circumcised Christe
shal profyte you nothing at al. I testify againe to
every man which is circumcised that he is bound
to kepe the whole lawe, ye are gene quyte from

Tu.

Christe

The Epistle of S. Paule

Christ as many as are iustified by the lawe, and are fallen from grace. We loke for and hope in the spirite, to be iustified thorow fayth. For in Ie su Christ neither is circumcised any thing worth neyther yet vncircumcised, but fayth whiche by loue is myghty in operacyon. Ye dyd runne well: who was a lette to you, that ye should not obeye the truthe? Euen that counsell that is not of hym that called you. A litel leuen doth leuē the whole lump of doct.

B I haue trust toward you in the Aczde, that ye wyll be none other wyse minded. He that troubleth you, shal beare his iudgement: wharfeuer he be. Brethren, if I yet preache circumcision: why do I yet suffer persecution? For then had the offence which the crosse geneth, ceased. I woulde to God they were separated from you, wylch trouble you. Brethren ye were called into liberty onesly let not your liberty be an occasyon vnto the fleshe, but in loue serue one another. For all the lawe is fulfilled in one word, which is this: thou shalt loue thyne neightbour as thy self. If ye bite and deuour one another: take hede lest ye be consumed one of another.

I say walke in the spirite, and fulfill not the lusts of the fleshe. For the fleshe lusteth contrary to the spirite, and the sppyte contrarye to the fleshe. These are contrarye one to the othere so that ye can not do that whiche ye woulde. But and if ye be led of the spirite then are ye not vnder the lawe. The dedes of the fleshe are many: fest, which are these aduoutry, fornicacion, vncleannes, wantonnes, Idolatry, wythcraftes, hatred, variaunce, zele, wrath, stryfe, sedicion, cettes, enuyng murder, drunkennes, glottonye, and such lyke: of the whiche I tell you befoze as I haue tolde you in tymes past that they which commit suche thynges shall not inherite the kyngdome of God. But the fruite of the spirite, is loue, ioy, peace, longe sufferynge, gentylnes, goodnes, faithfulness, mekenes, temperance. Against such there is no lawe. They that are Christes, haue crucified the fleshe, wylch the appetites and lustes. If we lyue in the spirite, let vs walke in the spirite. Let vs not be bayne gloriousse, prouokinge
one

Rom. fr. d.
a. at. xii.
a. at. xii. c
Rom. xiii.

C
Iaco. ii. b.
i. w. c. ii. c
Flesh and
spirite
lyght to
gether.

B

To the Galathians.

one another, and enuyng: one another.

The. vi. Chapter.

¶ He exhorteeth them to brotherly loue, and one to beare wth another. In the ende he warⁿeth them to beware of circumcision.

Bethzen, if any man be fallen by chaunce into any snare which are spiritual help to amend him, in the spirite of mekenes, consyderinge thy selfe, lest thou also be re^mptred. Beare ye one anothers burthen of euery and so fulfill the lawe of Christe. ¶ If anye man thinke himselfe to him selfe that he is somewhat, whē in dede he is nothing the same deceiveth him selfe in his imaginacion. Lette euerye man proue his owne works, and then shall he haue reaspynge in hys owne selfe and not in another. For euerye man shall beare his owne burthen. The burpe
i. cor. iii.

Let him that is taught in the worde, minister vnto him that teacheth hym, in all good thynges. We not deceyued, God is not mocked. For what soeuer a man soweth, that shall he reape. He that soweth in his flesh, shall of the flesh reape corrupciō. But he that soweth in the spirite, shall of the spirite reape life euerlasting. Let vs not be weary of well doing. For when the tyme is come, we shall reape withoute decaye. Whyle we haue therefore tyme, lette vs do good vnto all men, and specially vnto them to whome are of the bondholde of fapth. B. Tit. iii.

¶ Behold how large a letter I haue wrytten vnto you with myne owne hand. As many as desire withoute irreuerence to please carnallye, they constrain you to be circumcised, onely because they woulde not suffer persecucion wth the crosse of Christe. For they them selues which are circumcised kepe not the lawe: but desyre to haue you circumcised that they myghte reioyse in your flesh. C

¶ God forbid that I shoulde reioyce but in the crosse of our Lord Iesu Christe, wherby the worlde is crucified as touching me, and I as concerning the worlde. For in Christ Iesu neyther circumcision awayteth anye thyng at all, nor vncircumcision but a newe creature. And as many as walke accordinge to this rule, peace be on them, and mercye, D

T. iii.

mercy,

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mercy, and vpon Israell that pertaineth to God.
From henceforth, let no man put me to busshes.
For I bare in my body the markes of the Lord
Iesu. Brethren the grace of our Lord Iesu
Christ be with you spirit.

Amen.

Unto the Galatians
Written from
Rome.

The Epistle of Saint Paule vnto the Ephesians.

The first Chapter.

The everlasting ordinance and election
of God, in saving all men through Christ Iesu
his sonne. We are ordeined to good workes.
The dominion of Christ.

Paule and Apostel of Iesu Christe
by the will of God. To the Sain
tes whiche are at Ephesus, and
to them whiche beleue on Iesus
Christ.

Grace be with you and peace
from god our father, and from
the Lord Iesus Christ.

Blessed be God the father of our Lord Je
sus Christ, whiche hath blessed vs with all maner
of spirituall blessings in heauenlye thinges by
Christ, accordinge as he had chosen vs in him, be
fore the foundation of the world was layd that
we shoulde be Seruautes and without blame be
fore him through love. And ordeined vs before
through Iesus Christ to be heyes into him selfe
according to the pleasure of his will, to the praise
of the glory of his grace, wherewith he had made
vs accepted in the beloved.

II. Cor. 1. a
I. Pet. 1. a
Iacob 1.
nagon.

To the Ephesians.

By whom we haue redemption thorow his bloude euen the forgiveness of synnes accordinge for the riches of his grace, whiche grace he shed on vs aboundantly in al wysedome and perseruatione. And hath opened vnto vs the mystery of his will accordinge to his pleasure, and purposed the same in him selfe to haue it declared when the tyme were full come, that al thinges, both the thinges whiche are in heauen, and also the thinges which are in earth, should be gathered togethere euen in Christ: that is to saye in him in whom we are made hepyes, and were thereto predestinate accordinge to the purpose of him which worketh al thinges after the purpose of his owne will, that we which before belened in Christ should be vnto the people of his glory.

In whom also ye (after that ye heard the worde of truth, I meane the Gospel of youre saluacion wherein ye belened) were sealed wyth the holy spirit of promes, which is the earnest of our inheritaunce to redeeme the purchased possession, & that vnto the laud of his glory.

Wherefore euen I (after that I hearde of the sapere whiche ye haue in the Lorde Iesu, & loue vnto all the sayntes) cease not to geue thanks for you: making mention of you in my prayers, that the God of oure Lorde Iesus Christ, and the father of glorye myghte geue vnto you the spirit of wysedome, and open to you the knowledge of hym selfe; and lygheten the eyes of your mindes, that ye myghte knowe what that hope is, where vnto he hath called you, and what the riches of his glorious inheritaunce is vpon the sayntes, and what is the exceeding greatnes of his power to vsward whiche belene accordinge to the working of that his mighty power, whiche he wrought in Christ when he raised him from the dead, and set him on his right hande in heauenly thinges, aboue all rule, power, and might, & dominion & boke al names that are named, not in this world onely, but also in the world to come: & hath put al thinges, vnder his feete, and hath made him aboue al thinges the heade of the congregation, whiche is his booke, and the fulnes of him that filleth al in al thinges.

T. iii. The

The Epistle of S. Paul

The. ii. Chapter.

Paul sheweth them what maner of people they were before their conuersion and what they are nowe in christ.

1 **A**d you hath he quickened also that were
2 dead in trespass and synne, in the whiche
3 in tyme passed ye walked accordinge to
Col. ii. b the course of his world, and after the go-
uerner that ruleth in the ayer, the spyrite
that nowe worketh in the chyldren of vnbelefe, a-
monge whiche we also had oure conuersacion in
tyme past, in the lustes of oure fleshe and ful-
filled the will of the fleshe and of the minde: and
were naturallie the chyldren of wrath, euen as
well as other.

4 But God which is rich in mercie thowt we hys
5 great loue wherewith he loued vs, euen when we
6 were dead by synne, hath quickened vs together
7 in christ (for by grace are ye saued) & hath raised
8 vs vp together and made vs sitte together in hea-
9 uenly thinges thowt christ Iesu, for to shewe in
10 tymes to come the exceeding riches of hys grace
in kyndnes to vsward in christ Iesus.

11 For by grace are ye made saue thowt sauerth
and that not of your selues. for it is the gifte of
12 God, and cometh not of workes, lest any man
13 shoulde boast him selfe. for we are his workman
shipp created in christ Iesu to good. a. workes, vn-
to the whiche God ordeyned vs before, that we
14 shoulde walke in them.

15 Wherefore remember that ye, beinge in tyme
passed gentils in the fleshe, and were called vncir-
16 cumcision to them which are called circumcysion
in the fleshe, which circumcysion is made by han-
des: Remember I saie, that ye were at that tyme
without christ, and were reputed alienes fro the
17 common wealth of Israel, and were straungers
from the testaments of promys & had no hope and
were without god in this world. but now in christ
Iesu, ye whiche a while agoe were farre of are
made nygh by the blood of christ;

18 For he is oure pece, which hath made of both
one and hath broken down the. b. wal that was a
stop, betwene vs, and hath also put away thowt
his fleshe the cause of hatred (that is, to say, the law
of some)

To the Ephesians.

15. of commaundementes con'ayned in the law wyte
 16. ren) for to make of twayne one newe man in hym
 17. selfe, so makynge peace: and to reconcile both vnto
 18. God in one body thowth his crosse, and shedd harte
 19. red thereby: and came and preached peate to you
 20. whiche were a farre of, & to them that were nigh.
 21. For thowth hym we both haue an open way in,
 22. in one spirite vnto the father.

19. + Nowe therfoze ye are no moze strangers
 20. and foryners, but citizyns wth the sayntes, and
 21. of the houtholde of God: and are buyt vpon the
 22. foundation of the Apostles and prophetes, Iesus
 Chyriste beinge the heade corner stone, in whome
 euerye buyldynge coupled togythere, groweth
 vnto an holpe temple in the Lorde, in whom ye
 also are buyt togyther, and made an habitation
 for God in the spirite. +

The notes.

10. a. The promises of mercede in Chyristes bloude are
 made vs on that condicion, that we walke in the

Good
 workes.

14. b. Moyses lawe was thys wall, whiche shut out
 the gentils fro the folde of Goddes chosen Myce.
 Thys wall is nowe taken away by Chyriste, & en-
 traunce is given to all nations of the earth to
 come to the knowledge of God, and to lyue in his
 therlye loue togyther as Myce of one flooke and
 chyldren of one houtholde, the cause of hatred
 (that is the lawe of ceremonies) put awaye.

The wal

The. iij. Chapter.

20. He sheweth the cause of hys enprysment
 despyeth them not to saynte because of hys
 trouble, and preacheth God to make them
 stedfast in hys spirite. +

If O that I woule am in the bondes
 of Iesu Chyriste for your sakes whiche
 are heathen. If ye haue hearde of the
 ministracion of the grace of God whiche
 is given me to youwarde. For by rene-
 lation shewed he thys mysterye to me as, I wrote
 about in fewe wordes wherby when ye read ye
 maye knowe myne vnderstandynge in the mysterye
 of Chyriste. Whych mysterye in tymes past was
 not opened to the sonnes of men, as it is nowe
 declared vnto hys holpe Apostles and Prophetes

C.v.

by

The Epistle of S. Paule

By the spirite that the gentyles shoulde be taken
 yours also and of the same bodye, and partakers
 of his promes that is in Christ, by the meanes of
 the gospell, whereof I am made a minister, by the
 gyfte of the grace of God geuen vnto me thorow
 the workinge of his power.

B Wro me the lesse of all sayntes is this grace
 geuen that I shoulde preache among the gentyles
 the vnsearchable riches of Christe, and to make
 all men se what the fellowship of the myste is
 whiche from the beginninge of the world hath
 bene hidde in God whiche made all thynges tho-
 rowe Iesus Christe, to the ende, that now vnto
 the rulers & powers in heauen might be knowen
 by the congregation, the manifolde wisdom of
 God, according to the eternall purpose, whiche he
 purposed in Christe Iesu oure Lord, by whome we
 are bolde to aske right in that trade, which we
 haue by fayth on hym. Wherefore **X** I desire
 that ye saynter not because of my tribulations for
 your sakes: whiche is your prayse.

C For this cause I bowe my knees vnto the fa-
 ther of oure Lord Iesus Christe whiche is father
 ouer all that is called father, in heauen and in
 earth, that he woulde graunt you accordynge to
 the riches of his glorie, that ye may be strengthened
 with the mighte by his spirite in the inner man,
 that Christe maye dwel in your hertes by a. fayth,
 that ye beinge roted & grounde in loue, myght be
 able to comprehend wth all sayntes, what is
 that breadeth & length, deapth & heighth: to know
 what is the loue of Christe, whiche loue passeth
 knowledg: that ye myghte be fulfilled wth all
 maner of fulnes whiche cometh of God.

Wnto hym that is able to so exceedynge aboun-
 dantlye about all that we are or thynke, accor-
 dyng to the power that worketh in vs, be prayse
 in the congregation by Iesus Christe, thorow our
 all generations, from tyme to tyme. Amen. **X**

The notes.

fayth.

a. Wther true fayth in Christe is, there is loue to
 the nychtoure, and fayth and loue, make vs vn-
 derstande thynges. Fayth vnderstandeth the se-
 cretes of God, and the mercye that is geuen her in
 christe. And loue knoweth her dutye to her nycht-
 boure,

To the Ephesians.

houre, and can enterpiere al lawes & ordinaunces
and knoweth howe farforth they are to be kepte,
and when to be dispensed wth.

The. iij. Chapter.

¶ He exhorteth them to meekenes, longe sufferinge,
loue and peace, enerte one to serue &
edifye an other to beware of strainge doctrine,
to save asyde the olde conuersation of
grydye lustes, and to walke in a newe l^yfe.

Therefore whych am in bondes for the
Lords sake, exhorte you, that ye walke
worthy of the vocation wherewith ye are
called, in all humblenes of mynde, and
meekened, & longe sufferinge forbearynge
one another thowwe loue, and that ye be diligent
to kepe the vnitie of the spirite, in the bonde of
peace, beinge one bodie, and one spirite, euen as
ye are called in one hope of poure callinge. There
theré be but one Lorde, one sayeth, one baptysme:
one God and father of all whych is aboue all
thowwe all and in you all.

¶ Vnto euerye one of vs is geuen grace accordyng
to the measure of the gyfte of Christ. Wher
fore he sayth: He is gone vp on hys, & hath ledde
captiuitie captiue, and hath geuen gyftes vnto
men. That he ascended: what meaneth it, but that
he also descended spake into the lowelie parties
of the earth: He that descended, is euen the same
also that ascended vp euen aboue all heauens, to
fulfyll all thynges.

And the verye same made some Apostles, some
Prophetes, some Euangelistes, some Shepherdes
some teachers: that the saintes myght haue all
thynges necessarie to worke & minstre forthall:
to the edifyinge of the bodye of Christ, w^{ch} we euery
one (in the vnitie of sayth, and knowledg of
the sonne of God) growe vp into a perfecte man,
after the measure of age of the fulnes of Christ. ¶
That we henceforth be no more chyldren, waue-
ryng and carped wth euery wynde of doctrine,
by the wilynes of men and craftines, whereby
they laye a snare for vs to deceyue vs.

But let vs followe the trueth in loue, and in all
thynges growe in hym whiche is the head, that
is to saye, Christ, in whom all the body is coupled
and

Rom. xij.
i. cor. xij.

B
Rom. xij.
i. cor. xij.
ij. cor. v.
Iola. xij.

i. cor. xij.

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and knye together in every ioynt, wherewith one ministrerh to an other (acordynge to the operatiō as euery parte hath hys measure) and encreaseh the bodie, vnto the edifynge of it selfe in loue.

✱ Thys I saye therfore and testifie in the Lorde that ye henceforth walke not as other Gentyles walke, in banyte of theyr mynde blynded in theyr vnderstandynge, beynge straungers from the lyfe whych is in God thowtwe the ignoraunce that is in them, because of the blyndenes of theyr hertes: whych the beinge paste repentaunce, haue geuen the felues vnto wantonnes, to worke all maner of vnclannes, euen with grebynes. But ye haue not so learned Christ, yf so be ye haue hearde of hym, and are taughte of him, euen as the truchth is in Iesu.

Rom. vii.

Col. iii. b.

Id

1. Cor. xii.

1. Cor. ii. a

and. ii. a.

10sa. iiii.

1. Cor. xii.

communicatio

So then as concernynge the conuersation in tyme paste, laye from you that olde man, whych is corrupte: thowtwe the despuicable lustes and be ye reuened in the spirite of youre myndes, and put on that newe man, whych after the Image of God is shapen in ryghteousnes & true holynes. Wherefore put awaye lying, & speake euery man truchth vnto hys neyghboure, for as muche as we are members one of anothere. a. Be angrye but synne not, let not the sonne go downe wth your wrath neyther geue place vnto the backebiter. Let hym that stole steale no more, but let him rather labour with hys handes some good thyng that he maye haue to geue vnto hym that nedeth. ✱

Lette no filthy communicarion procede oute of your mouthes: but that whych is good to edesye wth all, when nede is: that it maye haue fauoure wth the heares. And greue not the holye spirite of God, by whom ye are sealed vnto the daye of redemption. Let all bitterness, fearnes & wrath, roynge & cursted speakynge, be put away from you, with al maliciousnes. Be ye countrouse one to an other & mercifull, forgeynge one another, euen as God for Christes sake forgaue you.

The notes.

Anger.

a. Christe was angrye at the blyndnes of the Iewes, Math. xxiii. and so was Moyses at the Idolatrie of the Israelites. Exod. xxxii. And at the sedicion of Chore. Nathan and Abiron, 1. Sam. xvi. Nevertheless thys anger or wrath was but a berpe

To the Ephesian.

berve zeale to the law of God as thou mayst se by
Whyneas Num. xxb. and by Mathathias. i. Math.
ii. As for malice or vnlawfull wrath is bitterly
forboden as appeareth in this Chapter.

The. v. Chapter.

¶ He exhorteth them to loue, warneth them
of vncleane couetousnes, folphe talkynge
and false doctrine. To be circumspect, to
auoyde drunkennes, to reioyce and to be
thankfull towarde God, to submyt them
selues one to another. +

Be ye folowers of God as dere chyldren, +
and walke in loue such as Christ loued
vs and gaue hym selfe for vs, an offering
a sacrifice of a swete sauoure to God.

So that fornication and vncleane, or co
uetousnesse be not ones named amonge you, as it
becommeth sayntes: neyther splythnes, neyther
folphe talkynge, neythere gespyng whych are
not comely: but rather geuyng of thanks. For
this ye knowe, that no whozemonger, othere vn
cleane person, or couetous person whiche is the
wo:thpypper of Images, hath any inheritance in
the kyngedome of Christe and of God.

Let no man deceyue you wth bayne wordes.
For thowtwe suche thynges cometh the wrath of
God vpon the chyldren of vncleane. Be not there
fore companians wth them. Ye were ones dar
kenes, but are now lyght in the Lorde.

B
ii. The. ii.
Mat. xxii.

Walke as chyldren of lyght. For the fruite
of the spirite is in all goodnes, rygheynousnes and
trueth. + Accepte that which is pleasynge to the
Lorde: and haue no fellowshippe wth the vn
fruytfull workes of darkenes: but rather rebuke
them. For it is shame euen to name those thynges
whych are done of them in secreete, but al thynges
when they are rebuked of the lyghte are man
ifeste. For what soeuer is manifeste, that same is
lyghte. Wherfore he sayeth: awake thou that sle
peste, and stande vp from death, and Christe shall
geue the lyghte.

Mar. xiiij.
Luc. xij.
C

+ Take hede therefore that ye walke circumspec
te: not as soles: but as wyse redempynge the tyme
for the dayes are euil. Wherfore, be ye not vn
wyse

D

The Epistle of S. Paule.

wyfe but vnderstande what the wyll of the Lorde
is, & be not dycke with wyne, wherein is exceſſe,
but be ſatysfied wyth the ſpuryte, ſpeakynge vnto
your ſelues in Pſalmes, and hymnes, a ſpiritual
ſonges ſynge and makeynge melodye to the
Lorde in your hertes geuyng thanks alwayes
for all thynges vnto God the father, in the name
of our Lorde Jeſus Chriſte ſubmyttinge your
ſelues one to another in the feare of God ¶

Collo. iij.

Rom vij.

i. Teſt. iij.

Collo. iij.

¶

i. cor. xi. a.

Collo. iij. c.

i. Pet. ii.

huſbandes

Womyn ſubmytte your ſelues vnto your
owne huſbandes, as vnto the Lorde for the huſ-
bande is the wyues heade, euen as Chriſte is the
heade of the congregation and the ſame is the ſa-
uioure of the body. Therefore as the congregation
is in ſubiection to Chriſt, ſo the wyfe let the wyues
be in ſubiection to the huſbandes in all thynges.
Huſbandes loue your wyues, euen as Chriſte
loued the congregation and gaue hym ſelfe for it,
to ſanctifye it, and cleaſed it in the fountayne of
water thorow the worde to make it vnto hym
ſelfe, a glorious congregation without ſpote or
wrinkle, or any ſuche thyng: but that it ſhoulde
be holye and without blame.

So oughte men to loue theiꝝ wyues, as theiꝝ
owne bodies. He that loueth hys wyfe, loueth
hym ſelfe for no man euer yet hated, hys owne
fleſhe, but nouereth and cheriſheth it euen as the
Lorde doeth the congregation. for we are mem-
bers of hys bodye, of hys fleſhe, and of hys bo-
nes. for thys cauſe ſhall a man leaue father and
mother, and ſhall continue, wyth hys wyfe, and
two ſhall be made one fleſhe. Thys is a greates
ſecrete, but I ſpeake betwene Chriſte and the con-
gregation. Neuertheleſſe do ye ſo that euerye
one of you loue hys wyfe trulye euen as hym
ſelfe. And lette the wyfe ſe that ſhe feare her
huſbande.

Eue. ij. d.

Mat. xij.

Mat. v. a.

i. cor. vi. d.

The. vi. Chapter.

¶ Howe children ſhoulde behaue them ſel-
ues towarde theiꝝ fathers and mothers,
ſeruautes towarde theiꝝ maſters. An
exhortacion to the ſpiritual battayle, and
what weapons chriſten men ſhoulde fyght
wyth all.

Chyldren

To the Ephesians. 7

Children obeye youre fathers & mothers **A**
in the Lord: for so is it ryghte. Honour **C**
thy father and mother, that is the fyrste **Colo. iii. d**
commandement that hath anye promys; **Erod. xx.**
that thou mayste be in good estate, & lyue **Deu. vi. c**
longe on the earth. And ye fathers, mooue not **Eph. vi. b**
yours chyl dren to wrath: but bring them by wyse **Mat. xv.**
the word and information of the Lord. Seruauntes **Mar. vii.**
be obedient vnto youre carnall masters,
wyth feare and tremblinge, in singlenesse of youre
herres, as vnto Christe: not wyth seruise in the eye
syght, as men please: but as the seruantes of
Christe, doynge the wyll of God frome the herte
wyth good wyll scrupinge the Lord: and not men.
And remember that what soeuer good thyng
anye men doeth, that shall he receyue agayne of
the Lord, whether he be bonde or fre. And ye mas-
ters do euen the same thynges vnto them put-
tyng alwaye threatnynges: and remember that
euen your master also is in heauen, neyther is
ther anye respect of person wyth hym.

+ Finally my brethren be stronge in the Lord
& in the power of his myght. Put on the armour
of God that ye maye stande stedfaste agaynst the
craftie assaultes of the deuill: for we wrestle not
agaynst fleshe & bloude: but agaynst rule, agaynst
power and agaynst worldlye rulers of the dark-
nes of this world, agaynst spirituall wickednes
for heauenlye thynges.

B
Maisters.

For this cause take vnto you the armour of
God, that ye maye be able to resist in the euill daye
and stande perfect in all thynges.

Standetherefore, and put on your loynes gyrd aboute
with veritie, haupinge on the breste plate of rygh-
tiousnes, and shooed wyth shooes prepared by the
Gospell of peace. About all take to you the helme
of sayth, wherewith ye maye quenche all the fyre
dartes of the wycked. And take the helmet of sal-
uation and the sword of the spirite, whiche is the
word of God. + And praye all wayes wyth all
manner prayer and supplication: and that in the
spirite, and watch ther vnto wyth all instance &
supplication for all Captyntes, and for me, that
your prayer maye be geuen vnto me, that I maye open
my mouth bouldlye, to vtter the secrets of the
Gospell,

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Gospell, whereof I am a messenger in bonds
that therein I maye speake frelye, as it becometh
to speake.

Cut that ye maye also knowe what condicyon
I am in & what I do. Tichicus my deare brother
and faythfull mynister in the Lorde, shall deliuer
you of all thynges, whom I sent vnto you for the
same purpose, that ye might knowe what case I
stande in & that he myght comforte youre hertes.
Peace be wth the brethren, and loue wth
sayeth from God the father and from
the Lorde Iesus Christe. Grace
be wth all them whiche
loue oure Lorde Iesus
Christ in purenes.
Amen.

C Sent from Rome vnto the
Ephesians, by Tichicus.

The Epistle of S. Paule the Apostle vnto the Philippians.

The fyrste Chapter.

¶ We exhorteth them to increase in loue, is
glad to heare Christe preached, is contented
ther to dye or lyue and prayeth them to leade
a godlye conuersation.

a
EpHose
Deacons



Paule & Timotheus the seruantes
of Iesu Christe. To all the
saintes in Christe Iesu, whiche
are at Philippios, wth the By-
shoppes and Deacons.

Grace be wth you and peace
from God oure father, and from
the Lorde Iesus Christe.

¶ I thanke my God wth all remembraunce
of you, all wayes in all my prayers for you and
praye wth gladnes, because of the felloweshyppe
whiche

To the Philippians.

whiche ye haue in the gospel from the firste daye
vnto now. And am surely certeyned of this, that
he whiche beganne a good worke in you, shall
go forth with it vntill the daye of Iesus christe
as it becometh me so to iudge of you al, because I
haue you in my herte, and haue you also euery one
companions of grace with me, euen in my bonds
as I defende and stablish the Gospel.

For God beareth me recorde howe greatelye
I longe after you al from the very herte: rote in
Iesus Christe. And this I praye, that youre loue
maye increase more and more in knoweledge, and
in al frasinge, that ye might accepte thinges most
excellēt, that ye might be pure and such as should
hurte no mannes conscience, vntill the daye of
Christe, filled with the fruites of ryghteousnes
which fruites come by Iesus Christ vnto the glo-
ry and laude of God. f

I woulde ye vnderstode bretheren that my busi-
nes is happened vnto the greater furtheringe of
the Gospel. So that my bondes in Christ are ma-
nifeste thorow out al the iudgement hal, and in al
other places. In so much that many of the brethē
in the Lord are boldened thorowe my bondes,
and dare more largelye speake the word without
feare. Some there are which preach Christ of en-
uite and stryfe, & some of good wyl. The one part
preacheth Christ of stryfe and not purely, suppo-
singe to adde more aduerterie of my bondes. The
other parte of loue, because they se that I am sette
to defende the Gospel. C

What then? So that Christe be preached all
manner of wyse, whether it be by occasyon, or of
true meaninge. I therein ioye: yea, and wil ioye.
For I know that this shall chaunge to my salua-
cyon, thorowe youre prayer and ministryng of
the spirit of Iesu Christ, as I hertelye lōke for: &
hope that in nothinge I shall be ashamed, but that
with al confidence as alwayes in times past, e-
uen so now Christe shall be magnified in my bo-
dy whether it be thorowe life, or else death. For
Christe is to me lyfe, and deathe is to me auun-
tage. D

If it chaunce me to liue in the flesh, that is to
me

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me fruiteful for to worke, and what to chose I wote not. I am constrayned of two thinges. I desire to be lowled and to be to ch. chrisse, whiche thinge is best of al. Neuerthelesse to abyde in the fleshe is more nedeful for you. And this am I sure of that I shal abyde, and with you al contynue for the furtheraunce and ioye of youre fayth, that ye maye more abundantly reioyce in Iesus Chrysse thowhe me, by my comynge to you agayne.

Onlye let your conuersacion be as it becometh the Gospel of Chrysse, that whether I come and se you, or els be absent. I maye yet heare of you, that ye continue in one spirit, and in one soule, labouringe as we do to maintayne the faith of the gospel, and in nothinge fearynge youre aduersities, which is to them a token of perdition, and to you of saluacion, and that of God. For vnto you it is geuen, that not onlye ye shoulde beleue on chrisse but also suffer for his sake, and haue euen the same fight, whiche yf say me haue & now heare of me.

The ij. Chapter.

He exhorteth them to vaine and brotherlye loue, and to beware of stryffe and haue glory. And for a sure ensample, he sayeth chrisse befoze them.

If there be amonge you any consolacion in Chrysse, yf there be anye comfortable loue, yf there be any felowship of the spirit, yf there be any compassion or mercye fulfil my ioye that ye drawe one way hauing one loue, bringe of one accorde, and of one mynde that nothinge be done thowhe stryfe or vain glory, but that in the mekenes of mynde euery man esteeme other better then him selfe and that no man consyder his owne but what is mete. for other.

Lette the same mynde be in you that was in this Iesu: Whiche beinge in the Map of God, and thought it not robbery to be equal with god: Neuerthelesse he made him selfe of no reputation and toke on him the Map of a seruaunt & became lyke vnto men, & was founde in his apparel as a manne. He humbled him selfe, and became obedyent vnto the death, euen the death of the crosse. Wherfore god hath exaltech him, and geuen him a name aboue al names, that in the name of Iesus shoulde

shoulde every knee bow, bothe of thinges in hea-
uen and thinges in earth and thinges vnder the
earth, and that al tonges shoulde confesse that
Jesus Christe is the Lorde vnto the prayse of god
the father. **R**

Epap. lxxb.

Wherefore my dearlpe beloued, as ye haue al-
waies obeyed, not when I was present onely, but
nowe much more in myne absence, euen so worke
out your owne. a saluacion with feare and trem-
blinge. for it is God which worketh in you, bothe
the wyl and also the dede, euen of good wyl.

Do al thinges wpythout murmuringe and dys-
putinge, that ye maye be faultlesse and pure, and **C**
the sonnes of God wpythout rebuke, in the middes
of a croked and a peruers nation, among whiche
se that ye shine as lightes in the world, holdyng
fast the worde of lyfe, vnto my reioyng in the
day of christe, that I haue not runne in vayne nei-
ther haue laboured in vayne. Yea, and b. though
I be offered vpon the offeringe and sacrifices
of your fayth I reioyce and reioyce wpyth you all.
For the same cause also, reioyce ye and reioyce ye
wpyth me.

I truste in the lorde Jesus for to sende Tymo-
theus shortly vnto you, that I also maye be of
good comfort, when I knowe what case ye stande
in. For I haue no man that is so like minded to
me, whiche with so pure affectyon careth for your
matters. For al other seke their owne, and not that
whiche is Jesus christes: ye knowe the prouffe
of him, how that as a sonne with the father, so
wpyth me bestowed he his laboure vpon the Gos-
pel. Him I hope to sende assone as I knowe how
it wil go wpyth me. I truste in the Lorde I also my
selfe shal come shortly. **D**

I supposed it necessarye to sende brother Epa-
phroditus vnto you, my companion in labour and
felow soldier, youre Apostle, and my minister
at my nedes. for he longed after you, and was
foul of heauynes, because that ye had hearde saye,
that he shoulde be syck. And no doubt he was syck,
and that nigh vnto death. But God had mercy on
him, not on him onely, but on me also, least I shoulde
haue had sorowe vpon sorowe.

I sente hym therfore the diligentiar, that when
ye

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pe shoulde se in, ye mighte reioyce agayne, and I might be the lesse sorrowful. Receyue him therefore in the Lorde with all gladnes, and make muche of such, because that for the worde of Christe he went so farre, that he was nyghe vnto death, and regarded not his lyfe, to fulfil that seruice, whiche was lackinge on your parte towards me.

The notes.

Woche a. As ye be saued from sinne thorough saythe, so oute your worke accordinge to the couenaunt, vntill ye come owne sal- to the salutacon of glorie / For ye cease working, yf spirite quenched agayne, and ye cease to be partakers of the promises.

Though 3 b. He maketh ther two offeringes or sacryfices. be offered Their saythe the one, and him selfe the other. Their saythe, in that he hadde offered them vnto God, as the scriptures of his preachings. hym selfe yf it shoulde please God, that he for the true preachinge of the Gospel vnto them, shoulde be putte to the cruell tormentes of death, whiche thynge he refused not trustynge that thereby he mighte make them worthy of God.

The.iii. Chapter.

✠ He warneth them to be ware of false teachers and repproueth mannes owne vnrightheousnes.

a **M**oreouer my brethren, reioyce in the Lorde. It greueth me not to wyte one thynge often to you. For to you it is a lute thynge. Beware of dogges, beware of euyl workes. Beware of oysensyon. For we are circumcision whiche. a. worshippe God in the spirite, and reioyce in Christe Iesus, and haue no confidence in the flesh: though I haue wherof I myghte reioyce in the flesh. Yf anye other man thynke that he hath wherof he myghte truste in the flesh, muche more I: circumcised the eyghte daye, of the kynrede of Israel, of the tribbe of Beniamin, an Hebrue borne of the Hebrues, as concernynge the lawe, a pharisee, and as concernynge feruencenes, I persecuted the congregacon, and as touchynge the rightheousnes whiche is in the lawe. I was vnrubieable.

To the Philippians:

But the thinges that were vantage vnto
me. I counted losse for Christes sake: yea I thinke
al thinges but losse, for that excellent knowledge
sake: of Christe Iesu my Lorde. for whome I haue
counted al thinges losse, and do iudge them but
dounge, that I myght wyne Christe, and myghte
be founde in hym / not hauinge myne owne rygh-
teousnes, whiche is of the lawe: but that whych
springeth of the fayth which is in Christe. I mean
the ryghteousnes whiche cometh of God thro-
rothe fayth in knowynge hym and the vertue of
hys resurrection, and the folowynge of his pas-
syons, that I mighte be conformable vnto hys
death, yf by any meanes I might attayne vnto the
resurreccyon from death.

Not as though I had alreadye attayned to it,
eyther were alreadye perfecter: but I folowe, yf that
I may comprehend that, wherein I am compre-
hended of Christ Iesu. Wherein I counte not my
selfe, that I haue gotten it, but one thinge I saye.
I forget that whiche is behinde, and stretche my
selfe vnto that whiche is before, and prease vnto
the marke appoynted, to obtayne the reward of the
hygh calling of god in Christ Iesu. Let vs there-
fore as manye as be perfecte, be thus wylle myn-
ded: and yf ye be other wylle mynded, I praye God
open euen this vnto you. Neuertheles in that
wherunto we are come, let vs procede by one rule
that we may be of one occorde.

¶ Wherein be folowers of me, and loke on them
whiche walke euen so, as ye haue vs for an ensam-
ple. For many walke (of whome I haue tolde you
often, and now tell you wrytinge) that they are
the enemyes of the crosse of Christe, whose ende
is demnacion, whose God is their bealfe, and
whose gloire is to their shame, whych are world-
lye mynded. But oure conuersacion is in heauen,
fro whence we loke for a sauyour, euen the Lord
Iesus Christe, whych shall chaunge our vile bo-
dies, that they may be fashioned lyke vnto hys
glorious bodye, accordynge to the workinge
wherby he is able to subdue all thinges vnto him
selfe.

¶ The notes.

¶ We worshippe God in spirite, thowth fayth & loue

Worship
God.

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loue. We reioyce that churche hath redeemed vs / and truste not in oure owne workes. Churche one- lye is oure owne ryghteousnes, and for his sake oure synnes are forgiven vs, and for his sake oure good workes are accepted, whiche else were dampnable for the synne that is in them.

The. iiii. Chapter.

✠ We salueth certayne of them, exhorteth them to be of honeste conuersacion, and thanke the them because of the honeste prouision.

Therfore my brethren dearly beloued and longed for, my ioye and crowne, so com-
a. p. nue in the Lorde, ye beloued. I praye Eu- dias, and beseeche Symoniches that they be of one accord in the lorde: yea: and I be- seeche the faythful yocke felowe, healepe the womē whiche laboureth with me in the Gospell, and with Clement also, and with other my labourer felowes, whose names are in the booke of lyfe.

✠ Reioyce in the Lorde alwaye, and agayne I saye reioyce. Lette youre ioyces be knowne to al menne. The Lorde is euē at hande. Be not careful, but in al thynges shewe youre prayer vnto God in prayer and supplicacion, with ge- uinge of thankes. And the peace of God whiche passeth al vnderstandinge, kepe youre hertes and and myndes in christ Iesu. Amen.

Furthermore brethren, what soeuer thynges are true, what soeuer thynges are honest, whatsoeuer thynges are iuste, what soeuer thynges are pure, what soeuer thynges pertaine to loue, whatsoeuer thynges are of honest report: yf there be any ver-
tuous thinge, yf there be anye laudable thyng, those same haue ye in your mynde which ye haue bothe learned and receyued, hearde and also sene in me, those thynges do, and the God of peace shal be with you. I reioyce in the Lorde greatlye, that now at the laste ye are reuyned agayne to care for me, in that wherein ye were also careful, but ye lacketh oportunitie. I speake not because of neede. For I haue learned in what soeuer estate I am therewith to be content. I bothe taste beuie my selfe, I can also errede. I can wepe, and in al thynges I am instructed, both to be ful, and to be

To the Philippians.

Ye hunger, to haue plence, and to suffer neede. I can do al thinges thorow the helpe of christe, which strenghteth me. Notwithstanding ye haue wel done, that ye beare parte wth me in my tribulacyon.

Ye of Philippi knowe that in the beginning of the Gospel, when I departed from Macedonia, no congregacyon beare parte with me, as conuynge geuynge, and receyvyng, but ye onely. For when I was in Thessalonica, ye sente ones, and afterwarde agayne vnto my nedes: not that I desyre giftes: but I desyre abundant frutes on your parte. I receyued al, and haue plenty, I was euen fylled after that I had receyued of Epaphroditus, that whiche came from you, an odour that smelleth swete, a sacryfyce accepte and pleasaunte to God. My God fulfyl youre nedes thorow his gloryous ryches in Iesus Christe. Vnto God and oure father be prayse for evermore. Amen.

Rom. xii.

Salute al the Saintes in Christ Iesus. The bretheren whiche are wth me, greete you. Al the saintes salute you and mooste of al they which are of the Emperours household. The grace of our Lord Iesus Christ be wth you all. Amen.

20. Sente from Rome by
Epaphroditus.

The

The Epistle of Saynte Paule vn- to the Colossians.

The fyrst Chapter.

The geneth thankes vnto God, for their saynt
loue and hope, prayeth for theyr encrease, and
sheweth how we are the kingdome of God,
obtayned by Christ.



Paul an Apostle of Iesu Christe,
by the wyl of God, and brother
Timotheus.

To the sayntes whiche are at
Colossa, and brethzen that belene
in Christe.

Grace be wth you and peace
from God oure father, and from

the Lord Iesus Christe.

We geue thankes to God the father of oure
Lord Iesus Christe, alwayes prayinge for you,
sence we hearde of your saynt, whiche ye haue in
Christ Iesu, and of the loue whiche he beare to al
sayntes, for the hopes sake whiche is layde vp in
heauen for you in heauē of which hope ye haue heard
before by the true worde of the Gospel whiche is
come vnto you even as it is into al the world, and
is fruiteful, as it is amonge you, from the fyrste
daye, in the whiche ye hearde of it, and had expe-
rience in the grace of God in the truethe as ye
learned of Epaphras oure deare felowe seruaunte
whiche is for you a sayntful minister of christe,
whiche also declared vnto vs youre loue, whiche
ye haue in the spirite.

+ For this cause we also, sence the day we heard
of it, haue not ceased prayinge for you and desy-
rynge that ye myght be fulfilled wth the know-
ledge of his wyl, in al wysdome and spiritual vn-
derstandynge, that ye myght walche wothye of
the

To the Colossians.

the Lord, in al thinges that please him beynge
fruitful in al good workes and encreasing in the
knowledge of god, strenghted with all myghte
thorow his glorious power unto al patience and
longe suffering with ioyfulnes gevinge thanks
unto the father whiche hath made vs meere to be
partakers of the inheritaunce of sayntes in light.

Whiche hath deliuered vs from the power of
darknes & hath translated vs into the kingdom
of his deare sonne, in whom we haue redemption
thorow his bloude that is to saue the forgouenes
of sinnes, whiche is the ymage of the inuisible
God, by whome begotten of al creatures. For by hym
were al thinges created, thinges that are in hea-
uen, and thinges that are in earth: thinges visibill / &
thinges inuisibill, whether they be maiesty or lord-
ship epyther rule or power. Al thinges are created
by him and in him, and he is before al thinges, &
in him al thinges haue their byng.

And he is the head of the body, that is to wit
of the congregacion, he is the beginning and first
begotten of the deade, that in al thinges he might
haue the preminence. For it pleased the father first
in him should al fulnes dwel, & by him to recon-
cile al thinge unto him selfe, and to sette at peace
by him thorow the bloud of his crosse, both thin-
ges in heauen and thinges in earth.

And you (which were in tymes past straigers
& enemies, because your mindes were set in euill
workes) hath he now reconciled in the body of his
fleshe thorow the deathe, to make you holy unblama-
ble and without fault in his owne sight, if ye
continue grounded and stablyshed in the faythe,
and be not moued away from the hope of the gos-
pel. wherof ye haue heard, how it is preached a-
monge al creatures which are vnder heauen, wher-
of I woule am made a minister. Nowe I hope in my
sufferinges which I suffer for you, and fulfill a
that which is behinde of the passions of Christe
in my fleshe for his bodies sake, which is the con-
gregacion, wherof I am made a minister accord-
ing to the ordinaunce of God, which ordinaunce
was geuen me vnto youward to fulfill the worde
of God, that misery had sence the world beganne
and sence the beginning of generacyōs. but now

The Epistle of S. Paul
 is opened to his saynctes to whome god woulde
 make knowne the glorious ryches of this misse-
 ry amonge the gentylis, which ryches in Christe
 in you the hope of glorie, whome we preach, war-
 ninge al men and teachinge al men in al wisdom
 to make all men perfecte in Christe Iesu, where
 in I also labour and stryue euen as farforth as
 his workinge worketh in me mightely.

That was
 behynd in
 the passi-
 ons of
 Christ.

The notes.

a. Not the passions or sufferinges which he suffer-
 ed for oure synnes. For therin wanted nothing.
 They were a sufficient raunsome for the synnes
 of the whole worlde. But these passions and suffer-
 ynges, were the painful trauayles in preaching
 to the people the Gospel, and the persecucyons,
 that folowe the same. And these sufferinges are
 not yet at an ende. For al the true preachers do
 yet, and shall to the worldes end suffer in this sort
 for the hodye of Christ, that is his congregacyon.
 For as they persecuted Christ, so shall they perse-
 cure his true preachers.

The. ij. Chapter.

What greate care Paul toke for al congrega-
 cyons. He exhorteth them to be stedfaste in
 Christ, to beware of false preachers & wordly
 wysdome, and describeth the false Pro-
 phetes.

I woulde ye knewe what fightinge I haue
 for youre sakes and for them of Macedonia
 and for as many as haue not sene my per-
 son in the flesh that their hertes might be
 comforted and knete together in loue, &
 in al ryches of ful vnderstandinge for to knowe
 the myserye of god the father and of Christe, in
 whome are hyed al the treasures of wysdome and
 knowledge. This I saye leasse anye man woulde
 begyle you with emptyng words. For though
 I be absent in the flesh: yet am I presente wth
 you in the spirite toying and beholding the order
 that ye kepe, and your stedfaste faith in Christe, as
 ye haue therfore receiued christ Iesus the lord: end
 so walk, roted & built in him & stedfast in the faith
 as ye haue learned, & therein be plenteous in geuing
 thanks. **B**eware leasse anye man come & spoyle
 you

To the Colossians.

non thozote philosophie and disceyful banities,
thozote the traditions of men, and ordinaunces af-
ter the worlde, and not after Christe. ffor in hym
dwelleth al the fulnes of the Godheade. a. dedely
and ye are complete in hym which is the heade of
al rule & power, in whom also ye are circumcysed
with circumcision made wpythout handes, by put-
ting of the synful body of the fleshy thozote the cir-
cumcision that is in Christ, in that ye are buryed.
with him thozote baptisme in whō ye are also risen
agayn thozote fapth, that is wroughte by the ope-
racyon of God which wapped him from death.

And ye which were dead in synne thozote the
uncircumcision of poure fleshe, hath he quickened
with him, and hath forgiven vs al oure transpa-
res. & and hath put out the .b. hand wpyting that
was agaynst vs, contayned in the lawe wpyten,
and that hath he taken out of the way, and hath
fastened it to his crosse, and hath spoyled rule, and
power, and hath made a shewe of them openly, &
hath triumphed ouer them in hys owne person.

Let no man therfore trouble poure consciences
about meate and dryncke, oz for a pece of an holy
daye, as the holy daye of the netwe mone oz of the
Saboth dayes, which are nathing, but shadowes
of thynges to come, but the body is in Christ. Let
no man make you shote at a wrong marke which
after hys owne ymagynacon walketh in the hu-
blenes and holynes of angels, thynges which he
neuer saw: causelesse put by with his fleshy mind
and holdeth not the head, wherof al the bodye by
ioyntes and couples receynerh nourishment, and
is together, and encreaseth with the encreasyng
that cometh of God.

Wherfore yf ye be deade wpyth Christ from the
ordinaunces of the world, why es thoughte ye per-
lived in the worlde, are ye led with tradicions of
them that say: Couke not, east not, handel not,
which al perysh wpyth the byyng of them, & are af-
ter the comaundements & doctrines of mā: which
thynges haue the similitude of wysedome in cholen
holynes & humblenes and in that they spare nos
the body, & do the fleshy no wozshyp buto his rede

¶ The notes.

a. That is betely and in dede, not in shadowes, so

Wyl.

that

Bodye.

The Epistle of S. Paule

that when ye haue him, ye oughte not to folowe
the shadowes of Moyses lawe, or the enshementes
or indginges of mannes wylsdom. But ha-
uing him in whom dwelleth the fulnes of the god
head bodely, that is to saye verely, you may no len-
ger now beholde fygurs and doubtful promyses:
but embrace faythfully the sonne of God, who is
also verpe God, of the substance of the father, &
very man of the substance of Mary the virgin.

Hand wy-
tyng.

b. The lawe is oure hande wyrtten, in that he con-
fession setteth to her seal, subscribed and con-
sentynge that the lawe is iuste and we synners.
Which lawe (concerninge damnacyon) is taken
away by Christ, in al them that vnfaignedly beleue
and truste in hym.

The body.

c. This bodye is the perfourmance of al the thynges
that were prefigured in the olde lawe.

The. iij. Chapter.

✱ He putteth them in remembraunce of the spi-
ritual resurrection, to laye a syde al maner
of corrupte livinge, to be fruiteful in al god-
lynes and vertue and shewethe al degrees
their dutye.

a **I**f ye be then ryfen agayne woth Christe
seke those things which are aboue where
Christe setteth on the right hande of God.
Set your affection on things that are a-
boue, & not on things which are on the
earth: for ye are dead & your lyfe is hid woth Christ
in god: whē Christ which is our li'e, shal shewe him
self, thē shal ye also appear woth him in glory.

✱ Mōstrific therfore your members whiche are
on the earth, fornicacyon, vncleannes, vnnatural
lust, euyl concupiscence, and couetousnesse which
is worshippinge of Idolles, for whiche thinges
taketh the wrath of god cometh on the chyldren
of vnbefesse. In whiche thinges ye walked ones
when ye lyued in them.

But now put ye also away from you al thynges
Rom. vi. b. wrath, fearnes, maliciousnes, cursed speakinge,
Eph. iij. b. fylthy speakinge out of your mouthes. Lye, not
1. Pe. ii. a. one to another that the old man with his workes
be put of, and the newe put on, which is renued
in knowledge, after the ymage of him that made
him, wher is neyther gentyle nor Jew circumcised

To the Colossians.

nor bneircumcision. Barbarous or Sichian, bōd
or fre: but Christ is al in al thinges.

Nowe therfore as electe of god, holy and belo-
ued, put on tender mercy, kyndnes, humblesnes of
myndes, meakenes, long sufferynge, forbearinge
one another, & forgering one another, yf any mā
haue a quarel to another, euen as Christe forgane
you, euen so do ye. Aboue al these thinges put on
loue which is the bōd perfectnes, & the peate of
god rule in your hertes to the which peate ye are
called in one body: & se that ye be thankfūl. Let the
word of christ dwel in ye plenteously in al wys-
dom. Teache & exhort your owne selues, in psal-
mes, & himnes, & spiritual songes, whiche haue
fauour wryth them, synging in your hertes to the
lorde. And al thinges (whatsoeuer ye do in word
or dede) do it in the name of the lord Iesu geuyng
thankes to God the father by hym. Wyues sub-
mitte your selues vnto your owne husbands, as
it is comly in the lord. Husbands loue your wyues
& be not bitter wroth. Chylde: obey your fathers
& mothers in al thinges, for that is wel pleasynge
vnto the lord. Fathers, rate not your chylzen least
they be of a desperate mind. Seruauntes be obe-
dient vnto your bodely maisters in al thinges, not
with eye seruyce, as men pleasers, but in singler-
nes of hert fearynge God. And what soeuer ye do,
do it hertely as though ye did it to the lord, & not
vnto men, for as much as ye know that of the lord
ye shal receyue the reward of the ether traunce for
y^e serue the lord christ. But he that doth any wydg.
shal receyue for the wrong that he hath done, for
there is no respecte of persons wryth god: ye may-
sters do vnto your seruauntes that whiche is iuste
and equal. Seinge ye knowe that ye also haue a
mayster in heauen.

15
Eph. i. iij

1. Cor. x. 3.
C
Wynes.
Eph. v. 6.
1. Pet. iii.
Husbands
Eph. vi. 1.
Chylzen,
& fathers.
Eph. vi. 8.
D

Sap. vi. 17.
Rom. ii. 1.
Wapster.

The. iij. Chapter.

¶ He exhorteth them to be seruente in prayer, to
walke wysely vnto them that are not yet come
vnto the true knowledg of christ & saluterh the
Continue in prayer and watch in the same &
wryth thankes geuyng prayng also for
vs that God open vnto vs the doore of
bitteraunce, that we may speake the my-
stery of Christe (wherfore I am also in
C. iij. bon,

Eph. v. 17.

The Epistle of S. Paule

bondes that ye may viter it, as it becometh mee to
speake.

B Walke togeth with them that are without, and
redeeme the tyme. Let your speech be alwayes wel
sauoured & powdered with salt, that ye may know
how to answer euery man.

The deare brother Tichicus shal tel you of al
my busines; whiche is a faythful minister, and fe-
low seruante in the Lord, whome I haue sente
vnto you for the sam purpose that he might know
how ye do, and might comforte your hertes, with
one Onesimus, a faythful and a beloued brother
whiche is one of you. They shal shew you of al
thynges, whiche are a doynge here.

And archus my pylson shew saluteth you &
Marcus, Barnabas & others sonnet, touching whom
ye receyued commaundementes. If he come vnto
you, receyue him, & Iesus whiche is called Justus
whiche are of the circumcisiō. These onely are my
workes fellows vnto the kingedome of god, whiche
were vnto my consolacion. Epaphras the seruante
of Christ, whiche is one of you, saluteth you, and al-
wayes labourerth feruently for you in prayers, that
ye may stand perfect & full in al that is the wyl of
God. I bear hym recorde, that he hath a feruente
mynde toward you and toward them of Laodicia
and them of Hierapolis. Deare Lucas the Phis-
cian greet. th. you, and Demas. Salute the bethers
whiche are of Laodicia, and salute Nymphas, and
the congregacyon whiche is in hys house. And

if. Cl. llii. When the Epistle is reade of you, make that it be
reade in the congregacyon of the Laodycians al-
so, and that ye loke wylle read the epistle of Laodi-
cia. And say to Archippus: take hede to the of-
fice that thou haste receyued in the Lord,
that thou fulfill it. The salutacyon by
the hand of me Paule. Remembre
my bondes. Grace be with you.

Amen.

20 Sent from Rome by Ti-
chicus and Onesimus.



The

The Prologe vpon the fyrste Eppistle of S. Paule to the Thessalonians.

This Eppistle dyd Paule wyte of
 exceedynge loue and care: and pra-
 seth them in the .ii. fyrste Chapters
 because they did receyue the gospel
 earnestly, and hath in trybulacyon,
 and persecucion continued therein
 steadfastly and were become an en-
 sample vnto al congregacions, &
 had therto suffered of their owne kynsmen, as
 Christ and his apostles dyd of the Jewes putting
 them therto in mynde, he woe purely and godlye he
 had lyued amouge them to their ensample
 and thanketh God that his gospel hath
 brought forth such fruit among the.



The Epistle of Saynte Paule vn- to the Thessalonians.

The fyrst Chapter.

¶ We thanketh God for them that they are sted-
 fast in fayth and good workes, and receyue the
 Gospel woth suche earnestnes.

Paule, Siluanus, and Timotheus.
 Vnto the congregacyon of the
 Thessalonians in God the father,
 and in the Lorde Iesus Christ.
 Grace be woth you, and peace
 from God oure father, and from
 the Lorde Iesus Christ.

W. iij.

W. e

The Epistle of S. Paule.

Whe geue God thankes alwayes for you all, makinge mentyon of you in our prayers with our ceasinge, and cal to remembraunce your worke in the sayth, and labour in loue & persuerance in the hope of our Lord Iesus Christ, in the sight of God our father, because we knowe brethren beloued of God, haue that ye are elect. for oure Gospel came not to you in word onely, but also in power, and in the holpe ghost and in much certaintye, as ye knowe after what maner we behaued oure selues amonge you, for youre sakes.

And ye became folowers of vs and of the lord and receyued the worde with muche affliction/ with ioye of the holy ghoste, so that ye were an example to al that belue in Macedonia & Achaia. for from you sounded out the worde of the lord not in Macedonia and in Achaia onely but your sayth also which ye haue vnto god, spredde her self abroade in al quarters, so greatly that it needeth not vs to speake any thing at al. for they the selues shewe of you what maner of enterpryse in we had vnto you, and now ye turned vnto God from Images for to serue the liuinge and true God, & for to loke for his sonne from heauen, whome he rapted from death. I meane Iesus whiche deliuereth vs from wrath to come.

The. ii. Chapter.

¶ He putteth them in remembraunce of the good lye conuersacion that he led amonge them, thanketh God that they receyue hys worde so fructefully and excuseth hys absence.

If ye your selues knowe brethren of our entraunce in vnto you, howe that it was not in bayne: but euen after that we had suffered befoze, & were shamefully entreated at Philippios (as ye wel knowe) then were we bolde in your god to speake vnto you the gospel of god with much stryuing. Our exhortacion was not to bring you to errour nor yet vncleanes, neyther was it woth gyle, but as we were allowed of God, that the gospel shoulde be committed vnto vs: euen so we spake, not as though we intended to please menne: but God whiche crieth our herres.

Neither was oure conuersacion at any tyme woth

To the Thessalonians.

wyth flatteringe wordes, as ye well knowe nether in cloked couctousnes, god is recorde; nether soughte we prayse of men neither of you, nor yet of any other, when we might haue bene chargeable, as the Apostles of Christe, but we were reuerber among you, euen as a nourse cheriseth her chyldren, so was our affection toward you. Oure good will was to haue dealte to you, not the Gospel of God onelpe; but also our owne soules because ye were deare to vs. ¶ Ye remember brethren our labour and trouble. For we laboured day and night because we would not be greuous vnto any of you, & preached vnto you the Gospel of God. Ye are wytnesses, and so is God, how holily and iustly and vnblyameably we behaued our selues among you that beleue as ye knowe howe that we exhorted and comforted, & besought euery one of you, as a father his chyldren, that ye woulde walke worthy of God, whiche hath called you vnto his kingdome and glory.

¶ For this cause thanke we God without ceasinge, because that when ye receiued of vs the word wherewith God was preached, ye receyued it not as the worde of man; but euen as it was in deede, the worde of God: whiche worketh in you that beleue. ¶ For ye brethren became folowers of the congregacions of god, which in Ierowp are in Christ Iesu, for ye haue suffered lyke things of your kynsmen, as we our selues haue suffered, of the Iewes. Which as they kylled the Lord Iesus and their owne prophetes, euen so haue they persecuted vs, and God they please not, and are contrarye al men, and forbid vs to preach vnto the gentils, that they might be saued to fulfill thei synnes alwaie. For the wyath of God is come on them, euen to the vtmost.

¶ For as much brethren as we are kepte from you for a season as concerning the bodily presence but not in the hart we enforced the more to se you personallly wyth greate desyre. And therefore we would haue come vnto you 3 Paule ones and a gayne; but Satan withstode vs. For what is our hope or lope, or crowne of reioysinge: are not ye it in the presence of our Lord Iesus Christ at his coming: yee ye are our glory and lope.

W. b.

The

Act. xx.
i. Cor. i. iii.
ii. Thes. iii.

The Epistle of S. Paul

The. iiii. Chapter.

¶ We sheweth them how greatly he reioyced when Timothee tolde hym of their fayth and loue.

Act. xvi.

A Wherefore sente we could no longer forbear, it pleased vs to remaine at Athens alone, and sente Timotheus our brother and minister of God, and our labour fellowe in the Gospel of Christ, to stablish you and to comforte you ouer your fayth, that no man should be moued in these affections. For ye youre selues knowe that we are euen appoynted there vnto. For herelys when I was with you, I tolde you before that we should suffer tribulation euen as it came to passe, and as ye know. For this cause when I coulde no longer forbear, I sente that I might haue knowledge of your fayth, leaſt haply the tempter had tempted you, and that oure labour had bene bestowed in vayne.

B But natwe lately when Timotheus came from you vnto vs, and declared to be your faith & your loue, and howe that ye haue good remembraunce of vs alwayes, desyringe to se vs as we desyre to se you: therfore brethzen we had consolation in you and in al our aduersity and necessity, thoroꝝ your faith. For now are we alvnt, if ye stand stedfast in the Lord. For what thanks can we recompence to God againe for you, ouer al the ioy that we ioy for your sakes before oure God, while we might and day pray exceedingly that we might se you presently, and might fulfyll that which is lacking in your fayth.

C God him self our father, and our Lorde Jesus Christ guide our iourney to you: and the Lorde encrease you and make you stowe ouer in loue one toward another and toward all men euen as we do toward you, to make youre hertes stable and blameable in holynesse before God oure father, at the comynge of oure Lorde Jesus with al his sainctes.

The. liii. Chapter.

¶ We exhorteth them to stedfastnes, to kepe them selues from synne, and vncleane conuersation, to loue one another, rebuketh pdenes, and speaketh of the resurrection.

Furthermoze

To the Thessalonians.

Wethermore we beseeche you brethren & exhort you in the Lord Jesus, that ye increase and more even as ye have received of us how ye ought to walke and to please God. Ye remember what commandementes we gave you in our Lord Jesus Christ, for this is the will of God, even that ye should be holpe, and that ye should abstayne from fornication, that every one of you should know how to kepe his vessel in holynes and honour, and not in the lust of concupiscence, as do the heathen which knowe not God, that no man go to far and defraude his brother in bargaininge: because the Lord is a revenger of all such thynges as we tolde you before tyme and testified. For God hath not called us to uncleannes, but unto holynes. We therfore that despiseth, despiseth not man, but God which hath sente his holpe spirit amonge you. ¶

Rom. xii.
Eph. v. 3

But as touchinge brotherly love, ye neede not that I write unto you. For ye are taught of god, to love one another. Yea and that thyng verily ye do unto all the brethren which are throughout all Macedonia. We beseech you brethren that ye increase more and more, and that ye studie to be quiet, and to mydle with your owne busynes, and to worke with your owne handes, as we commanded you: that ye may behaue your selves honestly towards them that are without, and that nothinge be lackinge unto you.

Joh. xii. 8
1. Jo. ii. 6
1. Jo. iii. 6

¶ I would not (brethren) have you ignorant concerning them which are fallen a slepe, that ye sorrow not as other do which have no hope.

C
Resurrection.

For if we beleue that Jesus Christ dyed and rose againe: even so them also which slepe by Jesus, will god bring againe with him. And this say we unto you in the word of the Lord, that we which lyue and are remainyng, in the coming of the Lord, shall not come per they which slepe. For the Lord him selfe shall descende from heauen with a shout and the voice of the archangel and trompe of God. And the dead in Christ shall arise first: then shall we which lyue and remaine, be caught up with them also in the cloudes, to mete the Lord in the ayer. And so shall we ever be with the

1. Cor. xv.

The Epistle of S. Paul
the Lord. Wherfore comforte your selues one an
other wth these wordes. +

The. v. Chapter.

¶ He enforzeth them of the daye of dome-
comming of the Lord, exhorteth them to watch,
and to regard suche as preache gods worde a-
monge them.

1 Th. v. 11.
1 Th. v. 12.
1 Th. v. 13.

If the tymes & seasons brethzen ye haue
no nede that I wyte vnto you: for ye
poure selues knowe perfectelpe that the
daye of the Lordes Mall come euen as a
theft in the nyght. When they shal say
peace and no daunger, then commeth on the sodde
destruction, as the trauaplinge of a woman wth
chylde, and they shal not escape. But ye brethren are
not in darknes, that that day shoulde come on you
as it were a theft. Ye are all the chyldren of lyght
and the chyldren of the daye. We are not of the
night neyther of darknes.

1 Th. v. 14.
1 Th. v. 15.

¶ Therfore let vs not slepe as do other: but let
vs wathe and be sober. ffor they that slepe, slepe
in the nyght: and they that be drounken, are droun-
ken in the nyght. But lette vs whiche are of the
day, be sober, armed wth the brest plate of faith
and loue, and wth hope of saluacion as an hel-
met. For God hath not appoynted vs vnto wrath
but to obayne saluacion by the meanes of oure
Lordes Jesu Christe, whych dyed for vs: that whe-
ther we wake or slepe we shoulde lyue togethere
wth hym. Wherfore comforte poure selues to-
gerker and edify one another, euen as ye do.

We beseeche you brethren, that ye knowe the,
whych labour amonge you, and haue the ouer-
sight of you in the Lords and geue you exhorta-
on, that ye haue them the more in loue for their
workes sake, and be at peace wth them. + We
despye you brethren, warne them that are vnruly,
comforte the feble minded, forbear the weake,
haue continual pacience toward al men. Se that
none recompence euill for euill vnto anye man:
but euer folowe that whych is good, both among
poureselues, and to all men. Reioyse euer &
pray continuilly. In al thinges geue thanks.
For this is the wyll of God in Christe Jesu re-
warde you.

D Quenche not the. v. spirit: despyse not proph-
einge

To the Thessalonians.

spinge, Examine all things, and kepe that which
is good. Abstayne from all suspicious thynges.
The herse God of peace sanctifye you thorow-
oute. And I praye God that your whole spirite,
soule and bodye, be kepte faultles vnto the com-
ming of oure Lord Iesus Christe. & Faithful is
he, which called you: which, wpll also do it. Gre-
then praye for vs. Grete al the brethren wpth an
holy kysse, I charge you in the Lords. that this
Epistle be reade vnto all the holpe brethren. The
grace of the Lords Iesus Christe be wpth you.
Amen.

1. Cor. 1.6

The notes.

a. Thys continuall prayer is not continuall ba-
blyng wpth the tongue, for that is forbidden Ma-
rkethe. vi. But it is the lyfing bp of the hert vn-
to God, wpth the conynuall and feruente de-
spyre that the wpll of God be done in vs and in
all other creatures boeth nowe and in the tyme
to come.

Pray con-
tinually.

b. When we are geuen ouer to euill con-
uersacion and delpte in fleshly com-
munication: then is the spi-
rite quenched in vs.

Quenche
not the spi-
rite.

**The first Epistle vnto the Thessa-
lonians, sente from
Athens.**

The

The seconde Epistle of S. Paule the Apostle to the Thessalonians.

The first Chapter.

¶ Yet thanketh God for their fayeth and loue
and prayeth for the encrease of the same.

¶



Aule, Siluanus and Timotheus.

¶ Vnto the congregation of
the Thessalonians whyche are in
God our father, and in the Lorde
Jesu Christ.

Grace be with you and peace
from God oure father, and from

the Lorde Iesus Christe.

¶ We are bounde to thanke god alwaies for
you brethren, as it is mete, because that your faith
groweth exceedingly, and every one of you stoppeth
in loue toward another betwene your sel-
ues, so that we oure selues reioyse of you in the
congregations of god ouer your patience and
fayeth in all your persecutions and tribula-
tions that ye suffer, whiche is a token of the rygh-
tuous iudgemente of god that ye are counted wor-
thy of the kingdome of god, for whiche ye also
suffer. It is verely a righteous thyng with god
to recompence tribulacion to them that trouble
you: and to you whiche are troubled, rest with
vs, when the Lorde Iesus shall meete hym selfe
from heauen with his myghty angelles, in flam-
minge swyre, renderinge vengeance vnto them that
knowe not god, and to them that obeye not vnto
the gospell of oure Lorde Iesus Christe, whiche
shall be punished with euilllasting dampnacion
from the presence of the Lorde, and from the glo-
ry of his power, when he shall come to be glorifi-
ed in his sanctes, and to be made marvellous in
all them that beleue: because oure testimonye ther-
of we hadde vnto you, was belched euen the same
day

To the Thessalonians.

hope that we preached it. Wherefore we praye al-
waies for you that oure God make you wor-
thy of the callinge, and fulfill all delectacion
of goodnes and the worke of fayeth, with
power, that the name of oure Lord Iesus Christe
maye be glorified in you, and ye in hym, thro-
we the grace of oure god, and of the Lord Je-
sus Christe.

The. ii. Chapter.

And he sheweth them of the day of the Lord.
And he exhorteth the not to be deceiued, but to
stand stedfaste in the thinges that he hath tau-
ght them.

We beseeche you brethren by the coming
of oure Lord Iesu Christ, and in that we
shal assemble vnto him, that ye be not
sodenlye moued from yowre mynde, and
be not troubled, neyther by spirit, ney-
ther by wordes, nor yet by letter whiche shoulde
seeme to come fro vs, as though the day of Christe
were at hande. Lette no man deceiue you by anye
meanes, for the Lord cometh not, excepte there
come a departinge firste, and that, that spynfull
man be opened, the sonne of perdition whiche is
an aduersary, and is exalted aboue al that is cal-
led god, or that is worshipped: so that he shal spye
es god in the temple of god, and shewe hym
selfe as God.

Remember ye not, that when I was yet with
you, I told you these thinges: And now ye knowe
what withholde the, euen that he mighte be bit-
tered at his tyme. For the mistery of that iniquite
doeth he al ready worke, whych onely loketh be-
tyll it be taken oute of the waye. And then shal
that wicked be bittered, whom the Lord shal con-
sume with the. b. spirit of his mouth, and shal
destroye with the apperaunce of his cominge,
euen hym whose cominge is by the workinge
of Satan: with al sleynge power, signes and
wonders: and in all deceiuableness of bright-
ousnes, amonge them that perishe: because they re-
ceyued not the loue of the truth, that they might
haue bene saued. And therefore God shal sende
them strong delusiō, that they shoulde beleue lyes:
that al they might be damned whiche beleued not
the truth

Eph. b. b

Antichrist

B

C

The seconde Epistle of S. Paul.

the truch but had pleasure in brightuousnes.
But we are bounde to geue thanks alwaye
to God for you brethren beloued of the Lord, for
because that God hath from the beginninge cho-
sen you to saluacion, thowtwe sanctifyinge of the
spirit, and thowtwe beleninge the truch where-
unto he called you by oure Gospel, to obtayne the
gloype that commeth of our Lord Iesu Christ.

Therefore brethren stande fast and kepe the or-
dinaunces which ye haue learned: whether it were
by oure preachinge, or by Epistle. Oure Lord Je-
su Christ him selfe, and God oure father whyche
hath loued vs and hath geuen vs euerlasting con-
solacion and good hope thowtwe grace, comfoze
your hertes, and stablyshe you in all doctrine and
good doynge.

The notes.

the tem-
ple of god **a.** This temple of God, is the conscience of men.
And to lye in this temple, is to be takē of men, as
the very depurys & bicare of God, so that they be
as frapde to breake his ordinaunces and lawes,
as the ordinaunces and lawes of God.

Spirit of **b.** This spirit is his holpe worde, whiche is also
his mouth called the stowarde of the spirit.

The. iii. Chapter.

We desyeth them to praye for him, that the
Gospel maye prospre, and geueth them war-
ning to reprove the Ide.

a **W**herthermore brethren praye for vs, that
the word of God maye haue fre passage
and be glorified, as it is with you: & that
we may be deliuered from vnreasonable
and euill men for al men haue not faith
but the Lord is faithfull which shall stablyshe you
and kepe you frō euill. We haue confidence tho-
row the Lord to youwarde, that ye haeth to, and
will do that which we commaunde you. And the
Lord guide your hertes to the loue of God and pa-
cience of Christ.

b We require you brethren in the name of oure
Lord Iesu Christ, that ye withshew poure selues
from euery brother that walketh inordinately,
and not after the instruction which ye receiue of
vs. Ye poure selues knowe how ye oughte to fol-
lowe vs. for we behaue not oure selues inordi-
nately

To the Thessalonians.

natelpe amonge you. Myther toke we breade of
oure man for nought: but wroughte wryth labour
and trauaple nyght and daye, because we would
not be greuous to any of you: not that we had
authoritie: but to make oure selues an ensample
vnto you, to folowe vs. For when we were wryth
you thys we warned you of, that yf ther were
anye whycher woulde not worke, that the same
shoulde not eate.

We haue hearde say no doubte that there are
some whycher walke amonge you inordinatlye &
worke not at all, but are besye bodyes. Them that
are suche, we commaunde and exhorte by oure
Lorde Jesu Churche, that they worke wryth quiet-
nes, and eate theyr owne breade. Whereyn be not
werpe in well doinge. Yf anye man obepe not
oure sayynges sende vs worde of hym by a letter:
and haue no companie wryth hym: that he may be
ashamed. And counthe hym not as an enemye, but
warne hym as a brother.

Excommu-
nication.
D

The berpe Lorde of peace geue you peace
alwayes, by all meanes. The Lorde be

wryth you al. The salutation of me

Paul wryth myne owne hande

Thys is the token in all

Epistles. So I wryte.

The grace of oure

Lorde Jesus

Churche be

wryth you

al. Amē.

¶ Sente from Athens.

The Prologe vpon the first Epistle of S. Paule to Timothe.



This Epistle wyrteth saynce Paul
to be an ensample vnto all bysho-
pes what they shoulde teache, and
howe they shoulde gouerne the
congregation of Chaite in all de-
gres, that it shoulde be no nede to
gouerne Chaites flocke wth the
doctrinc of theyr owne good mea-
surings.

In the fyrste Chapter, he commaundeth that
the byshoppe shall maintayne the ryght sayce
and loue, and refuse false preachers whiche make
the lawe, and worke equall wth Chaite and his
Gospell. And he maketh a more conclusion of all
Chaite learninge, toher to the law serueth
and what the ende therof is, also what
the Gospell is, & setteth hym
selfe for a confortable en-
sample vnto al synners
and troubled con-
sciences.

The. i. Epi stle of Sayncte Paule vnto Timothe.

The fyrste Chapter.

Hope.

Act. xvi.



Paul an Apostle of Iesus Chait
by the commaundement of God
oure sauoure, and Lorde Iesus
Chait, whiche is oure hope.
Vnto Timothee his naturall
sonne in the fayth.
Grace, merce, and peace from
God our fathere and Lorde Iesus
Chait oure Lorde.

To Timothe.

As I besought the to abyde still in Ephesus
when I departed into Macedonia, euen so do that
thou commaund some, that they preache none other
word: neyther geue heed to fables, & genealogies
whych are endlesse, and theye doubtles more then
booke edifyinge whych is by sayth: for the ende
of the commaundement is loue that cometh of
a pure hert, and of a good conscience, and of sayth
vntayned from the whych thynges some haue er-
red, and haue turned vnto vayne tanglyng, be-
cause they would be doctours in the Scripture, &
yet vnderstande not what they speake, neyther
whereof they affirme.

* We knowe that the lawe is good, yf a man
vie it lawefully, vnderstandynge thys, howe that
the lawe is not geuen vnto a ryghteous man but
vnto the vnyghteous and dysobediente, to the
vngodlye and to synners, to vnholye & vncleane,
to murderers of fathers, and murderers of mo-
thers to manstealers and whoremongers to them
that despoyle them Iesus wryth mankynde: to men-
stealers to lyars and to perjured, and so forth yf
there be any other thyng that is contrarie to hol-
some doctrine, accordynge to the Gospell of the
glorpe of the blessed God, whych Gospell is com-
mited vnto me.

And I thanke Christe Iesus our Rede whych
hath made me stronger: for he counted me true, &
put me in office, when before I was a blasphemour
and persecuter, and a tyrant. But I obtayned
mercy, because I dyd it ignorantly thorow be-
liefe. Neuerthelater the grace of our Rede was
more aboundante wryth sayth and loue whych
is in Christe Iesu. R

* Thys is a true saying & by al meanes worthy
to be receyued, that Christe Iesus came into the
worlde to saue sinners, of whom I am chiefe. Not
wrythstandynge for thys cause was mercy geuen
vnto me that Iesus Christe woulde salue me
on me all longe patience, vnto the ensample of the
whych shall in tyme to come be leue on hym vnto
sternall lyfe. So then vnto God, bringe euerla-
stynge, immortall, inuisible, and wyse onelye, be
honour and prayse for euer and euer Amen.

Thys commaundement comynge I vnto the
loue

Rom. viij.

the grove
of the
sayth.
Mat. ix. b.
Mar. y. c.

The .i. Epistle of S. Paule

Himeneus
alexander

lenne Tymotheus, accordynge to the prophesies whyche in tyme past were prophesied of the, that thou in them shouldest fyghte a good fyghte haupnge fayth and good conscience, whyche some haue put awaye from them, and as concernynge fayerth, haue made shipwreake. Of whose numbre is Hymeneus and Alexander whom I haue deliuered vnto Satan that he myghte be taught not to blasphemie.

The .ij. Chapter.

2 He exhorteth to praye for al men. He wyl not haue women to be ouer coylpe arayed nor to be teachers in the congregation.

W
Christe is
the onely
mediator.

I Exhorre therefore, that aboue all thynges, prayers, supplications intercessions, and geuyng of thanks be had for all men; for kynges, and for all that are in authoritie, that we maye: liue a quiete and a peaceable lyfe, in all godlynes and honestie. For that is good and accepted in the sighte of God oure sauoure, whyche wyl haue. a. all men saued & to come vnto the knowledge of the truerth. For there is one God, and one mediatoure betwene God and man, whyche is the man Christe Iesus whyche gaue hym selfe a ranfome for all men that it shoulde be testifyed at his tyme, where vnto I am ordeyned a preacher an and Apostle: I tell the truerth in Christ and lye not, beyng that teacher of the gentyls in fayth and veritie. &

Prayer.

W
Women.

1 Cor. iij. a.
1. cor. xii.

I wyl therefore that the men praye euery where lifynge bp pure handes wpythout wrath, or doubtyng. Lyke wyse also the women that they araye them selues in comly apparrell wpyth chastyttee and discrete behauioure, not wpyth brydded heare or her golde, or pearles, or coslye araye: but wpyth suche as becommeth women that professe the waye of hyppinge of God thowme good woorkes. Let the woman learne in silence wpyth all subiection. I suffer not a woman to teache, neyther to haue authoritie ouer a man: but for to be in silence. For Adam was fyrst formed, and then Eue. Also Adam was not deceyued, but the woman was deceyued, and was in transgression. Not wpyth standynge thowme bearynge of chyldren they shalbe saued, so they continue in fayth, loue and holynes

To Timothe.

holpnes wth discrecion.

The notes.

a When sainte Paule sayeth all men he meaⁿeth not euery man (for then shoulde not God be founde all mygh^te, seinge he woulde haue euery man saued, and yet the moste parte be dampned, as appeareth by Christes wordes, where he sayeth The waye that leade^th to y^e is narrowe, and fewe there be that fynde it; but hys meanyng is, that God refuseth no nati^on, be it Jewe or Gentyle. Neither estate, be it ryche or poore. All is one wth hym, he hath no respecte of personnes, but woulde hys Gospel to be preached to all natyons and estates, that luche amonge them, as he p^{ro}ordinate to the lyfe euerslastyng may be saued, and come to the acknowledgynge of the truth.

The. iij. Chapter.

What maner of man a Priest or Byshop oughte to be, & what condicions hys wyfe and chyldren shoulde haue.

Thys is a true sayyng. If a man couete the office of a. a. byshoppe, he desireth a good worke. Yea and a byshoppe muste be faultlesse, the husbande of one wyfe, sober, discrete, honestlye aparelled, hab^{er}ous, apt to teach, not dronken, no fygher, nor geuen to flythye lucre: but gentyle, abhorr^yng fygh^yng, abhorr^yng couetousnes, and one that ruleth his owne house honestly, haup^yng chyldren vnder obedience, wth all honestye: For yf a man can not rule hys owne house, howe shall he care for the congregacion of God. He maye not be a ponge scoler, lest he stuel and fall into the iudge^mente of the euyl speaker. He muste also be well reposed of amonge them whych are wthout faultlesse he fall into the rebuke and snare of the euyl speaker.

A byshoppe muste the Deacons be honeste, not double tonged, nor geuen vnto muche dymynyng neyther vnto flythye lucre, but haup^yng the mystry of the sayeth in a pure conscience. And lette them fyrste be proued, and then lette them minyster, yf they be founde faultlesse.

Euen so muste they wyues be honeste, not euyl speakers: but sober and sayethfull in all thynges,

The .i. Epistle of S. Paule

The w^or^oges. Let the deacons be the husbandes of one wyfe
nes of the and suche as rule theyr children well, and theyr
Wifes a otwe householdes. For they that minister well, get
Deacons. them selues good degre and greate libertye in the
fapth whyche is in Christe Iesu.

D These thynges wyte I vnto the, trustynge to
come thortelue vnto the: but and yf I tarre longe,
that then thou mayste yet haue knowledge howe
thou oughteste to behaue thy selfe in the house of
God, whyche is the congregation of the luynges
God, the pillar and grounde of tructh. And wyth-
out nare greate is that myserie of godlynes:
God was shewed in the fleshe, was iustified in
the spirite, was sene of angels, was preached vnto
the gentyles, was beleued on in earth & receyued
bp in glorie.

The notes.

Bp^ohop. a. Bp^ohop, is as much to saye, as a watch man. au
ouer fear, a fear to, or one that taketh hede to.
When thys man desireth to feade the flocke of
Christe, wyth hys holpe worde, then desireth he a
good worke, and the verpe offyce of a Bp^ohop.

The .iii. Chapter.

2^d He prophceyth of the latter dayes, and he
exhorteth Timothe to be diligente in read-
spnge the holpe scripture.

2^d **T**he spirite speaketh evidently that in the
later tpmes some shall departe from the
fapeth, and shall geue heed vnto spirites
of erreure, and deuelysh doctrine of them
whyche speake false thozowe hypocryse

2^d. Tim. .iii.
11. 10et. 11.
3ud. 11. f.

Note 3^{ro} & haue theyr consciences marked wyth an. a. hot
Iron, forbyddynge to marpe, and commandynge
to abstayne from meates whyche God hath crea-
ted to be receyued wyth geuyng thanks, of them
whyche beleue & knowe the tructh. For al the crea-
tures of God are good and nothyng to be refused
yf it be receyued wyth thanks geuyng. For it is
sanctified by the worde of God and prayer. Yf
thou shalt put the byethr in remembraunce of these
thynges: thou shalt be a good minister of Iesu
Christe whyche hast bene nourished bp in the wor-
des of the fapth & good doctrine, whych doctrine,
thou haste continually folowed. But caste awape
vngoslype and olde wyues fables.

2^d. Tim. .iii.
Tit. .iii. c.

Exercite

To Timothe.

Exercise thy selfe vnto godlines. For bodelye exercise profiteth little. But godlines is good vnto all thynges, as a thyng whych hath promyses of the lyfe that is now, and of the lyfe to come. This is a sure saying & of all parties worthy to be receyued. For therfore we laboure & suffer rebuke, because we beleue in the liuing God, which is the sauoure of all meane: but specially of those that beleue. Suche things commend & teache. Let no man dispise thy yowth, but be vnto the that beleue, an ensample, in worde in conuersation, in loue, in spirite, in fayth and in purenes.

Untill I come, geue attendaunce to readinge, to exhortation and to doctryne. Dyspise not the gyft that is in the, whiche was geuen the throughte of prophesie and wyth layinge on of the handes of an elder. These thynges exercise, and geue thy selfe vnto them, that it maye be sene howe thou profytteste in all thynges. Take heede vnto thy selfe and vnto learnyng, and contynue therein: For yf thou shalt so do, thou shalt saue thy selfe and them that heare the.

The notes.

a. The conscience is sayde to be marked wyth an hotte Iron, when the partye knoweth that the doctrine whych he setteth forth, is not good: and yet for liuynge sake he wyll not reforme it.

Note from

The. v. Chapter.

He teacheth hym howe he shoulde behaue hym selfe in rebukynge all degrees. An order concerninge wyddowes.

Rebuke not an elder but exhorc him as a father, & the yonger men as brethren the elder women as mothers, the yonger as sisters, wyth all purenes. Honour wyddowes, whiche are true wyddowes. Yf anye wyddowe haue chyldren or newes, let them learne fyrste to rule theyr owne houses godlye, & to recompence theyr elders. For that is good and acceptable before God. She that is a verye wyddowe and frindlesse putteth her truste in God, & continueth in supplication and prayer nyghte and daye, But she that lyueth in pleasure, is dead euen yet aloue. And these thynges commaunde, that they maye be wythout faule. Yf there be anye

The .i. Epistle of S. Paule.

anye that prouideth not for hys owne, & namelpe for them of hys hougholde the same denpeth the fapeth, and is woꝛsse then as infidele.

B Let no wydowe be chosen vnder thye scoꝛe yere olde, & suche a one as was the wyfe of one man, and well reported of in good woꝛkes. yf she haue nourished chyldren, yf she haue bene liberall to straungers. yf she haue washed the fainces fete, yf she haue ministered vnto them whiche were in aduersitee, yf she were continuallpe geu'n vnto all maner good woꝛkes. The yonger wydowes refuse. ffor when they haue begone to waxe wanton, to the dyshonour of Chryste, then wyl they marre, haupnge damnation because they haue broken theyr fyrst fapth. And also they learne to go from house to house ydle, yea not ydle onlpe, but also triffinge and busibodyes speakynge thynges whych are not comly.

C I wyl therfoꝛe that the yonger women marre and beare chyldren, and gupde the house, & geue none occasson to the aduersarye to speake euill. ffor manpe of them are alredy turned backe & are gone after Satan. And yf anye man or woman that beleuerh haue wydowes, let them minister vnto them and let not the congregation be charged: that it maye haue sufficent for them that are wydowes in dede.

The elders that rule wel, are woꝛthy of double honoure moſte speciallpe they, whiche laboure in the woꝛde, and in teachynge. ffor the scripture sayeth: Thou shalt not moueſell the mouth of the ore that treadeth oute the coꝛne. And the labourer is woꝛthy of hys rewarde Agaynst an elder receiue none accusation: but vnder two or thre witnesses. Then that synne, rebuke openly, that other may feare.

D I testify before God and the Lord Iesus Christ and the elect aungels, that thou obserue these thynges without hasty iudgement, & do nothing partiallpe. Laye handes sodenlpe on no man, neyther be partaker of other mennes synnes: kepe thy selfe pure. Drynke no longer water but ble a lytle wyne for thy stomakes sake and thyne often diseases.

Some mennes synnes are open before hande and

Deut. xxb
1. cor. ix. a.
Math. x. b
Luke. x. d.

To Timothe.

and go before into iudgement some mennes syn-
nes folowe after. Eke wylle also good workes
are manifeste before hande, & they that are other
wylle, can not be lpd.

The vij. Chapter.

¶ The dutye of seruantes toward theyr mas-
ters. Agaynste suche as are not satisfied
wth the word of God. Agaynst couetous-
nes. A good lesse n for ryche men.

Lette as many seruantes as are vnder the
yoke, counte theyr masters worthy of all
honoure that the name of God and hys
doctrin be not euill spoken of. Se that
they whiche haue be leynge masters,
despyse them not because they are bretheren but so
muche the rather do seruite, for asmuche as they
are beleynge and beloued and partakers of the
benefite.

These thynges teache & exhort. Yf anye man
teache other wylle, and is not contente wth the
holysome wordes of oure Lorde Iesus Christe and
wth the doctryne of Godlines, he is puffed by a
knoweth nothyng: but wasteth hys braynes
about questions and strife of wordes, whereof
springe enuie, strife raylinge, euill sayings
and vayne dysputations of men wth corrupte
myndes, and destitute of the trueth, whych thinke
that lucre is Godlines from suche seperate thy
selfe. Godlines is greates riches, yf a man be con-
tent wth that he hath. For we broughre nothyng
into this worlde and it is a playne case that we
can carpe nothyng out.

¶ When we haue fode and raymente let vs ther
wth be contente. They that wylle be ryche, fall
into temptacion, and snares, and into many folo-
wyshe and noysome lusses whiche drounde men
in perdition and destruction. For couetousnes is
the rote of all euill, whych whyle some luste after
they erred from the sayth, and tangled the selues
wth many sorowes. But thou which art the man
of God, fyee suche thynges. folowe rightuousnes
Godlines, loue, patience and meknes. fyght the
good fyght of sayth. Laye hande on eternall lyfe,
wher vnto thou art called a hast professed a good
profession before many wytnesses

A
Seruants.

Job. i. d.
Eccl. v. c

Couetous
nes.

The .i. Epistle of S. Paule

I geue the charge in the myght of God, whiche quickeneth all thynges, and befoze Iesu Christe whiche vnder Poncius Pilate myrnelles a good myrnellesinge: that thou kepe the commandement and be without spot and burchenable, vntill the appearinge of oure Lord Iesus, whiche appearinge (when the tyme is come) he shal shewe that is blessed and myghthe onelye, kynge of kynges, and lord of lordes, whiche onelye hath immortalitye, and dwelleth in lyght that no man can attayne, whom neuer man sawe, neyther can se, to whom be honour and rule euerlastyng. Amen.

John .i. b.
i. John .i. c.

D Charge them that are ryche in this world, that they be not excedyng wyse, and that they truste not in the vncertaine ryches, but in the lypynge God whiche geueth vs aboundantlye all thynges to enioye them, and that they do good and be ryche in good workes, and readye to geue and to distribute, lapyng bp in store for them selues a good foundation agaynst the tyme to come that they maye obtayne eternall lyfe.

John .i. b.

CO Timothy saue that whiche is geuen the to kepe, and auoyde vngodlye vanities of vyces and oppositions of science falshe so called, whiche science whyle some professed, they haue erred, as concerning the sayth. Grace be with the Amen.

✠ Sent from Laodicea, whiche is the chiefest cite of Phrygia Pacatiana.



[Faint, mostly illegible text in the bottom right section of the page, likely bleed-through from the reverse side.]

The .ij. Epi- stle of Sayncte Paule the Apostle vnto Timothee.

The fyrste Chapter.

Paul exhorteth Timothee vnto stedfastnes and patience in persecution, and to continue in the doctrine that he taughte hym. A commendation of our Synodus.

PAule an Apostle of Iesu Christe by the wyll of God, to preache the promes of lyfe, whiche lyfe is in Christe Iesu.

To Tpmothe hys beloued sonne.

Grace, mercye, and peace from God the father and from Christe

Iesu oure Lorde.

I thanke God, towhom I serue from myne elders wyth pure conscience, that wythout ceasinge I make mention of the in my prayers nyght & day, desyringe to se the, mynde full of thy teares: so that I maye be filled wyth ioye, when I call to remembraunce the vntayned sayth that is in the, whiche dwelth fyrst in thre graundmother Lois, & in thy mother Eunice, and am assured that it dwelth in the also.

Wherfore I warne the that thou stee by the gyfte of God, whiche is in the, by the puttinge on of my hande. For God hath not geuen to vs the spirit of feare, but of power and of loue, & of sobrynes of mynde. Be not ashamed to tellpe oure Lord, nepther be ashamed of me, which am bound for hys sake: but suffre aduersitee also wyth the Gospell thozowthe power of God whiche saued vs and called vs wyth an holpe callinge, not accordyng to our dedes, but accordyng to hys owne purpose and grace, whiche grace was geuen vs thozowthe Christe before the worlde was, but is nowe declared openlye by the apperpyng of oure

18
Rom. viii

F. ij.

sauioure

The. ii. Epistle of S. Paule.

sanctoure Iesus Christe, whych hath put a trape death, and hath broughte lyfe and immortallitye to lycht thow the Gospell wherunto I am appointed, a preacher and an Apostle and a teacher of the gentyls: for the whych cause I also suffer these thynges. Neuerthelesse I am not ashamed. For I knowe whom I haue beleued, and am sure that he is able to kepe that whych I haue committed to hys keepynge agayn that day.

1. Tim. ii.

D

So thou haue the ensample of the holysome wordes whych thou heardest of me in sayth and loue whych is in Iesus Christe. That good thyng, whych was committed to thy keepynge, kepe in the holy ghost whych dwelleth in vs. This thou knowest how that all they whych are in Asia, be turned from me. Of whych sorte are Whigelos and Hermogenes. The Lorde geue mercede vnto the house of Onesiphoras, for he ofte refreshed me, & was not ashamed of my chayn: but when he was at Rome he sought me out verie diligentely, and found me. The Lorde graunt vnto hym that he maye fynde mercede wth the Lorde at that daye. And in how manye thynges he ministered vnto me at Ephesus thou knowest verie well.

The. ii. Chapter.

2. He exhorteth hym to be constante in trouble, to suffer manfully & to hyde faste in the holysome doctryne of Christe.

3

T

hou therfore my sonne, be strong in the grace that is in Christ Iesus. And what thynges thou hast heard of men, manye bearinges wytnes, the same deliuer to saythfull men, whych are apte to teache

other.

Thou therfore suffer affliction as a good souldier of Iesus Christ. No man that warreth entangleth hym selfe wth worldlye busynes, & that because he would please hym that hath chosen hym to be a souldier. And though a man serue for a master yet is he not crowned, except he stryue lawfully. The husbandman that laboureth muste first receyue of the fruytes. Consider what I saye. The Lorde geueth vnderstandynge in all thynges.

B

Remember that Iesus Christe beyng of the seide of Dauid rose agayn from death accordynge

To Timothe.

to my Gospell, where in I suffer trouble as an
cupl doar, even vnto bondes. But the worde of
God was not bounde. Wherefore I suffer all thynges,
for the electes sakes, that they myght also ob-
tayne the saluation, whych is in Christe Iesus,
wth eternall glorie.

It is a true sayinge, yf we be dead wth hym
we also shall lyue wth hym. If we be patiente,
we shall also reygne wth hym. If we denye hym
he also shall denye vs. If we beleue not, yet aby-
deth he saythful. We can not denye hym selfe. Of
these thynges put them in remembraunce, & testify
before the Lord, that they strue not about wordes
whych is to no profyte, but to peruert the hearers.

Stryue to thowe thy selfe, landable vnto God
a workman that needeth not to be ashamed. Dis-
tinge the worde of truth in thy. Vngostly & bapne
voyces passe ouer. For they shall encrease vnto
greater vngodlynes, & theyr wordes shall frete
euen as doth a cancre, of whose nuber is Hyme-
neus & Philetos, which as concerning the truth,
haue erred, sayinge that the resurrection is passe
alreape & do destroy the fayth of others persons.

Hymeneos
Philetos.

But the sure grounde of God remaineth and
hath this sele: the Lord knoweth the that are his
and lette euery man that calleth on the name of
Christe departe fro iniquitie. Notwithstanding in
a greate house are not onely vessels of golde &
of siluer: but also of wodde and of earthe, some
for honour, & some vnto dishonour. But yf a man
purge hym selfe from such felowes, he shall be a
vessel sanctified vnto honour, made for the Lord
prepared vnto all good workes.

Like of your auoyde, & folow ryghtuousnes
fayth, loue, & peace, wth the that cal on the Lord
wth pure herre. Forshewe & vnlearned questions
put from the, remembre that they do, but gentle
steppe. But the seruant of the Lord muste not
steppe, but must be pleasurable to all men, and apte to
teache and one that can suffer the cupl in mecke-
nes, and can informe them that resist. yf that God
at anye tyme wyl geue them repentance for to
knowe the truth, that they maye come to them sel-
ues agayne out of the snare of the deuyll, whych
are nowe taken of hym at hys wyl.

¶.iiij.

The

The. ii. Epistle of S. Paule.

The. iii. Chapter.

¶ The prophesie of the perillous tymes, set-
teth out hypocrites in theyr colours. Perse-
cution for the Gospell.

1. Tim. iiii.
ij. Pet. iij.
Jude. i. f.

Thy's vnderstande, that in the laste dayes
shall come perpyous tynes: for the men
shall be louers of theyr owne selues coue-
tous, bolsters, prond, cursed speakers, dis-
obedient to father & mother, vnthanke-
full, vnholpe, vnkynnd, cruellbreakers, Subborne
falle accusars, ryatours, fierce despisers of them
whych are good, traytours, headpe, hys mynded,
greedy vpon voluptuousnes moze then the louers
of God, hauninge a similitude of Godlye liuynge,
but haue denyed the power therof: and suche ab-
hoire. Of this sorte are they whych enter into
houses, and brynge into bondage women laden
wth spynne whych women are led of dyuers lu-
stes, euer learneynge and neuer able to come vnto
the knowledg of the trueth.

Jannes.
Jambres.
4. Co. vi. b

¶ As Jannes and Jambres withstode Moyses
euen so do these resist the truth, men they are of
corrupte myndes, and letv e as concernynge the
fayth, But they that pceuple no longer. for theyr
madnes malbe bittered vnto all men as theyre
was. But thou hast sene the experie of my doc-
trine, fassion of lymng, purpose, fayth longe suffe-
rynge, lone, patience, persecutions, & afflictions
whych happened vnto me at Antioche, at Iconiū
and at Lystra: whych persecutions I suffered pa-
ciently. And from the all, the Lorde deliuered me.
Yea and all that wyll lyue Godlye in Christ Jesu,
muske suffer per. ecutyons, But the euyl man and
disceyvers shall ware woyste and woyste whyle
they deceyue and are deceyued them selues.

Persecu-
tion.

¶ But continue thou in the thynges whych thou
hast learned, whych also were commytred vnto
the seeynge thou knoweste of whom thou haste
learned them and for as muche also as thou haste
knowne holpe scripture of a chylde, whych is able
to make the wyse vnto saluation thowme the
fayth whych is in Christ Jesu. for all scripture
geuen by inspirations of God, is profitable to
teache, to improue, to amend and to instruct in
ryghtuousnes, that the man of God maye be per-
fecte

ii. Pet. i. d.

To Timothe.

secre and prepared vnto all good woikes.

The. iij. Chapter.

¶ He exhorteth Timothe to be seruente in the worde, and to suffer aduersitye, maketh mention of hys owne deaeth, and byddeth Timothe come vnto hym.

I beseege thee therefore before God, & before the Lord Iesu Christ, which shall iudge quicke & deade at hys apperpyng in hys kyngdome, preach the word, be seruente, be it in season or out of season. Improue, rebuke exhort with all longe sufferynge and doctryne. for the tyme shall come, when they shall not suffer whollome doctryne: but after they shall luse shall they (whose eares pryng) get them an heape of teachers, and shall ruche they eares from the truth, and shall be gene vnto fables. But thou warth thou in all thynges, and suffre aduersitye and do the worke of an Euangeliste, fulfyll thyne office vnto the vtmost.

for I am now ready to be offered, & the tyme of my departyng is at hand. I haue fought a good fight, and haue fulfilled my course, and haue kept the faweth from hence forth is layde by for me a crowne of ryghteousnes whiche the Lord that is a ryghteous iudge shall geue me at that day: not to me only, but vnto all them that loue hys commyng. Make spede to come vnto me at once.

for demas hath lefte me and hath loued thys present worlde, & is departed vnto Thessalonica. Crescens is gone to Galacia, & Tyrus vnto Dalmanea. Onlye Lucas is with me. Take Marke & bringe hym with the, for he is necessary vnto me, for to minister. And Tichicus haue I sent to Epheus. The cloke that I lefte at Cressa with Carpus, when thou comest bringe with the & the booke but specially the parchment. Alexander the copperfayth dyd me much euill, the Lord reward him accordyng to his dedes, of whome he thou ware also. for he withstode oure preachynge sore.

At my fyrste answeryng, no man assisted me but all forsake me. I praye God that it maye not be layed to they charges. Notwithstandynge the Lord assisted me, and strengthened me, that by me the preachynge shoulde be fulfilled to the vtter

part.

moche

C
Collo. iij.

The .ii. Epistle of S. Paule
 moste, and that all the Gentilles shoulde heare.
 And I was deliuered out of the mouth of the Lyb.
 And the Lord shall deliuer me from all euill do-
 inge & shall kepe me to vs heavenly kyngdome.
 To whom be praye for euer and euer. Amen.

Salute Prisca and Aquila, and the householdes
 of Onesiphorus. Erastus abode at Corinthum.

Trophimos I lefte at Miletum sycke. Make
 speede to come befoze wynter. Eubulus

greeteth the, & Pudnes, & Linus,

& Claudia, & all the brethren.

The Lord Iesus Christe

be wryth thy spirite.

Grace be wryth

you. Amen.

The seconde Epistle written from Rome
 vnto Timothe, when Paull was pre-
 sented the seconde tyme by befoze
 the Emperoure Nero.

The Prologe vpon the **Epistle of S. Paule the Apostle** vnto Titus.



Wys a Mozte Epistle wherein
 yet is cōteyned al that is ne-
 deful for a Christia to know.

In the fyist Chapter he sheweth
 what maner of man a
 Bishop or curate, ought to
 be: that is to wite, vertuose
 and learned, to preache and
 defende the Gospell, and to
 confounde the doctrine of
 trustynge in workes & mennes traditions whiche
 euer fyghte agaynst the sayeth, and carpe awaye
 the conscience captiue from the freedomie that is in
 Christe into the bondage of theyr owne
 ymagynacions and innencions, as
 though those thyngs shoulde make
 a man good in the syght of
 God, whiche are to
 no profyte.

The

The epistle of

S. Paule the Apostle

unto Titus.

20 The first Chapter.



Paul the seruante of God, and an Apostle of Iesu Christe, to preache the faith of Goddes elect, and the knowledge of that truth, whych is after godlines vpon the hope of eternall lyfe, whych the lyfe God that can not lye, hath promysed before the worlde beganne: but hath opened his worde at the tyme appointed thowthe preaching, whiche preaching is committed vnto me by the commandment of god our sauour. To Titus his natural sonne in the common faith. Grace, mercy and peace from God the father, and from the Lord Iesu Christ our sauour.

For this cause left I the in Creta, that thou shouldest performe that whiche was lackynge, & shouldest ordeyne elders in euery cite as I appointed the: if any be faultlesse, the husbande of one wyfe having faithful chyldren, which are not schuldred of riote, neither are disobedient. For a bishop must be faultlesse as it becommeth the minister of god: not stubborne, not angry, no drunken hard, no fyghter, not geuen to filthy lucre, but soberous, one that toucheth goodnes, sober, mynded, righteous, holy, temperate, and such as cleaueth vnto the true worde of doctrine, that he may be able to exhort with wholesome learninge, and to improve them that say agaynst it.

For there are many disobedient and talkers of baptye and disceyvers of myndes, namelpe they of the circumcision, whose mouthes must be stopped, whiche peruerse whole houses teaching things whych they oughte not because of filthy lucre. One of them / selues, whiche was a poete of theyr owne, saide: The Cretians are

Æ. b.

al.

The Epistle of S. Paule

Rom. xiiij

swearers lyars, euil beades, and dothe belyes. This trueth is true, wherfore rebuke the tharplye that they may be sounde in the faith, and not takinge hede to Iewes fables and commaundement. s of men that turne from the trowth. Wnto the pure are al thynges pure, but vnto them, that are defiled and vnbelyuynge is nothyng pure, but euen the very myndes and consciences of the are defyled. They confesse that they knowe God: but with their dedes they deny him, & are abhominable and disobeisint, and vnto al good workes discommendable.

The seconde chapter.

† He telleth him how he shal teache all degrees, how to behaue them selues.

Olde men

Olde women.

Yong men.

Yong me

Servants

Be speake thou that which becommeth wholsom learning. That the elder men be sober, honest, discret, sounde in the faith, in love, and in patience. And the elder women like wyse, that they be in suche reverence as becommeth holines, not false accusers, not geueth to muche drynkyng, but teachers of honeste thynges to make the yonge women sobre minded, to loue their husbandes, to loue their children, to be discrete, chaste, but wyfly, good and obedient vnto their owne husbandes, that the worde of God be not rayl spoken of. Yonge men lyke wyse exhort that they be sobre mynded.

Behoue al thynges wiche thy selfe an ensample of good workes with vncorrupte doctryne with honestye, and with the wholsome worde, whiche can not be rebuked, that he whiche withstandeth may be ashamed, hauing nothyng in you that he may dyspraise. The seruantes exhort to be obedient vnto their owne maysters, and to please in al thynges, not answeringe agayne, neyther be pyckers, but that they shewe al good faythfulness that they may do worship to the doctrine of oure sauoure God in al thynges.

† For the grace of God, that bringeth saluacion vnto al menne, hath appeared and teacheth vs, that we shoulde denye al vngodlynes and worldly luste, and that we shoulde lyue sobre minded, ryghteously and Godlye in this presente world, lookinge for that blessed hope and glorious apper-
singe

To Titus.

rynge of the mighty God, and of oure Sauoure
Jesu Christe, whiche gaue him selfe for vs to re-
deeme vs from all unrighteousnes, and to poure
vs a petulare people vnto him selfe feruente
geuen vnto good woorkes. These thinges speake
and exhort. And rebuke, wyth al commaunding.
Se, that no man despyse the. R

The. iij. Chapter.

✠ Of the obedience to suche as are in authorite.
He warneth Titus to beware of soleisme and
supposytable questyons.

Warne them that they submitte them
selues to rule and power, to obey the **Officers**
officers that they be ready vnto al good must be
woorkes, that they speake eny of no mō obeyed,
that they be no fyghters, but softe spe-
kyng all meakenes vnto al men. For the our sel-
ues also were in tymes past, vntoyle, disobeyent
deceyued, in daunger to lusts, and to dyuers ma-
ners of voluptuousnes, liuinge in maliciousnes &
enuy, full of hate, hatyng one another.

✠ But after that the kindnes and loue of oure
sauiour God to man warde appered, not of the de- **B**
des of righteousness whiche we wroughte but of **ti. Tim. i.**
his mercy he saved vs, by the fountayn of the new
byrd, & wyth the rennyng of the holy gost, which
he shed on vs abundantly, thowth Iesus Christ
oure sauioure, that we once iustified by his grace
shoulde be heyrers of eternal life thowth hope. R

This is a true sayinge.

Of these thynges I woulde thou shouldest cer- **C**
eisy, that they whiche beleue God/ might be dili- **i. Tim. i. b**
gent to go forwarde in good woorkes. These thin- **ii. Ti. ii. d**
ges are good and profytable vnto men. For the
questyons and genealogies, and brawlyng and
stryle aboute the lawe, auoyde, for they are unpro-
fytable and superfluous. A man that is geuen to
heresye, after the fyrste and the seconde admoni-
on auoyde, remembryng that he that is such, is
pernerted, and surely euen damned by hys owne
iudgement.

When I shal sende Artemas vnto the, or Ti-
chicus, be diligent to come to me vnto Nichopo-
lis. For I haue determyned there to wynter.

Wing

The Epistle of S. Paule to Titus.
Byngezenes the lateriar and Apollos on these
countre diligencely, that nothinge be lackynge
vnto them. And let oures also learne to extel
in good workes as fastowh, as nedre re-
quireth, that they be not vnfruitful.

Al that are with me salute the.

Grete the that loue vs in

the fayth. Grace be

withyon al

Am n.

Writen from Nichopo-

lis a cytye of Macedo-

nia.

The prologe

vpon the Epistle of Saint
Paule the Apostle vnto Phi-
lemon.



In this Epistle. S. Paule sheweth
a godlye ensample of chrysten loue
wherin we se howe Paule take the
poore Onesimos vnto him and ma-
keth intercession for him vnto his
mayster and helped him with all
that he maye, and behauethe hym
self none otherwyse the as though
he him selfe were the sayde Onesimos. Whiche
thing yet he doeth not with power and au-
thorite, as he wel might haue done, but
putteth of al authorite a whatsoe-
uer he mighte of ryghte do, that
Philemon might do lykewyse
towards Onesimos, and
with great mekenes a
wyddom teacheth
Philemon on to
se his duty
in Christ
Jesus.

.X.

The

The Epistle

of Sayncte Paule

unto Phile-
mon.

¶ Thee reioysyth to heare of the saythe and loue
of Philemon, to home he desiryth refoygne his
seruaunt Onesimus, and lounyngre to receyue
him agayn.



And the prysoner of Iesus Christ
and brother Timotheus.

Unto Philemon the beloved
and our helper, and to the belo-
ued Appia, and to Archippus our
felow labourer, and to the congrega-
cion of thy house.

Grace be wth you and peace
from God our father, and from the Lorde Iesus
Christe.

I thanke my God, makinge mencyon alwaies
of the in my prayers, when I hear of thy loue and
saythe whiche thou hast towarde the Lorde Iesu/
and towarde al Saintes, so that the felowshyppe
that thou hast in the saythe, is fruitefull to the
knowledge of al good thynges, whiche are in you
by Iesus Christe. And we haue greete ioye, and
consolacion ouer thy loue. For by the (bether) the
sayntes heres are comforted.

Wherefore thoughe I be bolde in Christe to en-
ioyne the, that whiche becometh the, yet for loues
sake I rather beseeche the, though I be as I am co-
uen Paule aged, and now in bondes for Iesu chri-
stes sake. I beseeche the for my sonne Onesimus,
to home I begat in my bondes, whiche in tyme
passed was to the vnprofitable, but now profita-
ble both to the, and also to me, whom I haue sent
home agayne. Therefore receyue hym, that is to
say mine owne bowles, whō I would fayne haue
returnd with me, that in thy hede he might haue
ministred vnto me in the boundes of the Gospel.
Nevertheless, wthout thy mynde, woulde I do no
thyng

The Epistle of S. Paule

thinge, that good which springeth of the Mound
not be as it were of necessity, but willingly.

C Happily he therfore departed for a season that
thou shouldst receiue him for euer, not now as
a seruante, but aboue a seruante, I meane a bro-
ther beloued specially to me, but both much more
vnto the, bothe in the flesh and also in the Lorde:
if thou counte my a felowe, receiue hym as my
selfe; if he haue hurt the, or other the ought that
lay to my charge, I Paule haue written it with
mine owne hande. I wil recompente it. So that
I do not saye, to the, now that thou oweste vnto
me euen thyne owne selfe. Euen so brother, let me
entoe the in the lorde. Comforte my bowelles in
the Lorde. Trustinge in thine obediencce. I wrote
vnto the, knowynge that thou wilt do more than
I say for. Moreover prepare my lodgyng: for I
truste thowtwe the helpe of your prayers, I shall
be geuen vnto you. There salute the Epaphras my
felowe prisoner in Christe Iesus. Marcus, Ar-
narcus, Demas, Lucas my helpers. The grace of
oure Lord Iesu Christ be with your spirittes. Amen.

✠ Sent from Rome by O-
necianus a seruant.

A Prologe to the fyrste Epistle of S. Peter.



This Epistle did S. Peter write to
the heathen that were converted &
exhorteth them to stande faste in
the fapth, to growe therein and to
ware perfect, thowtwe al manner of
sufferynge, and also good workes.
In the fyrste declareth the mys-
fyng of fapth thowtwe Christs
bloude, and comforteth them with the hope of the
lyfe to come, and sheweth that we haue not deser-
ued it, but that the prophetes prophesied it shuld
be geuen vs, and as Christe, which redeemed vs
out of synne and al vncleannes is holy, so he exhor-
teth to leade an holie conuersacion, and because
we be richly bought and made hyppes of a rich
enherptaunce to take heed that we lose it not a-
gayne thowtwe oure owne neglygencce.

The Dialogue.

In the seconde Chapter he teacheth that Church
is the foundation and head corner stone, wherom
all are buileth the same faith, whether it be Jewe or
gentile, and how that in Christe they are made
priests, to offer them selves to God (as Christe
offred him selfe) and to slea the lustes of the flesh,
that fyghte agaynst the soule. And fynally he tea-
cheth them in generall to obey the worldly rulers
& then in special he teacheth the seruantes to o-
bey their masters, be they good or badde, and to
suffre wronge of them as Christe suffered wrong
for vs.

In the thirde he teacheth the wyues to obeye
their husbandes, yea though they were vnbelievers
and to apparel them selves godly, as it becometh
holines. And hereto that the husbandes suffre and
beare the infirmities of their wyues. And thus ac-
cording to knowledge teacheth them. And then in ge-
neral he exhorteth them to be soft, courteous, paci-
ent and frendly one to another, and to suffre for
righteousnes after the ensample of Christe.

In the fourthe he exhorteth to fyve synne, and
to tame the flesh with sobernes, watching and
prayer, and to loue eche other, and to knowe that
all good giftes are of God, and euery man to helpe
his neyghbour with such as he hath receyued of
God, and finallye not to wonder, but to reioyse
though they muste suffer for Christes names.

Like, saynge as they be here partakers of his
afflictions, so shal they be partakers of
his glorie to come. In the fyfte he

teacheth the Bishops and pre-
lates, how they shoulde helpe

& lede Christes flock

and warne the vs

of the deuyll,

which on

euery

sides

worketh in maner

for vs.

The

The firste E-

pistle of Saynct Pe-
ter the Apostle.

2^d. The firste Chapter.

✠ We knoweth that thow the aboundaunt mer-
cy of God, we are begotten agayne to a lively
hope, and howe sayth muste be tryed, and howe
the saluation in Christ is no riches. We exhor-
teth them to a godly conuersacion.



Ever an apostle of Iesu Christe to
them that dwell here and there as
strangers thowmoure of Pontus
Galatia, Cappadocia, Asia and Bi-
thinia, electe by the foreknowledge
of God the father, thow the same
effrenge of the spirite, vnto obedi-
ence and hatching of the blood

of Iesus Christ.

Grace be with you and peate be multiplyed.
Blessed be God the father of oure Lorde Iesus
Christ, whyche thow his aboundaunt mercy be-
gat vs agayne vnto lively hope, by the resurrecti-
on of Iesus Christe from death, to enioye an enhe-
rtaince immortal and vnderpiled, and that putri-
fyed not, reserved in heauen for you whiche are
kept by the power of God, thow sayth, vnto
saluacion, whyche saluacion is prepared already
to be shewed in the laste tyme, in the which time
ye shal reioyce, though now for a season (ye neede
require) ye are in heauynes, thow manifold try-
tacions, that poure sayth ones tryed beinge muche
more precious then golde that purgeth (though
it be tryed with fyre) myght be founde into laud
glory and honour at the apperyng of Iesus Christ
whome ye haue not seene, yet loue hym, in whō
euen now, though ye se him not, ye yet beleue, &
reioyce with ioye vnspeakable and glorious re-
ceyuinge the ende of poure sayth the saluation
of poure soules.

of

The first Epistle of S. Peter.

Of which saluation haue the Prophetes enquired and searched, whiche prophesied of the gracie that shoulde come vnto you, searchinge when or at what tyme the spirite of Christ which was in them shoulde signifie, whiche spirite testified before the passions that shoulde come vnto Christ and the glorie that shoulde folowe after: vnto whiche Prophetes it was declared, that not vnto them selues, but vnto vs, they shoulde minister the thinges which are nowe shewed vnto you of them whiche by the holpe ghost sent downe from heauē haue preached vnto you the thinges which the angels desyre to beholde.

¶ Wherefore gird vpon the loynes of youre mindes, be sober, & trust perfectlye on the grace that is broughte vnto you, by the declaringe of Iesus Christ, as obedient children, not fashioninge youre selues vnto youre owne lustes of ignorance: but as he which called you is holpe, euen so be ye holpe in all maner of conuersation, because it is written. Be ye holpe, for I am holpe.

¶ And if so be that ye call on the father whiche without respect of person iudgeth accordinge to euery mannes worke: so that he passe the tyme of youre pilgrimage in feare. & For as much as ye knowe howe that ye were not redeemed with corruptible thinge and golde from youre baptes conuersation, whiche ye receiued by the traditions of the fathers, but with the precious bloude of Christ as of a lambe without spot which was ordeined before the worlde was made but was declared in the laste tymes for youre saluation, which by his meanes haue beleued on God, that rased him from death, and glorified hym, that youre hope and faith might be in God.

¶ And for as muche as ye haue purified, youre soules thorowe the spirite, in obeinge the ruth for to loue brotherlye withouten faininge, so that ye loue one another with a pure herte feruentlye: for ye are borne a newe, not of mortall seed, but of immortall, by the worde of God whiche lyueth and lasteth for ever. For all fleche, is as grasse, and all the glorie of man is as the floure of grasse. The grasse withereth, and the floure falleth awaye, but the worde of the Lord endureth euer.

1. Cor. vi.
and. vii.
1. John. i.
Apo. i.

Esa. xl. b
Apo. xiii.
Jacob. i. b

The. i. Epistle of S. Peter.
euer. * And this is the worde which by the Go-
spel was preached amonge you.

The. ii. Chapter.

¶ We exhorte men to laye aside al vice, to-
geth that Christ is the foundation, prayeth the
to abstaine from fleshly lustes, and to obey
worldly rulers. Who seruauntis shoulde be-
haue them selues. We exhorte to suffer after
the example of Christ.

A Wherefore laye asyde al malitiousnes &
all gyle, & dissimulation, & enie, and al
backbiting, & as new borne babes, de-
spise that reasonable myke which is
without corruption that ye may grow
therein. If so be that ye haue tasted how pleasaunt
the worde is, to whom ye come as vnto a liuinge
stone disallowed of men, but chosen of God & pre-
cious: & ye as liuing stones are made a spirituall
house, & an holy priesthood, for to offer by spiritual
sacrifice, acceptable to God by Iesus Christ.

Wherefore it is contayned in the scripture: be-
holde, I put in Sion an heade corner stone electe
and precious: & he that belongeth on him shall not
be ashamed. Vnto you therefore which beleeue, he
is precious: but vnto them which beleeue not, the
stone which the builders refused the same is made
the head stone in the corner and a stone to stumble
at, and a rocke to offende them which stumble at
the worde, & beleeue not that whercon they were
set. But ye are a chosen generation, a royal priest-
hode, an holpe nation and a peculiar people that
ye shoulde shewe the vertues of him that called
you of darkness into his meruelous light, which
in tyme passe were not a people, yet are now the
people of God: which were not vnder mercy, but
nowe haue obayned mercy.

Eccl. xlviii.

Rom. ix. g.

Isa. xlviii.

Mat. xxi.

Act. iiii. b.

Esa. lvi. c.

Pro. xix.

Osee. ii. d.

Rom. ix. c.

Galat. i. c.

Rom. xiii.

Rom. xiii.

Obediēce

to rulers.

* Nearely beloued, I beseeche you as strangers
and pilgrimes, abstain from fleshly lustes, which
fighte against the soule, & so that ye haue honeste
conuersation among the gentils, that they which
backbite you as euill doers, maye see youre good
workes and praise God in the daye of visitacio.
¶ Submitte youre selues vnto all maner ordy-
naunce of man for the Lordes sake, whether it be
vnto the king as vnto the chiefe head: other vnto
rulers,

The. i. Epistle of S. Peter

to tulars, as unto them that are sent of hym, for the punishment of euil doars: but for the laude of them that do well. For so is the will of God, that ye put to silence the ignorance of the folyshe men: as tre, and not as hauinge the libertie for a cloke of malitiousnes, but euen as the seruantes of God. Honour all men. None brotherly felowship. Feare God and honour the kyng.

Seruantes obey your masters with all feare not onely if they be good, and courteous: but also though they be froward. For it is thanks for thy if a man for conscience toward God endure griefe, suffering wrongfully. For what prayse is it, if when ye be suffered for your faultes, ye take it patiently: But and if when ye do well, ye suffer wrong and take it patiently, then is there thanks worth God.

For here unto berey were ye called: for Christ also suffered for vs, leauinge vs an ensample that we should folowe his steppes, which did no sinne neither was ther gyle found in his mouth: which when he was reviled, reviled not agayne, when he suffered, he threatened not: but committed the cause to him that iudgeth righteously, whiche his owne selfe beare our synnes in his bodie on the tre, that we should be deliuered from all unrighteousnes. By whose stryppes ye were healed. For ye were as shepe goinge astray: but are now returned to the shepherde and bishop of your soules. R

Rom. vii.

C

Seruantes

res.

Ephe. vi.

Col. iii. b

ii. Cor. vii

1. Pet. iii.

1. Joh. iii. a

1. Pet. iii.

The. iii. Chapter.

Howe wyues ought to order them selues. The dutye of men toward their wyues. The exhortation al men to vniyte, and patience. Of true baptisme.

Let everye let the wyues be in subiection to their husbandes, that euen they which beleue not the word, maye without the word be wonne by the conversation of the wyues: whiche they beholde your pure conversation coupled with feare. Whose apparel shall not be outward with braueded heare, and hanginge on of golde, other in puttinge on of gorgious apparel, but let the hye man of .be here be in corrupte

The. i. Epistle of S. Peter.

1. Tim. iii. corrupte, with a meke and quiete spirite, whiche spirite is before God a thinge muche set by. For after this maner in the olde tyme dyd the holy women whiche trusted in God, for them selues, and were obedient to their husbandes; euen as Sara obeyed Abraham and called hym Lord: whose daughters ye are as long as ye do well, and be not afraide of euery thynge.

Gen. xliii. **B** **2.** **Phew** ye men. a dyall tope them. accor-
dyng to knowledg, geuing. b. honoure vnto the
wylde, as vnto the weaker vessel, and as vnto the
husbandes. that are heyes also of the grace of Ipe, that your
prayers be not let.

1. Cor. vii. **+** In conclusion, be ye all of one minde, one suf-
fer tope an other, loue as brethren, be pitifully,
be carrous, not reuenging euill for euill, neyther
rebuke for rebuke: but contrarie tope bleste, re-
membryng that ye are there vnto, euen that ye
shoulde be heyes of blessinge. If anye man longe
after Ipe, and loueth to se good dayes, let hym re-
frayne his tonge from euill, and his lippes, that
they speake not gyle. Let hym eschewe euill, and do
good let hym seke peace, and ensue it. for the eyes
of the Lord are ouer the righteous, and his eares
are open vnto their prayers. But the face of
the Lord beholdeth them that do euill.

C. **3.** **Dozeouer** who is it that wil harme you, if ye
follow that which is good? Notwithstanding hap-
py are ye, if ye suffer for rightuousnesse sake. Feare
and feare not though they seme terrible vnto you
neither be troubled: but sanctifye the Lord God
in your hertes. Be readye alwayes to geue an an-
swere to euery man that askech you a reason of
the hope that is in you, and that tope mekenesse
and feare: hauinge a good conscience, that when
they backbite you as euill doers, they maye be a-
shamed, for as much as they haue falselye accused
your good conuersation in Christe.

Heb. ix. d **Rom. v. b** **It is better** (if the will of God be so) that ye
suffre for wel doing, then for euill doinge. **+** For
as much as Christ hath ones suffred for synners,
the iuste for the vniuste, for to bringe vs to God,
and was kyled, as pertaininge to the fleshe, but
was quickened in the spirite.

D **In the which spirite, he also went and preached vnto**

The. i. Epistle of S. Peter

unto the spirites that were in pylon, which were
in tyme passed disobedient, when the long suffer-
inge of God abode exceedinge patientlie in the
dayes of Noe, whyle the arcke was a preparati-
on wherein fewe (that is to saye. vii. soules) were sa-
ued by water, whiche signifyeth. c. baptisme that
nowe saued vs, not the putting away of the filth
of the fleshe, but in that a good conscience consen-
teth to God, by the resurrection of Iesus Christe
which is at the right hand of God: And is gone
into heauen angelles, power and mighte subdu-
ed vnto hym.

Gen. vi. b
Mat. xvi. c
Luc. xvi. c

The notes.

a. He dwelleth with his wyfe according to know-
ledge: that taketh her as a necessarie helper and
not as a bonde seruaunte or a bonde slaue. And if
she be not obediens and helpfull vnto hym: ende-
uoureth to heare the feare of God into her heade,
that thereby she maye be compelled to learne her
duty and do it.

To dwell
wth a
wyfe ac-
cording to
knowledge

b. This worde honour (in this place) doeth also
extend it selfe vnto amiable, kynde, and louynge
speache, and to the gentle ministring of all suche
thynges as she standeth in neede of, and chieflye whē
through the weaknes of nature she is not able to
trauaple and labour for them, her selfe.

To geue
honour to
the wyfe.

c. There be diuers learned interpreters vnderstand
by baptisme, the bloude and passion of Christe.
For that is the thyng signified by Baptisme.
And the washinge of oure soules by the death of
Christe, is betokened by the washinge of the bo-
dy in water.

Baptisme

The. iiii. Chapter.

He exhorteth men to cease from synne, to
spende no more tyme in byce, to be sober, and
apte to praye, to loue eche other, to be patiente,
and not to be aſſamed.

As muche as Christe hath suffered for
vs in the fleshe, arme youre selues lyke-
wyse wth the same minde: for he which
suffereth in the flesh ceaseth, from synne
that he hence forwarde shoulde lyue as
muche tyme as remaineth in the fleshe: not after
the lustes of men, but after the will of God. For
it is sufficient for vs that we haue spent the tyme
that

The .i. Epistle of S. Peter.

that is paste of the lyfe after the will of the gentles, washinge in wantonnes, lutes, drunkennes, in eatinge, drinckin: & in abominable Idolatrie. And it semeth to them a strange thinge that ye runne not also with the vnto the same excesses of ryote, & therfore speake they euil of you which shal geue a compres to him that is redy to iudge quicke and deade. For vnto this purpose berelye was the Gospell preached. & vnto the deade that they shoulde be condemned of men in the flesh, but shoulde lyue before God in the spirit: & The ende of all thinges is at hande.

Ye pe therfore discrete and sober, that ye maye be apt to prayers. But aboue al thinges haue feruente loue among you. For loue couereth the multitude of synne. Ye pe herberous one to another and that without grudginge. As euery man hath receyued the gifte, minister the same one to another as good ministers of the manifolde grace of God. Yf any man speake let him talke as though he spake the wordes of God. If any man minister let him do it as of the habilitie which God ministereth vnto him. That God in al thinges maye be glorified throughte Iesus Christ, to whom be praise and dominion for ever and ever. Amen.

Dearely beloued, be not troubled in this heare, which now is come amange you to reue you as though some strange thyng had happened vnto you: but reioyce in as muche as ye are partakers of Christes passions, that when his glorie appeareth, ye maye be merry and glad.

If ye be rayled vpon for the name of Christe happy are ye. For the spirit of glorie and the spirit of God resteth vpon you. On their part he is enell spoken of: but on your part he is glorified.

See that none of you suffer as a murderer or as a theefe, or an euil doer or as a busshodde in other mens matters. Yf any man suffer as a Christen man, let him not be ashamed: but let him glorifie God on his behalf. For the time is come that iudgemente muste begynne at the house of God. Yf it fyrste beginne at vs, what shal the ende be of them, which belene not the Gospell of God. And if the righteous scallye be saved, where shal the vngodlye and synner appere? Wherfore lette them

The .i. Epistle of S. Peter

them that suffer according to the will of God, com-
mitte their soules to hym with wel doyng, as vnto
a faithful creator.

The notes.

a. Certaine learned exposters vnderstande thys
and that in the Chapter goynge before, concerne- To the
yng preaching to the spirites, to be al one thyng dead.
And that the meaning of both is none other, but
that the strength of Christes passion was such that
it tolde the spirites of the faithful which were
depaired before that time and broughte them in-
to suche consolation as they now haue. For so
bandeth it with the soules depaired in the fapeth
of Christ. They are by the death of Christe set at
libertye from al the bondes of synne, and do ones-
ly loke for the day of iudgement, when the incor-
ruptible crowne of glory shalbe geuen vnto them
that both body and soule may lyue for euer.

The v. Chapter.

A special exhortacion for al bishoppes. He
exhorteth yonge persones, euerye one to loue
another, to be sobre and to watch.

The elders whiche are among you, I ex-
horte, whiche am also an elder and a wit-
nes of the afflictions of Christe and al-
so a partaker of the glory that shalbe
opened: se that ye fede Christes flocke,
whiche is amonge you, takynge the ouersight
of them, not as though ye were compelled there-
to, but wyllynge: not for the desyre of filthy lu-
cre, but of a good mynde, not as though ye were
lordes ouer the parishes: but that ye be an en-
sample to the flocke. And when the chiefe shep-
herde shal appear, ye shal receiue an incor-
ruptible crowne of glory.

And wher ye yonger submitte youre selues vnto
the elder. Submitte youre selues euerye man,
not to another, but to the lord, as vnto the Lord
in the Lord. For God resisteth the proud
and giveth grace to the humble. Submitte
your selues therefore vnder the myghtye hande
of God, that he may exalte you, when the tyme
is come. Cast all youre care to hym, for he care-
th for you.

Be sober and watche, for youre aduersarye the
deuill

The .i. Epistle of S. Peter.

Mat. vi. c. Denell as a rovinge ipon walketh aboute sekynge
 Luc. xii. c. whom he may deuoure: whom resiste Godsaie in
 Rom. vii the earth remembryng that ye do but fulfyll the
 Psal. liii. same afflictions whiche are appoynted to youre
 brethzen that are in the worlde. The God of all
 grace which called you vnto his eternal glory by
 Christe Iesus. Shall bys owne selfe after ye haue
 suffered a litle affliction: make you perfectte, shall
 certie strength, and stablish your: To him be glory
 and dominion for euer, and whyle the worlde en-
 dureth. Amen. ¶

By Siluanus a faythfull brother vnto you (as
 C I suppose) haue I written briefe. exhortinge
 and testifying how that this is the true grace of
 God, wherein you stand. The companions of
 your election that are at Babilon, salute
 you, and Marcus my sonne. Greete
 ye one another with the kysse
 of loue. Where be ych
 you al, which are
 in Christe
 Iesus
 Amen.

The Prologe
 vpon the seconde Epistle
 of S. Peter.



This epistle was writte a-
 gaynst them whych thoughte
 that Christen sayth myght be
 idle and withoute woorkes,
 whē yet the promise of churche
 is made vnto vs, vpon that
 condempcion that we hence-
 forth woorkes the will of God
 and not of the flesh. Therefore he exhorteth them
 to exerceise them selues diligently in vertue and
 all good woorkes, thereby to be sure that they
 haue

The. ii. Epistle of S. Peter

haue the true sayth, as a man knoweth the goodnes of a tre by hys fruite. Then he commendeth and magnifyeth the Gospell, and willeth that me hearken to that onely, and to mens doctrine not at all. For as he sayth, there came no propheticall scripture by the wyl of man, but by the wyl of the holy ghoſte, whiche onely knoweth the wyl of God, neyther is any scripture of private interpreſacion, that is to ſay, may be otherwiſe expounded them agreynge to the open places and generall Articles, and to the covenantes of God, and all the reſte of the ſcripture.

The. ii. Epi- ſtle of S. Peter the Apoſtle.

The fyrſte Chapter.

We exhorten them to fle the corruption of worldly luſte, to make theyr callinge ſure with good workes and fruytes of ſayth.



Simon Peter a ſer-
uant and an Apoſtle of
Jeſus Chriſte, to them
which haue obtained like
precious ſayth with vs in
the righteouſnes that com-
meth of oure God and ſa-
uour Jeſu Chriſt.

Grace be with you, and
peace be multiplied in the
knowledge of God and of
Jeſus Chriſte oure Lorde. According as his God-
lyre power hath geuen vnto vs all thynges that
pertayne vnto lyfe and Godlynes thowge the
knowledge of him that hath called vs by vertue
and glory, by the meanes wherof, are geuen vnto
vs excellent and moſt greate promiſes, that by the
y. i. helpe

The seconde Epistle

helpe of them ye should be partakers of the godly nature, in that ye flee the corruption of world by luste.

B And hereunto geue all diligence (in your faith, minister vertue, and in vertue knowledge, and in knowledge temperance, and in temperance, patience, in patience, Godlines, in Godlines: brotherly kindenes, in brotherly kindnes, loue, for if these thinges be among you & are plenteous, they wil make you that ye neither shalbe idle nor vnfruitful in the knowledge of our Lord Iesu Christe. But he that lacketh these thinges, is blind and gropeth for the way with hys hand, & hath forgotten that he was purged fro his olde sinnes. Wherefore brethren, geue the more diligence for to make your callinge and election sure. for if ye do such thinges, ye shal neuer erre. Yea & by this means an entringe in shalbe ministered vnto you abundantly into the euerlastinge kyngdome of our Lord and saviour Iesus Christe.

C Wherefore I will be negligent to put you alwayes in remembrance of such thinges, though that ye knowe them your selues, and be also stablished in the present truth. Notwithstandinge I thinke it mete, (as long as I am in this tabernacle) to see you by puttinge you in remembrance, for as much as I am sure howe that the tyme is at hand that I must put of my tabernacle such as our Lord Iesus Christ hath meted me. I will enforce therefore that on euery lyde ye myght haue wherewith is here by the remembrance of these thinges after my departinge.

A For we folowed not deteuable fables when we opened vnto you the power and comynge of our Lord Iesus Christe, but with oure eyes we sawe his maiesty: euen then verely he receyued of God the father honoure and glorie, and when there came suche a voyce to hym from excellent glorie: This is my deare beloued sonne, in whom I haue deelyte. This voyce we heard when he came from heauen, beinge with hym in the holy mounte.

We haue also a right sure worde of prophesie, wherunto if ye take hede, as vnto a light that shyneth in a darcke place, ye do well vntill the day

Of S. Peter

daye daſtore and the daye ſtarre aryle in your he-
tes. & So that ye ſpyſe know, this that no pro-
phely in the ſcripture hath any priuate interpre-
tacion. for the ſcripture came neuer by the wyll
of man: but holy men of God ſpake as they were
moued by the holy ghoſte.

The.ii. Chapter.

¶ The prophelyeth of falſe teachers, & Wyt-
teſſe their puniſhment.

There were falſe Prophetes amonge the
people, euen as there ſhalbe falſe tea-
chers amonge you, whiche pryncely ſhall
brynge in dampnable ſectes, euen deny-
ing the Lord that hath bought them, and
brynge vpon them ſelues ſwyfte dampnation and
many ſhall folowe their dampnable wayes, by
whiche the waye of trueth ſhall be euill ſpoken
of, and thoroſe couetuoſnes ſhall they wyth
fayned wordes make marchaundys of you, whoſe
iudgement is not far of, and their dampnation
ſlepeeth not.

For if god ſpared not the Angels, that ſprang
but ſalt them doſtore into hell, and deliuered the
into chaynes of darcknes, to be kept vnto iudge-
ment. neither ſpared the old world, but ſaued noe
the ryght preacher of rightuouſnes, and brought
in the ſloude vpon the world of the vngodly, and
turned the cityes of Sodom and Gomor into a
theſe: once threwe them, dampned them, and made
on them an enſample vnto all that after ſhould
lyue vngodly. And inſte Lot hered wyth the vn-
cleaſly conuerſation of the wicked, deliuered he.
for he being rightuouſe & dwelling among the,
in ſeynge and hearinge, hered hys rightuouſe
ſoule from daye to daye wyth theyr vnlawful de-
des. The Lord knoweth how to deliuer the god-
ly out of tentacion, and how to reſcrue the vniuſt
vnto the daye of iudgement for to be puniſhed na-
mely he that walketh after the fleſhe in the luſt of
vncleaſnes, & deſpyſe the rulers. Wreſumpuous
are they, & ſubborne and feare not to ſpeake evil
of them that are in authority. When the angels
which are greater both in power & might receiue
not of the Lord railing iudgement againſt the. Eue
theſe as brute beaſtes naturally made to be taken
and

The.ii. Epistle of S. Peter.

and destroyed, speake euill of that they knowe not, and shall perishe thowto their awne destruccion, & receyue the rewarde of brightnes.

They count it pleasure to lyue deliciously for a season. Sportes they are and spithines, lyuing at pleasure, and in discrucible wayes feastynge wth you: haninge eyes full of aduoutye and that cannot cease to synne, begrynge, instable soules. Theris they haue exersed with couetousnes. They are curled children, and haue foraken the right waye, and are gone astray folowynge the waye of Balam the sonne of Bosor, whiche loked the reward of brightnes: but was rebuked of hys iniquyte, the same & dombe beaste speakynge wth mannes voyce, forbadde the folpshnes of the p^{ro}phete.

Balam
Mo. xxiij.

D

These are welles without water, and cloudes caried about a tempest, to whom the mist of darkness is reserved for euer. For when they haue spoken the swellynge wordes of vanitie, they begile wth wantonnes thowto the lullies of the flith, them that were cleane escaped, but now are trappyd in erroris. They promysse them libertie, and are them selues the bonde seruantes of corrupcion. For of whomsoeuer a man is ouercome, vnto the same is he in bondage. For if they, after they haue escaped fro the tythynes of the world, thowto the knowledge of the Loyde and of the sauioure Iesus Christ: are yet tangeled agayne therein & overcome: then is the latter end worste wth them then the begynnynge. For it had bene better for them not to haue knowen the waye of brightnes then after they haue knowen, it to turne from the commaundementes geuen vnto them. It is happened to them accordinge to the true prouerbe: The dogge is turned to hys bosome agayne, and the sowe that was washed, to her wallowynge in the myre.

Jude. i. d

Joh. viij.
Ihon. vi. c
Heb. vi. a

Pro. xi.

The.iii. Chapter.

20 We exhorteth meane to beware of suche as would make them beleue, that the daye of the Loyde we flaske in commynge, prayeth them to leade a Godlye lyfe, and to loks verely, for the commynge of the Loyde.

Thre

The. ii. Epistle of S. Peter

This is the seconde Epistle that I nowte
wryte to you (beloued) wherewith I ster
bp and warne your pure mindes, to call
to remembraunce the wordes which were
tolde before of the hoipe prophetes, and
also the commaundementes of vs the apostles of
the Lorde and sauntour.

This first vnderstande, that there shall come
in the laste dayes mockers, whiche will walke
after their owne lustes and save. Where is the
promys of hys commynge? For sence the fathers
dyed, all chinges continue in the same estate wher
in they were at the begynning. Thys they know
not (and that wyllynge) howe that the heauens
a greate whyle ago were, and the earth that was
in the water, appeared by out of the water by the
word of God: by the whych thynges, the worlde
that then was perished ouer flowen wth the
water. But the heauens herely and earth whych
are now, are kept by the same word in store, and
reserued vnto tyme, agaynste the day of iudgement
and perdition of vngodlye men.

Dearely beloued, be not ignorant of this one
thyng, howe that one daye is wth the Lorde, as
a thousande yere, and a thousande yere as one
daye. The Lorde is not slacke to fulfill hys pro
misse, as some men count slacknes, but is patient
to ward, and woude haue no man lost, but
would receiue all men to repentance. Neuerthe
les the daye of the Lorde wil come as a thiefe in
the nyght in the whiche daye, the heauens shall
perpse wth terrible noyse, and the Elementes
shall melte wth heate, and the earth wth the
woekes that are therein shall burne.

If all these thynges shall perpse, what maner
persons oughte ye to be in hoipe conuersation &
Godlynes: loke for and haue vnto the com
ynge of the daye of God, in whiche the heauens
shall perpse wth fyre, and the Elementes shall be
consumed wth heate, Neuertheles we loke for a
newe heauen and a newe earth, according to his
promys, wherein dwelleth righteounes.

Wherefore dearely beloued, serue that ye loke
for suche thynges, be diligente that ye maye be
founde of hym in peate, without spot and vnde

i. Ti. iiii.
ii. Ti. iii.
Jude. i. 6
Eze. xi. 6

i. Thess. v.
Apo. ii. 8

Apo. xxi.
Eze. i. 6
Eze. i. 6

The ii. Epistle of S. Peter

Cyled. And suppose that the long sufferynge of the
 Lord is saluacion, even as oure dearelye beloued
 brother Paule according to the wysedome genen
 to him wrote vnto you, yea, almoste in euery E-
 pistle speakynge of such thinges: amonge whiche
 are many thinges harde to be vnderstand, which
 they that are vnlerned, and vnsable, peruerce as
 they do other scriptures vnto their owne destru-
 ction. Yea therfore beloued, leynge ye knowe it be-
 fore hande, beware lest ye be also plucked awaye
 with the erreure of the wycked, and fall from
 your owne steadfastnes: but growe in grace,
 and in the knowledg of our Lord and
 Saviours Iesus Christ. To whō
 be glory both nowe and
 for euer.
 Amen.

A Prologe

upon the thre Epistles

of Sainct Iohn.



In this .i. Epistle of S. Iohn to
 contayned the doctrine of a verie
 Apostolic of Christe, and oughte of
 righte to folowe his Gospel. For
 as in hys Gospel he setteth oute
 the true sayth, and teacheth by it
 onely: al men to be saued and re-
 stoyed vnto the favour of God agayne, even so
 here in this Epistle he goeth agaynst them that
 bolle them selues of fawerth: & yet continue with-
 out good workes, and teacheth manie wayes,
 that where true sayth is, there the workes tarpe
 not behind, and contrary that where the workes
 folowe not, there is no true sayth, but a false
 Imaginacion, and vicer darcknes.

And he wytyeth soze agaynst a secte of herety-
 kes, whych then began to denye that Christ was
 come in the flesh, & callerh the very Antichristes.
 So fighteth this Epistle both agaynst them that
 will

The .i. Epistle

Will be saued by their owne good workes, and also against thē that wil be saued by a faith that hath no luste to do workes at al, and Repeth vs in the midle waye, that we beleue in Christe to be saued by hys workes onely, and then to knowe that it is our duty for that kindnes, to prepare oure selues to do the commaundemente of God, and to loue euery man hys neyghboure as Christe loued hi m, seking with our owne workes, Goddes honour and our neyghbours welch onely and trulyng for eternall lyfe and for all that God hath promised vs for Christes sake.

¶ The two last epistles thought they be Moyses, yet are they a goodlye ensample of loue and faith and do sauoure of the spirit of a true Apostle.

The firste E-

pistle of S. John

the Apostle.

The firste Chapter.

✠ True wytnes of the euerlastyng word of God. The bloude of Christe is the purgacion from synne. No man is without synne.



That whiche was from the beginning concerning which we haue heard, whiche we haue sene with oure eyes, & whiche we haue looked vpon and our handes haue handled, of the worde of lyfe. For the life appeared, and we haue sene, and beare wytnes and shew vnto you that eter-

nal lyfe, which was with the father, and appeared to vs. That whiche we haue sene, and heard declare we vnto you, that ye maye haue felowshipp with vs, & that our felowshipp may be with the father and hys sonne Iesus Christe. And thus wyte we vnto you that our ioye maye be full.

¶ And,

And,

The fyrste Epistle

W John., but And thys is the trydynge that we haue hearde of hym, and declare vnto you, that God is lighte and in him is no darckenes at all, if we saye that we haue felowshipp wth hym, and yet walke in darcknes, we lye, and do not the t^ruth; but and if we walke in lighte, euen as he is in lighte, then haue we felowshyppe wth hym, and the bloude of Iesus Christe hys sonne clenseth vs from all synne.

Heb. ix. d
1. Petr. i. d If we saye that we haue no synne, we deceyue oure selues, and t^ruth is not in vs. If we knowe ledge our synnes, he is faithfull & iust, to forgeue our synnes, and to clense vs from all vnrighteousnes. If we saye we haue not synned, we make hym a liar, and hys worde is not in vs.

The ii. Chapter.

W Christe is oure aduocate. Of true loue, and howe it is tried.

a **M** Y little chyldren, these thynges wyte I vnto you, that ye synne not: if anye man synne, yet we haue an aduocate wth the father, Iesus Christe whiche is righteuous: and he it is that obtayned grace for our synnes: not for our synnes onely: but also for the synnes of all the worlde. And herby we are sure that we knowe hym, if we kepe hys commaundementes. He that sayeth I knowe hym, and keperh not hys commaundementes: is a liar, and the verite is not in hym. Whosoener keperh hys worde, in hym is the loue of God, perfecte in deade. And therby knowe we that we are in hym. He that sayeth he abydeh in hym ought to walke euen as he walked. **f**

W Brethren I wyte no newe commaundemente vnto you: but that olde commaundemente, whiche ye harde from the beginninge. The olde commaundemente is the word, whych he heard from the beginninge. Agayne a newe commaundement I wyte vnto you, a chynge that is true in hym, & also in you: for the darckenes is passe, & the true lyght nowe shyneth. He that sayeth howe that he is in the lyghte, and yet hateth hys brother, is in darcknes euen bytill thys tyme. He that loueth hys brother, abydeh in the lyghte, and there is none occasioun of euyl in hym. He that hateth his brother

Of S. John.

brother, is in darcknes and walketh in darcknes: and cannot tell whether he goeth, because that darcknes hath blinded his eyes.

Esas I wyte vnto you, howe that your synnes are forgiven you, for his names sake. I wyte vnto you fathers, howe that ye knowe hym that was from the beginning. I wyte vnto you young men, howe that ye haue overcome the wycked. I wyte to you litel chyldren, howe that ye haue knowen the father. I wyte vnto you fathers, howe that ye knowe hym that was from the beginning, I wyte vnto you young men, howe that ye are stronge, and the worde of God abyedeth in you, and ye haue overcome that wycked.

So that ye loue not the world, neyther the thinges that are in the worlde. If any man loue the worlde, the loue of the father is not in hym. For all that is in the worlde (as the luste of the fleshe, the lust of the eyes, and the pryde of goodes) is not of the father, but of the worlde. And the worlde hateth away, and the lust thereof: but he that fulfylleth the will of God, abyedeth euer.

Yttel chyldren, it is the laste tyme, and as ye haue hearde howe that Antichrist shall come, euen nowe are there many Antichrists come already. Whereby we knowe that it is the laste tyme. They went out from vs, but they were not of vs. For if they had bene of vs, they woulde no doubt haue continued wyth vs. But that hath caused that it myghte appere that they were not of vs.

Antichrist

And ye haue an ornemente of the holy ghost & ye knowe all thinges. I wyte not vnto you, as though ye knewe not the truth: but as though ye knewe it, and knowe also that no lyc cometh of truth. Who is a liar, but he that denyeth that Iesus is Christ? The same is the Antichrist that denyeth the father and the sonne. Whose euery denyeth the sonne, the same hath not the father. And therfore abyde in you that same which ye hearde from the beginninge. If that which ye hearde from the beginninge, shall remayne in you, ye also shall continue in the sonne, and in the father. And this is the promise that he hath promysed vs, euen eternal lyfe.

y.b. This

The Epistle Epistle

Thys haue I wrytten vnto you concerninge them that deceiue you. And the anoynting which ye haue receyued of hym, dwelleth in you. And ye neede not that any man teache you: but as the anoynting teacheth you all thynges and is trewe and is no lye, and it is taughte you, euen so hyde therein. And natwe babes abyde in hym, that when he shall appeare, we maye be helde, and not be made ashamed of hym at his coming: If ye knowe that he is righteous, know also that he whych followeth righteousness, is borne of him.

The.iii. Chapter.

The singuler loue of God towarde vs, & howe we agayne ought to loue one another.

Holde what loue the father hath shewed on vs, that we should be called the sonnes of God. For this cause the worlde knoweth you not, because it knoweth not him.

Dearely beloued, now are we the sonnes of God, and yet it doeth not appeare, what we shal be. But we knowe that when it shall appeare, we shal be like him. For we shal se him as he is. And euery man that hath thys hope in him poureth him selfe, euen as he is pure. Whosoever committeth synne, committeth vnrighousnes also, for synne is vnrighousnes. And ye knowe that he appeared to take away our synnes, and in him is no synne. As manye as hyde in him synne nor whosoever synneth hath not sene hym, neyther hath knowen hym.

Babes, let no man deceyue you. He that doeth ryghtousnes is righteous, euen as he is righteous. He that committeth synne, is of the deuyll: for the deuyll synneth since the beginninge. For thys purpose appeared the sonne of God to loose the workes of the deuyll. Whosoever is borne of God, sinneth not: for his seede remaineth in him, and he cannot synne, because he is borne of God. In this are the chyldren of God knowen, and the chyldren of the deuyll. Whosoever doeth not ryghtousnes, is not of God, neyther he that loueth not hys brother.

For this is the trydinge, that ye hearde from the beginninge, that we should loue one another not as Cain which was of the wyched and slea

Of S. Iohn.

hys brother. And wherefore slawe he hym? For
cause hys owne woorkes were euill, and his bro-
thers good. * Warneth not my baptyzen though
the world hate you. We knowe that we are tras-
lated from death vnto lyfe, because we loue the
brethren. He that loueth hys brother, abideth in
death. Whosoever hateth his brother, is a man
sleat. And ye knowe that no man sleat, hath eter-
nall lyfe abiding in him.

Whereby perceiue we loue, that he gaue his life
for vs: and therfore oughte we also to geue oure
lyues for the brethren. Whosoever hath this wo-
rdes good, and seeth his brother haue nede, and
mutteth by his compassion from him, howe dwel-
leth the loue of God in him? My babes, let vs not
loue in woide, neyther in tong: but with the dede
and in veritie: * for thereby we knowe that we
are of the veritie, and can befoze him quere oure
hertes. But if our hertes condemne vs, God is
greater then our hertes, and knoweth all things.
Beloued, if oure hertes condempne vs not, then
haue we trust to Godwarde, and whatsoener we
are, we shall receyue of him: because we hepe his
commandementes, and do those thynges which
are pleasynge in his sight.

And this is his commandement, that we be-
leue on the name of his sonne Iesus Christe and
loue one another, as he gaue commandementes.
And he that keepeth his commandementes, dwel-
leth in hym, and he in hym, and thereby we knowe
that there abydeth in vs of the Spirit, whych he
gaue vs.

The. iiii. Chapter.

Difference of spirites, and howe the spirites
of God, maye be knowen. Of the loue of God,
and of our neyghbours.

Ye beloued, beleue not euery spirite: but
proue the spirites whether they be of god
or not, for many falsse prophetes are gone
oute into the woylde. Whereby shall ye
knowe the spiryte of a God. Euerie spirite that
confesseth that Iesus Christe is come in the flesch,
is of god. And euery spirite that confesseth not that
Iesu Christe is come in the flesch, is not of God.
And this is that spirite of Antichriste, of whom
ye haue

The first Epistle

ye haue hearde, howe that he shoulde come: and
euen nowe alreadye is he in the worlde.

Lyttel chyldren, ye are of God, and haue ouer-
come them: for greater is he that is in you, then
he that is in the worlde. They are of the worlde,
and therefore speake they of the worlde, and the
worlde heareth them. We are of God. He that
knoweth God, heareth vs: he that is not of god,
heareth vs not. Hereby knowe we the spirite of
verity, and the spirite of erreure. * Beloued,
let vs loue one another: for loue commeth of god.
And every one that loueth is borne of God, and
knoweth God. He that loueth not, knoweth not
God: for God is loue.

In this appeared the loue of God to vs, because
that God sent his onely begotten sonne
into the worlde, that we might lyue throughte him:
Herein is loue, not that we loued God, but that
he loued vs, and sent his sonne to make a gremes
for our synnes.

John. 1. b. Beloued, if God so loueth vs, we ought also to
1. Tim. vi. loue one another. No man hath sene God at any
tyme. If we loue one another, God dwelleth in
vs, and hys loue is perfecte in vs. Hereby knowe
we that we dwell in hym, and he in vs, because
he hath geuen vs of hys spirit. And we haue sene
* to testifie that the father sent the sonne, which
is the saviour of the worlde. Whosoever confes-
seth that Iesus is the sonne of God, in him dwel-
leth God and he in God. And we haue knowne
and beleued the loue that God hath to vs.

C God is loue, and he that dwelleth in loue, dwel-
leth in God, and God in hym. Herein is the loue
perfect in vs, that we shoulde haue trust in the day
of iudgemente. For as he is, euen so are we in
this worlde. There is no feare in loue, but per-
fect loue casteth out all feare, for feare hath payne-
fulness. He that feareth is not perfecte in loue.

We loue hym, for he loued vs fyrste. If a man
saye, I loue God, and yet hate hys brother, he is
a lyar. For howe can he that loueth not hys bro-
ther whom he hath sene, loue God, whom he hath
not sene: And this commaundement haue we of
hym that he whiche loueth God, shoulde loue his
brother also. **A**

The

Of S. Iohn.

The notes.

a. Antichrist significeth not any particular person which as the people dreame) shoulde come in the ende of the worlde. For ye se that euen in Saynt Iohns tyme there were manye Antichristes, that is to say enemies, and men that wrought against Christe.

The. b. Chapter.

20 To loue God, is to kepe hys commaundement. For he ouercometh the worlde. Everlasting lyfe is of the sonne of the god, Of the sprynge vnto death.

Who soeuer beleueth that Iesus is Christ, a
is borne of God. And every one that lo- Joh. xlii. b
ueth him whiche begate loneth him: al- Eph. b. a
so which was begotten of hym. In thys
we knowe that we loue the chyldren of
God, when we loue and kepe hys commaunde-
mentes. Thys is the loue of god: that we kepe
hys commaundementes, and his commaunde-
mentes are not greuous. + For al that is borne
of God, ouercommeth the worlde. And thys is the
victory that ouercommeth the worlde, euen oure 1. Co. xvi. b
saph. Who is it that ouercommeth the worlde,
but he whiche beleueth, that Iesus is: he sonne
of God:

21 Thys Iesus Christ is he that came by water
and bloude, not by water onely: but by water and
bloud. And it is the spirite that beareth wytnes,
because the spirite is trueth. For there are thre,
whych beare recorde in heauē, the father, the word John. iiii. b
and the holpe ghoſte. And these thre are one. And
there are thre whiche beare recorde in earth the
spirite and water, and bloude: and these thre are
one. If we receyue the wytnes of men, the wy-
nes of God is greater. For this is the wytnes
of god, whiche he testified of hys sonne. He that
beleueth on the sonne of god, hath the wytnes in
hym selfe + He that beleueth not god, hath made
hym a lyar, because he beleueth not the recorde
that god gaue of hys sonne. And this is that re-
corde, how that God hath genen vnto vs eternal
lyfe, and this lyfe is in hys sonne. He that hath
the sonne, hath lyfe, & he that hath not the sonne
of God, hath not lyfe.

These

The .I. Epistle of S. John

These thinges haue I wrytten vnto you that beleue on the name of the sonne of God, that ye maye knowe that ye haue eternall lyfe, and that ye maye beleue on the name of the sonne of God. And this is the trust that we haue in him: that if we are any thinge according to his will he heareth vs. And if we knowe that he heareth vs what forer we are, we knowe that we shall haue the petitions that we desyre of hym.

**Sinne bryn-
neth death.** If anye man se his brother synne a sinne that is not vnto death, lette him aye, and he shall geue hym lyfe, for the that synne not vnto death. There is a synne vnto death, for whiche say I not that a man should praye. All vnrightheousnes is synne, and there is synne not bryn- o death.

We knowe that whosoener is bozne of God, synneth not: but he that is begotten of God kepeth hym selfe, and that wycked toucheth hym not. We knowe that we are of God, and that the woꝛlde is altogether set on wyckednes. We knowe that the sonne of God is come, and hath geuen vs a minde to knowe him whiche is true: & we are in him that is true thow- row hys sonne Iesus Christ. This same is verie God and eternal life. Babes kepe youre selues from images. Amen.

The seconde Epistle of Saynt John.

We wryteth vnto a certayne ladye, reioy- seth that her chyldren walke in the truth, ex- horteth them to loue, prayeth them to contynue in the doctrine of Christ,

The

The. ii. Epistle of S. Iohn.



The elder to the electe Ladye
and her children, whyche I
loue in the traueth: and not I
onelye, but also all that haue
knowen the trauethes sake,
whyche dwelleth in vs, and
shalbe in vs for euer.

With you be grace, mere-
cy and peace from God the
father, and from the Lord Iesus Christ the Sonne
of the father in traueth and loue.

I reioyced greatly, that I founde of thy chyl-
dren walkyng in traueth, as we haue receiued a com-
maundemente of the father And nowe beseeche I
the Ladye, not as though I wrote a newe com-
maundement vnto the, but that same whiche we hadde
from the beginning, that we should loue one an-
other. And this is the loue, that we should walke
after his commaundementes.

This commaundemente is that (as ye haue
hearde from the beginninge) ye should walke in
it. For many deceiues are entered into the world
whyche confesse not that Iesus Christ is come in
the fleshe. This is a deceiver and an Antichriste,
Loke on youre selues, that we lose not that we
haue wrought: but that we maye haue a full re-
ward. Whoso euer transgresseth and byderth not
in the doctrine of Christ, hath not God. He that
endureth in the doctrine of Christ, hath both the
father and the Sonne.

If there come any vnto you, and bring not this
learnynge, hym receyue not to house: neyther byd
hym God speke. For he that bidderth him God
speke, is partaker of his euill dedes. I had many

thynges to wyte vnto you, neuerthelesse I

woulde not wyte with paper and ynke:

but I truste to come vnto you, and

speake with you mouth to

mouth, that oure ioye maye

be full. The sonnes of

thy electe syster

grete the.

A M E N.

The

The thyzde

Epistle of S. John.

¶ We is glad of Caius, exhorteth them to be
louinge to the poore Chyssen in their persecu-
tion. Sheweth the freynd desyrng of Diotre-
phes, and the good report of Demetrius.



¶ **T**he Elder vnto the beloued
Caius, whom I loue in the truth.
Beloued, I wythe in all thynges
that thou prosperedst and faredst
well enen as thy soule prospereth.
I reioysed greatly when the bre-
thren came and testified of the
truth that is in the. Now thou walkest in truth.
I haue no greater ioy, then for to heare how that
my toknes walke in veritye.

¶ Beloued, thou doest faithfull'y whatsoever thou
doest to the brethren, and to straungers, whiche
beere wytnes of thy loue before all the congrega-
tion. Whyche brethren when thou bringest for-
wardes on their journeyes (as it becometh God)
thou shalt do well: because that for hys name
take they went forth, and toke nothyng of the
gyleles. We therfore ought to receyue such, that
we also myght be healpers to the truth.

¶ I wrote vnto the congregation: but Diotre-
phes, whiche longeth to haue the prechymence
amonge them, receyueh vs not. Wherefore if I
come, I wyl declare hys deedes, whiche he doeth,
scilicke on vs with malicious wordes, neither
is with vs contente. Not onely he hym selfe re-
ceyueh not the bretherne but also he forbyddeth
them that woulde, and thrusteth them out of the
congregation.

¶ Beloued, folowre not that whiche is euill, but
that whiche is good. He that doeth well, is of
God: but he that doeth euill, seeth not God. De-
metrius hath good reporte of all men, and of the
truth: pea and we oure selues also beare record,
and

The Epistle of S. Paule
 and ye knowe that our record is true. I haue ma-
 ny thynges to wyte: but I wyl not wryte vnto
 and penne wyte vnto the. For I trust I shal
 shortlye see the, and we shal speake
 mouth to mouth. Peace be wryth
 the. The louers salute the.
 Grete the louers
 by name.

The Epistle of S. Paule vnto the Hebrues.

The fyrste Chapter.

Howe God dealte louinglye wryth them of
 the olde tyme. But muche more mercye hath
 he shewed vs, in that he sente vs hys owne
 sonne. ✠



God in tyme diuersely and
 many wayes, spake vnto
 the fathers by Prophe-
 ces: but in these last daies
 he hath spoken vnto vs
 by hys sonne, whom he
 hath made heire of all
 thynges, by whom also
 he made the worlde.
 Whyche sonne beynge
 the brightnes of his glo-
 ry, and very Image of his substance, bearynge
 vp all thynges wryth the worde of hys father,
 hath in hys owne persone purged our synes,
 & is set on the right hande of the maiestye on high,
 and is more excellent than the Angelles, in as
 muche as he hath by enheritaunce obteyned an
 excellent name then haue they.

For vnto whyche of the Angelles sayd he at
 some tyme: Thou art my sonne, this daye begat
 I thet

The Epistle of S. Pauls

Psal. ii. b
ii. re. vii

Psal. xxi
Psa. ciii
Psal. c. iii

Psal. cix.
1. Cor. xv.

I ther And agayne: I will be his father, and he shall be my sonne. And againe when he bringeth in the fyrst begotten sonne into the worlde, he saith: And al the Angels of God shall worshyppe hym. And of the Angels he saith. He maketh his Angels spirites, and his ministers flammes of fyre. But vnto the sonne he saith: God thy seate shall be for ever and ever, The ceptre of thy kingdome is a ryght ceptre. Thou hast loued righte-ousnes and hated iniquitye. Wherefore God which is thy God, hath annoynted the with the oyle of gladnes aboue thy felowes.

And thou Lord in the beginnyng hast layed the foundation of the earth. And the heauens are the workes of thy handes. They shall perishe, but thou shalt endure: They all shall waxe old as doth a garment: and as a vesture shalt thou chaunge them, and they shall be chaunged. But thou art alwayes, and thy yerres shall not faile. ¶ Wnto which of the Angels sayed he at any tyme: Sitte on my righte hande, till I make thyne enemyes thy foete stoe. Are they not al ministringe spyrytes, sente to minister for their sake which shall be heyres of saluation.

The. ii. Chapter.

¶ We exhorteth vs to be obediēte vnto the newe lawe, which Christ hath genen vs.

Wherfore we oughte to geue the more hede to the thynges we haue heard, lest we perishe. For if the word which was spoken by Angels was stedfaste: so that euery transgressyon and disobedience receyued a iuste recompence to rewarde: howe shall we escape, if we despyle so greate saluacyon whiche at the fyrste began to be preached of the Lord hym selfe, and afterwarde was confirmed to vswarde, by them that hearde it, God hearing wptnesse thereto, both wryth sygnes and woundes also, and wryth diuers myracles and gyftes of the holpe ghoſte, accordinge to hys owne wyll.

¶ We hath not into the Angelles put in subiec- tion the worlde to come, whereof we speake. But one in a certayne place wyrtessed, saying. What is man, that thou arte myndeſull of hym? After thou

To the Hebrews.

thou haddeste for a season made hym lower then the Angelles: thou crownedest him with honoure and glory, and hast set him above the workes of thy handes. Thou hast put all thynges in subjection vnder his fere. In that he put al thinges vnder him, he lefte nothinge that is not put vnder hym. Neuerthelesse we yet se not all thinges subdued, but him that was made lesse then the Angelles: we se that it was Iesus whiche is crowned wth gloire and honoure for the sufferinge of death: that he by the grace of God, should tast of death for al men.

For it became him, for whom are al thinges & by whom are all thynges, after that he hadde brought many sonnes vnto glory, that he shoulde make the Lord of their saluacion perfect thowgh suffering. For he that sanctifieth, and they which are sanctified, are all of one: for whiche causes sake, he is not ashamed to cal them bretheren saynge: I will declare thy name vnto my bretheren and in the middes of the congregacion will I praye the. And agayne: I will put my truste in hym. And agayne, beholde here am I & the chyldren whych God hath geuen me.

Isa. xxi.
Isa. xvi. v
Esaie. lvi.

For as muche then as the chyldren were partakers of fleshe and bloude, he also him selfe lyke to the roke parte wth them, for to putte doune thowgh death, hym that had lordshippe ouer death, that is to saye the deuyl, and that he might deliuer them to which thowgh feare of death were all their lyfe tyme in daunger of bondage. For he in no place taketh on him the angle: but the seede of Abraham taketh he on hym. Wherefore in all thinges it became him to be made lyke vnto his bretheren that he mighte be mercifull and a saythfull hye priest in thinges concerning God, for to pouрге the peoples synnes. For in that he hym selfe suffered and was tempted, he is able to saue them that are tempted.

Heb. xii.
i. Cor. xv.

The. iiii. Chapter.

✠ We requireth vs to be obedient vnto the wordes of Christe. Thy punishments of such as wyl nedre harden their hertes.

Where

The Epistle of S. Paul

Wherfore holpe brethren partakers of the celestiall callinge, consider the ambassatoure and hys prieste of oure profession Christ Iesus, whych he was sayethfull to hym that made hym euen as was Moyses in al hys house. And this man, was counted worthy of more gloire then Moyses: In as much as he to wch hath prepared the house, hath moste honoure in the house. Euery house is prepared of some man. But he that ordeyned all thynges is God, and Moyses berely was sayethfull in all hys house as a minister, to beare wytnes of those thynges, whych shoulde be spoken afterwarde, But Christ as a sonne hath rule ouer the house, whose house are we, so that we holde faste the confydence and the reioysynge of that hope vnto the ende.

Wherfore as the holpe ghooste sayeth: to daye if ye shall heare hys voice, harden not youre hertes after the rebellyon in the daye of temptation in the wyldernes, where youre fathers tempted me, proued me, & sawe my workes xl. yere long. Wherfore I was greued with that generation, and sayde. They erre euer in their hertes: they be rely haue not knowen my wayes, so that I stware in my wrath, that they shoulde not enter into my reste. Take hede brethren that there be in none of you an euill herte in vnbelene, that he shoulde departe from the liuinge God: but exhorde one another dayly, whyle it is called to daye, lest anye of you were hearde herted thowge the deceptfulle nesse of synne.

We are partakers of Christe, if we kepe sure vnto the ende, the lyfke substance, so longe as it is sayde: to daye if ye heare his voice, harden not youre hertes, as when ye rebelled. For some, whē they hearde rebelled: howe be it not all that came out of Egypt vnder Moyses. But to wch whome was he displeased. xl. yeaues: Was he not displeased with them that sinned: whose carcases were ouerthrowen in the descrete? Co to whome I stware be that they shoulde not enter into his rest: but vnto thē that beleued not: And we se that they could not enter in because of vnbelene.

The. iiii. Chapter,

The

To the Hebrewes.

The saboth or rest of the Christen, punishment of vniuersall sinners, the nature of the word of God.

Lette vs feare therfore lest anye of vs for-
sakinge the promise of entering into hys
reste, shoulde come to come behinde. For
vnto vs was it declared, as well as vnto
them. But it profited not them that they
hearde the worde, because they wylfully hearde it,
coupled it not with fayth. But we which haue
belueued do enter into his reste, as contrary wyse
he sayed to the other: I haue sowne in my wyrrh
they shall not enter into my reste. And that spake
he verely long after that the workes were made
and the foundation of the worlde layed. For he
spake in a certayne place of the seuenth daye, on
this wyse: And God byd reste the seuenth day fro
all his workes. And in this place agayne: They
shall not come into my reste.

10ca. xxiij

Gen. ii. 2.

Serue therfore it foloweth that some muste
enter therinto, and they to whom it was fyrste
preached, enter not therein for vnbelience sake.
Agayne he appoynteth in Dauid a certayne pre-
sent daye after so longe a tyme, sayinge as it is
rehearsed: this daye if ye heare his voyce, he not
hard heired. For if Iosue had geuen them reste,
then woulde he not afterward haue spoken of an
other daye. There remaineth therfore yet a reste
to the people of God: for he that is entered into
his reste doeth cease from hys owne workes as
God byd from his.

Let vs therefore to enter into that reste,
lest anye man fall after the same ensample, into
vnbeliefe. For the worde of God is quicke, and
mighty in operation, and sharper then anye two
edged swerde: and entereth thorow, euen vnto
the diuidinge a sunder of the soule and the sp-
yre, and of the ioyntes and of the marke: and w-
geth the thoughtes and the ententes of the herte
neither is there anye creature visible in the sy-
ghte of it. For all thynges are naked and bare vnto
the eyes of hym, of whom we speake.

Ecd. xii. 2

10ca. xxiij

The. v. Chapter.

In Christ is our high prieste & seat of grace, &
more excellēt then the high priestes of the old law.

Serue

1. cor. iiii. b

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Synge then that we haue a greate hye
prieste, whiche entered into heauen (I
meane Iesus the sonne of God) lette vs
holde our profession. For we haue noe
an hye prieste, which can not haue com-
passion on our infirmitie: but was in all payn-
tes tempted, lyke as we are: but yet withoute
synne. Let vs therefore go boldly vnto the seate of
grace, that we may receiue mercy, and find grace
to helpe in time of nede.

1. pa. xxi

For euery hye prieste that is taken from a-
monge men, is ordeyned for men, in thinges per-
taininge to God, to offer gyftes and sacrificies
for synne: whiche can haue compassion on the ig-
norant, and on them that are oute of the waye,
because that he hym selfe also is compassed with
infirmitie: For the whiche infirmitie sake, he
is bounde to offer for synnes, as well for his
owne parte, as for the peoples. And no man tak-
eth honour vnto him selfe, but he that is called
of God, as was Aaron.

10 sal. ii. b.

10 sal. xix

¶ Euen so likewyse, Christe glorified not him
selfe, to be made the hye priest: but he that said vn-
to him: thou art my sonne, this daye begat I the,
glorified him. And he also in another place spea-
keth: Thou art a priest for euer after the orde of
Melchisedech. Which in the daies of the flesh
dyd offer by prayers & supplications, with strong
crynges and teares, vnto him that was able to
saue hym from death, & was also heard because
of his Godlines. And though he were Goddes
sonne, yet learned he obedience, by those thynges
whiche he suffered, and was made perfecte, and
the cause of eternall saluation vnto all them that
obey him, and is called of God an hye prieste, af-
ter the orde of Melchisedech.

¶ Whereof we haue manye thynges to saye,
which are hard to be uttered: because ye are dull
of hearinge. For when as concerning the tyme,
ye ought to be teachers, yet haue ye neede, as yf
that we teache you the firste principles of the
worde of God: and are become such as haue neede
of milke, and not of stronge meate: for euery man
that is fed with milke, is inexperience in the worde
of righteounes. For he is but a babe. And strong
meate

To the Hebrewes.

meate belongeth to them that are perfect, which
thowtwe custome haue their wittes exercysed to
iudge both good and euill also.

The. vi. Chapter.

✠ He goeth forth, and exhorteth them not to
faynte, but to be stedfeste and patiente.

Wherfoze let vs loue the doctrine pertai-
ninge to the beginnyng of a Christian
man, and let vs go vnto perfeccion, and
notwe no moze lay the foundation of re-
pentaunce from drade woorkes, and of
fayth toward God, of Baptisme, of doctrine, and
of larynge on of handes, and of resurrection fro
death, and of eternall iudgemente. And so wil we
do, if god permitte. For it is. a. not possible that
they which were ones lighted, and haue tasted of
the heavenly gift, and were become partakers of
the holy ghoste, and haue tasted of the good word
of God, and of the power of the woilde to come:
if they fall, they shoulde be renued agayne to re-
pentaunce: for as muche as they haue (as concei-
uyng them selues) crucified the sonne of God a
freshe makynge a mocke of him.

For that earth whiche dryneth in the rayne,
whiche cometh oft vpon it, and bringeth forth
herbes mete for them that dresse it, receiuieth bles-
syng of God. But that grounde, whiche beareth
thornes, & briers, is reprobued, & is nye vnto cur-
syng, whose ende is to be burned. Neuerthelesse
deare frendes, we truste to se better of you, and
thynges whych accompany saluation, though we
shoulde forget youre woorkes & labour that pro-
cedeth of loue, whiche you shewed in his name,
whych haue ministered vnto the sayntes, and yet
minister. Yea, and we desire that every one of you
shewe the same diligence, to the stablishinge of
hope euen vnto the ende, that ye faynte nor, but fo-
low them whiche thowtwe fayth and patience, in-
herite the promyses.

For when God made promise to Abraham, be-
cause he had no greater thyng to swere by, he
swore by hym selfe sayinge. Surclye I will blesse
the and multiply the in dede. And so after that he
had serued a longe tyme, he enioyed the promes.
Men herelye swere by hym that is greater then
them

2

11. Pet. 11.

12

11. Pet. 11.

13

Gen. 22. 16

The Epistle of S. Paul

themselves, and an othe to confirme the saying, is amonge them an ende of all dispute. So God wyspynge beyr aboudeuntly to us vnto the hopes of promyse, the stablesse of hys counsell, he added an othe, that by this immutable thynges (in which it was impossible that God should lye) we might haue perfecte consolation, whyche haue fledde, for to holde faste the hope that is sette before vs, whyche hope we haue as an ancre of the soule both sure and stedfast. Which hope also curreth in into those thynges that are within the vayle. Whether the fox runner is for he entered in, I meane Iesus that is made an hye prieste for ever, after the ordre of Melchisedech.

The notes.

Impossi-
ble.

a. Not because God is not able to shew such meepe vnto them that obstinately fall fro the truth and become enemies to the holy ghost, that they should come to repentance: but because they fallynge is a token that they be not of the numbze of them that be called to the knowledge of the truth as Gods elect, but (as Judas was) to declare them selves to be the chyldzen of perdition. And if they come to repentance as Judas dyd, yet that their repentance be annexed to desperation, and be altogether beyde of hope, as Judas was.

The. vii. Chapter.

¶ The compareth the priesthood of Christ vnto Melchisedech, but to be far more excellent.

Gen. xliij

This Melchisedech, kynge of Salem (whyche beyng prieste of the most hye God, met Abraham, as he returned agayne from the slaughter of the Kings, and blessed hym: to whom also Abraham gaue tythes of all thynges) firste is by interpretation kynge of righteuousnes: after that he is king of Salem, that is to saye, kynge of peace, without father, without mother, without kynne, and hath neither beginninge of his tyme, neither yet ende of his life: but is likened vnto the soure of God, and continueth a priest for ever.

B.

Consider what a man this was, vnto whom the patriarche Abraham gaue tythes of the spoiles. And barely those chyldzen of Aegypt, which receiue

To the Hebrewes

serue the offyce of the priestes, haue a commaundemente to take according to the lawe, tythes of the people, that is to saye, of their brethren, yea though they sprong out of the loynes of Abrahā. But he whose byrth is not counted among the, receiued tythes of Abraham, and blessed him that had the promises. And no man denieth but that whyche is lesse, receiue blessinge of that which is greater. And here men that dye receiue tythes. But there he receiue tythes of whom is expressed, that he liueth. And to saue the truth. Lett hym selfe also whyche receiue tythes, payed tythes in Abraham. For he was yet in the loynes of his father Abraham when Melchisedech met hym.

If nowe therfore perfection came by the priesthode of the Leuites (for vnder that priesthode the people receiued the lawe) what needeth furthermore that another priest should arise after the ordre of Melchisedech, and not after the ordre of Aaron. Nowe no doubt, if the priesthod, be translated, then of necessitye make the lawe be translated also.

For he of whom these thynges are spoken, pertaineth vnto another tribe, of whiche neuer man serued at the altare. For it is euident, that oure Lord sprong of the tribe of Iuda, of which tribe spake Moyses concerning priesthod.

And it is yet a more euident thinge, if after the similitude of Melchisedech, there arise another priest, whiche is not made after the lawe of the carnall commaundemente: but after the power of the endles lyfe. For he testifieth: Thou art a priest for euer after the ordre of Melchisedech.

Then the commaundement that went before, is disannulled, because of her weakenes and unprofitablenes. For the lawe made nothinge perfecte: but was an introduccion of a better hope, by whyche hope we drawe nye vnto God.

And for this cause it is a better hope, that it was not promised without an othe (those priestes were made without an othe, but this priest with an othe, by hym that sayed vnto hym. The Lord swaue, and will not repent: Thou art a priest for euer after the ordre of Melchisedech) And for that

cause

10sal. ciiij

D

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cause was Iesus a stablisher of a better testamēt,
And among them many were made priestes,
because they were not suffered to endure by the
reason of death. But this man, because he endu-
rith ever, hath an everlastyng Priesthod. Where-
fore he is able also ever to save them that come
unto God by hym, seynge he ever lyveth, to make
intercession for us.

Suche an hys priesthe it became us to have,
whych is holy, harmlesse undefiled, seporate from
synners, and made hygher then heaven. Whych
needeth not dayly (as i onder hys priestes) to offer
by sacrifice, fyrste for his owne synnes, and then
for the peoples synnes. For that dyd he at ones
for all, when he offered by hym selfe. For the
lawe maketh men priestes, whych have infir-
mitie, but the worde of the othe that came sence
the lawe, maketh the sonne priest, whiche is per-
fect for evermore.

The. viii. Chapter.

The office of Christ is more worthy then
the priestes office of the old lawe.

If the thynges whiche we have spoken
this is the ppyche: that we have such an
hygh priesthe, that is sprynge on the
ryght hande of the seate of maiestie in
heaven, and is a minister of holpe thyng-
es and of the very tabernacle that God pyghte
and not man.

For everye hys priest is ordeyned to offer gyf-
tes and sacrifices: wherfore it is of necessity that
this man have somethat also to offer, for he were
not a prieste if he were on the earth, where are
priestes that accordyng to the lawe offer gyftes,
whych priestes serve vnto the ensample a shadowe
of heaurnly thynges: euen as the answer of god
was geuen vnto Moyses when he was aboute to
finishe the tabernacle. Take hede (saied he) that
thou make all thynges accordyng to the patrone
shewed to the in the mounte.

Nowe hath he obtayned a more excellent of-
fice, in as muche as he is the mediator of a bet-
ter testamēt which was made for better promp-
ses. For if that fyrste testamēt had bene faultles
then shoulde no place haue bene soughte for the
second.

Exod. xxv
Heb. vii.

To the Hebrewes.

seconde. For in rebukynge them he sayeth beholde the dayes wpll come (sayeth the Lord) and I will epnyshe vpon the house of Israel and vpon the house of Iuda, a newe testament: not like the testament that I made with their fathers at that time when I toke them by the handes to leade them oute of the lande of Egypte, for they continued not in my testamente, and, I regardech them not sayth the Lord.

For this is the testamente that I will make with the house of Israel. After those dayes sayeth the Lord: I will put my lawes in their manes, and in their hertes I will wyrt them, and I will be their God, and they shall be my people. And they shall not teache euery man hys neyghboure, and euery manne hys brother, sayinge: knowe the Lord: for they shall knowe me from the lesse vnto the moste of them. For I will be mercifull ouer their buryghtuousnes, & on their synnes and on their iniquities. In that he sayeth a newe testamente he hath abrogat the old. Note that which is disannulled and waied olde, is ready to banyshe away.

The. ii. Chapter.

The office and worthines of the olde Testament, and how far the newe excelleth it.

What fyrst tabernacle verely had ordinaunces, and seruycnges of God, and worldly holpnes. For there was a fozetabernacle made, wherin was the candlesticke and the table and the chewe bread which is called holpe. But wpythin the seconde vapyr was there a tabernacle, whych is called holieste of all, whych had the golden sencer, and the arch of the testamente overlaid rounde aboute with golde, wherein was the golden porte with manna, and Aarons rodde that spronge, and the tables of the testamente.ouer the arcke were the cherubes of glorie shadowyng the seate of grace, Of whiche thynges, we will not now speake particularly.

When these thynges were thus ordeyned, the priestes wente alwayes into the fyrst tabernacle and executed the scrupyle of God. But into the seconde went the hie priest alone, once euer yere

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and not withoute bloude, whiche he offered for him selfe, and for the ignorance of the people. Wherewith the holy ghoſte this ſignifieth, that the waye of holpe thynges, was not yet opened, whyle as yet the fyrſte tabernacle was ſtanding. Whiche was a ſimilitude for the tyme then preſent, and in whiche were offered gyftes, and ſacrifices that coulde not make them that miniſter perfecte, as pertaynyng to the conſcience, with onely meates and drynkes, and diuers waſhynges and wuſhynges of the fleſhe whiche were ordeyned vntyl the tyme of reformation.

Heut. i. b

C

¶ But Chriſt beynge an hpe priuſt of good thynges to come, came by a greater and a more perfecte tabernacle, not made with handes, that is to ſaye, not of this maner buildinge, neyther by the bloude of gores, and calues but by hys owne bloude he entred ones for all into the holpe place, and founde eternall redemption. ¶ For if the blood of oxen and of gores, and the aſhes of an hyſſer, when it was ſprynckled, purified the vn cleane, as touchynge the purifyinge of the fleſhe: How muche more ſhal the blood of Chriſt (which thowſe the eternall ſpirite offered him ſelfe with our ſpor to God) poure youre conſciences from dead workes, for to ſerue the lyu'ng God? And for this cauſe is he the mediator of the newe teſtament, that thowſe death whiche chaured for the redemption of thoſe tranſgreſſions that were in the fyrſte teſtamente) they whiche were called, myghte receiue the promes of eternall enheritance. ¶

1. Petr. i. d

1. John. i. d

2. petr. i. d

1. Petr. iii.

Rom. i. d

Gal. iii. b

D

For wherſoener is a teſtamente, there muſte alſo be the deathe of hym that maketh the teſtamente. For the teſtament taketh authoriſy when men are deade. For it is of no value as longe as he that made it, is alſyue. For whiche cauſe alſo, neyther that fyrſte teſtament was ordeined withoute bloude.

For when all the cōmaundementes were reade of Moyses to all the people: he toke the bloude of calues and of gores with water and purple woul and yſope, and ſprinkled both the booke and all the people, ſayinge: this is the bloude of the Teſtament, which God hath appointed vnto you. More

He. xiii.

once

To the Hebrewes.

ouer he spynskled the tabernecle wpyth bloud of
so, and all the ministringe vessels. And also all
molte all thynges, are by the lawe pouarged wpyth
bloude, and wpythoute Medyrnge of bloude is no
remissyon.

It is then nede that the symilitudes of heauen
lye thynges be purged wpyth suche thynges: but
the heauenlye thynges thim selues are purged
wpyth better sacrifices then are those. For Christe
is not entred into the holy places, that are made
wpyth handes, whych are but symilitudes of true
thynges, but is entred into very heauen, for to ap-
pere nowe in the syghte of God for vs, not to of-
fer hym selfe often as the hye priefte entrech into
the holpe place enterpe pere wpyth straunge bloud,
for then muste he haue often suffered sence the
worlde beganne. But nowe in the ende of the
worlde hath he appered ones to put synne to flight
by the offerynge vp of hym selfe. And as it is ap-
poynted vnto men, that they shall ones dye, and
then cometh the iudgement, euen so Christ was
ones offered to take awaye the synnes of manye
and vnto them that loke for him shall he appeare
agayne wpythout synne vnto saluacion,

Rom. v. b
1. Petr. iii. c

The .x. Chapter.

The lawe had no power to pouрге sed
synne, but Christe Exhortacion to receiue this
goodnes of God thankfullp.

The lawe whych hath but the shadowe
of good thynges to come, & not the thin-
ges in their own fallowen can neuer with
the sacrifices, whiche they offer pere by
pere continuallp, make the commers

Leuit. x. b

thereunto perfect. For woulde not then those sa-
crifices haue ceased to haue bene offered, because
that the offerers ones pouarged, woulde haue had
no more consciences of synnes? Neuertheles in
those sacrifices is there mention made of synnes
euery yere for it is impossible that the bloud of
oren and of gores woulde take awaye synnes.

Wherefore, when he cometh into the worlde,
he sayeth: Sacrifice and offeringe thou wouldest
not haue; but a bodye hast thou ordeyned me. In
sacrifices and synne offerynge thou hast no lust

Psalm. xxi. b
Psalm. li. c

Then I sayed: Lo I come, in the chieffeste of the
Aa. ii. b

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boke it is written of me, that I should do thy will,
O God. Aboue when he had sayd sacrifice a offeringe,
and burnt sacrifices and sinne offeringes
thou wouldeste not haue, neyther haue sloweb
(which yet are offered by the lawe) and then said.
No I come to do thy will. O God: he taketh away
the fyrst to stablish the latter. By the whych wil
we are sanctified, by the offeringe of the body of
Jesu Christ ones for all.

C And every prieste is redy daylye ministringe,
and oft tymes offereth one maner of offeringe
which can neuer take away synnes. But this man
after he had offered one sacrifice for synnes, satte
him doune for ever on the ryght hande of God, &
from henceforth carrieth til his foes be made his
foreskole. For with one offeringe hath he made
perfect for ever, them that are sanctified.

Wol. cix.
1. Cor. xv.

And the holy ghost also beareth vs record of this
euen when he tolde befoze: This is the testamēte
that I will make to them: after those dayes. Saith
the Lord, I will put my lawes in thepp hertes
and in their minde I will wyte them and their
synnes and iniquities I will remember no moze.
And where remission of these thynges is, there is
no moze offeringe for synne.

Wier. xxxi

D Seynge brethzen, that by the meanes of the
bloude of Jesu, we maye be holde to enter into
that holpe place, by the newe and lyuinge waye,
whych he hath prepared for vs, thorow the baile
that is to saye by his fleshe. And seynge also that
we haue an hye prieste, whych is ruler ouer the
house of God let vs drawe nye with a true herte
in a full faith: sprinkled in oure hertes from an
euill conscience, and washed in oure bodies with
pure water, and let vs kepe the profession of our
hope, without waueringe for he is faithfull that
promised: and let vs consyder one another to pro-
uoke vnto loue, and to good workes: and lette vs
not forsake the felowshippe, that we haue amonge
our selues, as the maner of some is, but let vs ex-
hoite one another, and that so much the moze, be-
cause we see that the day draweth nye.

a. For if we sinne willingly after that we haue
receiued the knowlege of the truth, there remaineth
no moze sacrifice for synnes, but a fearful lo-
kinge

To the Hebrewes.

lyng for iudgement, & violence tyme, which shall deuoure the aduersaries. He that despiseth Moses lawe, & perh without mercy vnder tye of thre tyntnesses. Of howmuch soer punishment suppose ye that he be counted worthy, which tradeth vnder fore the son of God: a count'd the blood of the testamēt as an vnholp thing wherewith he was sanctified, & doth dishonour to the spirit of grace. for we know him that hath said vnto me belogeth vnto me. I will receyue saith the Lord: & again the Lord shall iudge his people. It is a fearefull thyng to falle into the hands of the liuing god.

Deut. xviii.
Matt. xxiii.
Joh. viii. &
ii. xxi. xliii

De. xxii.
Roma. i. &
ii.

Calte remembraunce the daies that are passed in the which after ye had receiued lichte ye endured a great syght in aduersities, partely whyle al men wondred and galed at you for the shame & tribulation that was done vnto you, and partely whyle ye became companions of them whiche so passed theyr tyme. for ye suffered also with my bondes, and toke in worth the spoliing of youre goodes, and that with gladnesse, knowynge in your selues howe that ye had in heauen a better and an endurynge substantia. Caste not away therfore youre confydence, whiche had greates rewarde to recompence. for ye haue neede of payence, that after ye haue dane the will of God, ye myght receyue the promys. for yet a litle whyle, and he that shall come, wyl come, and wyl not tarpe. But the iust shall lyue by fapeth. And if he withdraue him selfe my soule shall haue no pleasure in hym. We are not whiche withdraue our selues vnto dāpnacion, but pertayne tosaith, to the winning of the soule.

6
I Jac. ii. &
Rom. i. b.
Gal. iii. b

The notes.

a. This is it that is spoken of in the. vi. of thes If we syn Epistle and in Mathew the. xii: that is the synne willingly of blasphemie agaynst the holy ghost, which John calleth the synne vnto death. Let al suche therfore as spare not to blaspheme the spirit of God, in respyunge and rapynge vpon his worde, knowe that their Masse is no sacrifice for synne, but that the terribile iudgements of God remapneth for them and their wicked Idolatre.

The xi. Chapter.

What fapeth is, and a commendation of
Aa.iii. the

The. ii. Epistle of S. Paul
the same. The Redefalle beleue of the fathers
in olde tyme.

Fayeth is a sure. & confidence of thinges
whiche are hoped for, and a certeyntie of
thinges whiche are not sene. By it the
Elders were well reposed of. Thozow
saith we vnderstande that the worlde
was ordeined by the worde of God: and that
thinges whiche are sene, were made of thinges
whych are not sene. By fayeth Abel offered vnto
God a more plenteous sacrifice then Cain, by
which he obtayned wyenes that he was righte-
ous, God testifyinge of his giftes: by which alio
berynge deade yet speaketh.

Mat. xliij.
Gen. v. 6

Ecc. xliij.
Gen. vi. c

By fayeth was Enoch translated that he shuld
not se death, neyther was he founde, for God had
taken him awaye. Befeze he was taken away he
was reposed of that he hadde pleased God: but
wthoute fayeth it is impossyble to please hym.
For he that cometh to God, must beleue that God
is, & that he is a rewarder of thē that seeke hym.

By fayeth Noe honoured God, after that he
was warned of thinges whiche were not sene,
and prepared the Arke to the sayng of his house-
holde, thozow the whiche arke, he condempned
the worlde, and became hepe of the rightousnes
that cometh by fayeth.

C By fayeth Abraham, when he was called obe-
yed to go out into a place, which he shoulde after-
ward receiue to inheritaunce, and he wente out
not knowynge whether he shoulde go.

Gen. xxi

By fayeth he remoued into the lande that was
promysed hym, as into a straunge countreys, and
dwelt in tabernacles, and so dyd Isaac and Iacob
hepyes with him of the same promes. For he lo-
ked for a citee hauing a foundation, whose build-
er and maker is God.

Thozow fayth Sara also receiued strength to
betwixt chylde, and was deliuered of a chylde whē
she was paile age, because she iudged him fayth-
full whiche had promysed.

Gen. xlii

And therefore spronge thereof one, and of one
(which was as good as deade) so many in multi-
tude, as the starres of the skye, and as the sand of
the sea wyche which is innumerable.

And

To the Hebrewes.

And they al dyed in fayth, and receyued not the promples, but sawe them a farre of, and belened them, and saluted them, and confessed that they were straungers & pilgrims on the earth. They that saye such thinges, declare that they seeke a countrey. Also if they hadde bene mindful of that countrey, from whence they came out, they hadde leasure to haue returned agayne.

But nowe they desyre a better, that is to say an heavenly. Wherfore God is not ashamed of the even, to be called their God: for he hath prepared for them a cytpe.

In fayth Abraham offered by Isaac, when he was temptred, and he offered hym beyng his onely begotten sonne, whiche had receyued the promples, of whom it was sayed, in Isaac shall thy seide be called. For he considered that God was able to raptise by agayne from death. Wherfore receyued he hym, for an ensample. In fayth Isaac blessed Jacob and Esau, concernynge thynge to come.

By fayth Jacob when he was a tryng, blessed both the sonnes of Iosephe, and bowed himselfe toward the top of his ceptre.

By fayth Iosephe when he dyed, remembred the departinge of the chyldren of Israel, & gaue commaundement of his bones.

By faith moyses when he was borne was hid thre monethes of hys father and mother, because they sawe he was a proper chyld, neyther feared they the kynge's commaundement.

By fayth moyses when he was greate, refused to be called the sonne of Pharaos daughter, and chose rather to suffer aduersyte with the people of God, then to enjoy the pleasures of synne for a season, and esteemed the rebuke of Christe greater riches then the treasure of Egypt. For he had respect vnto the rewarde.

By fayth he forsooke Egypt, and feared not the scarcenes of the kynge. For he endured euery thinge as he had sent him, which is insupportable.

Therow fayth he ordeyned the catter Lamb, and the effusyon of bloude, lest he that destroyed the firste borne shoulde touche them.

By fayth they passed thow the read sea, as by

Gen. xxi
Gen. xxi
Gen. xxi
Ro. ix. b
Ge. xxvii

Ge. xliii

Gene. i. d

Exod. ii. a
Exod. i. c

Exod. ii. b

Exo. xlii. b

Ex. xlii. c
Ja. b
dye

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bye lande, which, when the Egyptians had assat-
ed to do, they were drowned.

Iosu. vi. c.

By sayth the walles of Ierico fel downe after
they were compassed about seven dayes.

Iosu. vi. d

By sayth the harlot Roab perished not with
the vnbelouers: when she had receyued the spyes
to lodgynge peaceably.

And what shal I more say: the tyme woulde be
to moze for me to tell of Gedeon, of Barach, and
of Sampson, and of Iephthae: also of Dauid and
Samuel and of the prophetes: & which thoro-
ghly subdued hygedomes wroughte, rightuous-
nes obtayned the promyses, stopped the mouthes
of Lyons, quenched the violence of fyre, escaped
the edge of the sword, of weak were made strōg
waxed balliant in fight, turned to flight the ar-
mies of the alienes. And the women receyued
they: dead raysted to lyfe agayne.

O ther were racked, and woulde not be deliue-
red, that they might receiue a better resurrectiō.
O thers tasted of mockinges and scourgynges,
moreouer of bondes, and prisement: were stoned,
were haken a sunder, were tempted were slayne
with swordes, walked vp and downe in shepes
thynges, in gores thynges, in neede, tribulation,
and heracion, whiche the world was not worthy
of, they wandred in wyldernes, in mountaynes,
in denues and caues of the earthe. And these all
thoro-ghly sayth obtayned good reposte, & and re-
ceyued not the promys, God prouidinge a better
thyng for vs, that they without vs shoulde not
be made perfecte.

The notes.

Sayth.

a. Whoso hath in him this sure confydence, is at
quiet in his conscience. Whiche quyetnes can-
not be had by the trust in woorkes. For he that tru-
steth in his woorkes, shall alwayes thynke them
eether to bad, other els to fette so that they shall
not be able to waue against his euyl dedes. He
therfore that shall enioye the promyses of God,
muske assuredly beleue, that the one worke of
Christe ones done on the crosse: hath pacified the
wrath of the father and hath fullie satisfied for
his synnes, and that there is no moze satisfaccien
to be made.

The

To the Hebrewes.

The xii. Chapter.

An exhortation to be patient and stedfast in trouble. A commendation of the newe testament above the old.

Wherfore let vs also (seynge that we are compassed with so great a multitude of trybnes) laye abowe all that presseth doune, and the synne that hangeth on, a let vs runne, with patience vnto the baraple that is set before vs loyng vnto Iesus the author and finisher of our fayeth, whiche for the toy that was set before him abode the crosse, and despyed the shame, and is set doctone on the ryght hand of the throne of God. Consyder therfore how that he endureth such speakyng against him, of spynners, leaste ye shoulde be werped and faint in youre myndes. For ye haue not yet respyred vnto bloude sheddyng, stryving against synne. And ye haue forgotten the consolacion, whiche speaketh vnto you as vnto chyldren: my sonne despyse not the chastenyng of the Lorde, neyther sayne when thou art rebuked of hym: for whom the Lorde loueth, hym he chasteneth: yea, he scourgeth every sonne that he receyueth.

If ye endure chastenyng, God offereth hym selfe vnto you as vnto sonnes. What sonne is that whom the father chasteneth not? If ye be not vnder correccion (whercof al, are partakers) then are ye bastarides and not sonnes. Moysesour seing we had fathers of oure fleshe which corrected vs and we gaue them reuerence: shoulde we not muche rather be in subieccion vnto the father of spiritual gyftes, that we myght lyue? And they berelpe for a fewe dayes, nurtyred vs after theyr owne pleasure: but he leaurneth vs vnto that whiche is profytable, that we myghte receyue of hys holynes. No maner chastysyng for the present tyme seemeth to be paynfull, but graueous: nevertheless afterward, it byngeth the quyet fruite of rightuousnes vnto them whiche are therein exercepsed.

Stretch forth therfore agayn the handes which were let doune: and the weakenes and se that ye haue straght seppes vnto your fete, lest any halpynge, turne out of the waye: yea lette it rather be healed

Rom. vi. 11
Col. iii. 1
Eph. vi. 11
Heb. xii. 1

Rom. xii. 1

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he healed. Embrace peace with all men and holp-
nes, wothout the which no man shal se the Lord.
And loke to, that no man be desitute of the grace
of God, and that no rote of bitterness spryng up
and treuble and thereby many be defiled, & that
there be no fornicato: or vncleane person, as. a.
Ethan, whiche for one breakfast solde hys byrthe
right. Ye knowe howe that afterwarde when he
would haue inheritted the blessinge, he was put
by and he founde no meanes for to come thereby
agayne, no though he despyred it with teares.

Gene. xxb
Gen. xxi

For ye are not come vnto the mounte that can
be touched, and vnto burnynge fyre, nor yet to
mist and darchenes, and tempest of wedder, ney-
ther vnto the sound of a trompe and the voyce of
wordes, whych voyce they that heard it, wrythd
away that the communicacion should not be spo-
ken to them. For they were not able to abyde
that whych was spoken. If a beaste had touched
the mountaine, it must haue bene stoned, or thrust
thorowt with a dart, enen so terribble was the
syght whiche appeared. Moses sayed: I feare &
quake. But ye are come vnto the mount Syon, &
to the cty of the liuyng God the celestiaall Hieru-
salem, and to an innumerable syght of Angelles,
and vnto the congregacion of the fyrst borne son-
nes, whiche are wrytten in heauen, and to God
the iudge of al, and to the spirites of iust and per-
fect men, and to Iesus the mediator of the newe
testament, and do the sprynklinge of bloude that
speaketh better then the bloude of Abel.

Se that ye despyse not hym that speaketh. For
if they escaped not, which refused him, that spake
on earth: muche moze shall we not escape, if we
turne away from him that speaketh from heauē,
whose voyce then shooke the earth, and nowe de-
clareth sayinge: yet ones moze wyl I make not
the earth onely, but also heauen.

No doubte that same that he sayeth yet ones
f moze signifieth the remouing away of those thin-
ges which are shakē as of thinges which haue
ended theyr course: & that the thinges which are not
shakē maye remayne.

Agge. ii. b
Deu. iij. Wherfore if we receiue a kingdome whych is
not moued, we haue grace, wherby we may serue
God

To the Hebrewes.

God and please hym wth reuerence and Godly feare. For our God is a consuming fyre.

The notes.

a. As Esau sold his byrthright for one breakfast and could not haue it agayne afterward when he repented: so they that sell the inheritaunce of heauen for the fleshy luste & pleasures of the worlde can not by repentaunce recouer that inheritaunce. For it is to be presupposed, that he that selleth a thyng, hath fyrst some state in the thyng that he selleth, and that he doeth wyllynglye leaue all hys interest that he hath or can haue therein: to enioye suche thynges as he selleth it for. Who soeuer therfore doeth wyllynglye leaue the interest that by the promise of God he hath in the heauenly kyngedome, and betaketh hym selfe to the lustes of this worlde to dwell therein, is not lyke to enioye that kingdome agayne by repentaunce, for he hath synned agaynst the holy ghost, which shall not be forgiven in this worlde nor in the worlde to come.

Esau.

The xiiij. Chapter.

The exhorteth vs vnto loue, to hospitallitee to mainteine wedlocke, to auoyd couetousnes: to be thankfull vnto God, and obedient to our heades.

Let brotherly loue continue. Be not forgetfull to lodge straungers. For thereby haue dyuers receyued angels into their houses vntowares. Remembre them that are in bonds, euen as though ye were bound wth them. Be mynde full of them whiche are in aduersitee, as ye whiche are yet in your bodys. Lette wedlocke be had in pryce in all poyntes, and lette the chambze be vndespiled: for whorkekeepers and aduocaters God will iudge. Let your conuersation be without couetousnes and be content wth that ye haue alreedy. For he verely sayed: I will not sayle the, nepper forsake the: that we maye boldely saye the worde is my healse, and I will not feare what man doeth vnto me. Remembre them which haue the ouerspyghte of you, whiche haue declared vnto you the worde of God. The ende of whose conuersacion is that ye loke vpon, and folowe their sayeth.

2

Ioh. i. 8
106. cxxviii

Jesus

The Epistle of S. Paul.

W Jesus Christ yesterday and to daye, and the same continually for ever. Be not carped about wth divers a straunge learning. For it is a good thyng that the herte be stablyshed wth grace, and not wth meates, which haue not profited them that haue had their pastime in them. We haue an altare wherof they maye not eate that serue in the tabernacle. For the bodies of those beastes whose bloude is brought into the holy place by the high priest to purge synne, are burnt without the tentes. Therefore Jesus to sanctifye the people wth his owne blood, suffered without the gate. Lette vs go forth therefore out of the tentes, and suffre rebuke with him. For here haue we no continuing city: but we seeke one to come.

Num. xij.

Act. ii. c

C For by hym offre we the sacrifice of laude alwayes to God: that is to saye, the fruite of those lippes, which confesse his name. To do good, & to distribute, forgette not, for wth such sacrifices God is pleased. Obey the that haue the ouersight of you, and submitte your selues to them, for they watche for youre soules, euen as they that muste geue accomptes, that they maye do it wth ioye, & not wth grief. For that is an vnprofitable thing for you. Obeye for vs. We haue confidence because we haue a good conscience in al thinges, & desyre you honestly. I desyre you therefore some wha^t abundantly, that ye so do, that I maye be comforted quickly.

D The God of peace that broughte againe from death our Lorde Jesus, the greates shephearde of the shepe, thowhe the bloude of the euerglastyng testamente, make you perfecte in al good workes to do his will, working in you that which is pleasant in his sight thowhe to Jesus Christ. To who be praise for ever while the world endureth, amen.

I beseeche you brethren, suffre the wordes of exhortation: For we haue written vnto you in fewe wordes: knowe the brother Timothee, whom we haue sente from vs, wth whom (if he come shortly) I will see you. Salute them that haue the ouersight of you, and all the saintes. They of Italy salute you, grace be with you al. Amen.

Sente from Italy by
Timotheus.

The

The Epistle

of the Apostle sainte

James.

The. i. Chapter.

¶ The exhorteth to reioyse in trouble, to be fervent in prayer with steadfaste beliefe, to forsake all byce, and thankfullye receiue the worde of God. True religion or deuotion, what it is.



James the seruante of God and of the Lord Iesus Chyriste, sendeth greetinge to the twelve tribes whych are scattered here and there. My brethren, count it exceedinge ioye, when ye fall into divers temptations, for as much as

Rom. v. 3

ye knowe howe that the tryynge of your fayeth bringeth paciencce: and let paciencce haue her perfecte worke, that ye maye be perfect and. a. sound lackynge nothinge.

If anye of you lacke wisdom, lette him aske of God, which geueth to al men indifferently, & casteth no man in the teth: and it shalbe geuen him. But let him aske in fayth & wauer not. For he that doubteth is lyke in waues of the sea, tosse of the wynd and caried with violence, Neither let that man thynke that he shall receiue any thyng of the Lord. A wauerynge minded man is vnstable in al hys wayes.

Mat. vii. 8
and. xxi. c
Marc. xi. c
Luce. xi. b
Joh. xvi. b
and. xvi. c

¶ Let the brother of low degree reioyse in that he is exalted, and the rich in that he is made lowe. For euen as the flower of the grasse, shall he wither awaye the conne ryseth with heate, and the grasse wydrieth, and hys flower falleth awaye, and the beautie of the fashion of it perissheth: euen so shall the riche man perishe with his aboundaunce.

¶ Wappy is the man that endureth in temptacion, for when he is tried he shal receiue the crowne

of

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of Iyfe, whiche the Lorde hath promysed to them that loue hym.

Lette no man saye when he is tempted that he is tempted of God. For God. c. tempteth not vnto euill, neyther tempteth he any man. But euery man is tempted, drawen awayne, and entysed of hys owne concupiscence. Then when lust hath conceived, the byrngeth fourth synne, & sinne when it is finished byrngeth fourth death.

Are not my deare brethren. ¶ Euerie good gyfte, and euery perfecte gyfte, is from aboue and cometh downe from the father of lighte, with whom is no variableness, neither is he chaunged into darkenes. Of his owne will he geate he vs with the word of Iyfe, that we shoulde be the firste frutes of his creatures.

Wherefore deare brethren, lette euery man be slowe to heare, slow to speake, & slow to wrath. For the wrath of man worketh not that which is righteous before God.

Wherefore laye a part all splehines, all superfluite of malicioulnes, and receiue with mekenes the worde that is grafted in you. whiche is able to saue youre soules. ¶ And se that ye be doers of the worde, and not hearers onely deceiuing youre owne selues with sophistrie. For yf any heare the worde, and do it not, he is lyke vnto a man that beholdeth his bodely face in a glasse. For as soon as he hath looked on hym selfe, he goeth his waye, and forgetteth immediatly what his fashion was.

But who so loketh in the perfect lawe of libertye and continueth therein (if he be not a forgetful hearer, but a doer of the worke) the same shalbe happye in his dede.

Pure deuotion.

If any man amonge you seme deuoute, and refraineth not hys tonge, but deceiue hys owne hearte, hys mannes deuocyon is in vayne. Pure deuotion and undefyled before God the father, is thys: to hyscrite the frendelesse and widdowes in theyr aduersitye, and to kepe hym selfe vnspotted of the worlde. ¶

The notes.

Sounde.

a. Sounde, after the Hebrewes signifieth him that in leapyng the wisedome of the children of this world

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woulde and the procurynge for hys owne profite,
lyueth a simple lyfe and withoute blame. Suche
one was Jacob of whom Ge. xxv. d

b. In Chyſte we are all lyke good, and euen ser-
uauntes eche to other for Chyſtes ſake, euery mā
in his offyce. And he that taketh more on hym
than that of whatſoever degre he be, is a falſe
Chyſtian and an Apoſtate from Chyſte.

c. Almighty God hath alwayes tempted and pro-
ued hys electe, by trouble and perſecucion, and
by nourtering them wpyth outwarde plagues: Ne
uertheleſſe, he doeth it not vnto euil, but for good
namelye, becauſe he ſoueth them, and wpyll haue
theyr ſayeth exerycysed. Thus tempted he Abrah-
ham, Geneſis, xxi. and the Iſraelites. Deut. viii.
As for the tentacion that we praye in the Water
moſter to be deliuered from: it is the laſte and con-
cupiſcence of oure fleſhe, whereby we are caryed
to euyl.

Lette thy
brother.

God tēp-
teth not.

The.ii. Chapter.

✠ He forbiddeth to haue any reſpecte of per-
ſons, to be louynge and mercifull, and not to
boast of ſayeth where no dedes are.

Brethren, haue not the ſayth of oure Lord
Jeſus Chyſte the Lord of glorie in re-
ſpect of perſons. If there come into poure
company a man with a golden rynge and
in goodly apparel, and there come in alſo
a poore man in hyle raimente, and ye haue a re-
ſpect to hym that weareth the gaye clothynge and
ſay vnto hym. Sitte thou here in a good place;
and ſaye vnto the poore, Stande thou there, or
ſyte here vnder my ſhadowe: are ye not partak-
ers in poure felices, and haue iudged after euyl
thoughtes?

Marken my deare beloued brethren. Hath not
God choſen the poore of thys worlde, whiche are
ryche in faith, and heires of the kyngdome which
he promyſed to them that loue hym? But ye haue
deſpyſed the poore. Are not the rich they which op-
preſſe you: and they whiche draw you befoze iud-
ges? Do not they ſpeake euyl of that good name
after whych ye be named?

If ye fulfyll the royall lawe accordynge to the
ſcripture whiche ſayeth. Thou ſhalte loue thyne
neighbour

The Epistle

neighbour as thy selfe, ye do well. But if ye regard one person more then another, ye commit sinne, and are rebuked of the lawe as transgressours. Whosoever shall kepe the whole lawe and yet faile in one poynte, he is guilty in all. For he that sayd: Thou shalt not committe adultery, said also: thou shalt not kill. Though thou do none adultery: yet if thou kill, thou arte a transgressor of the lawe. So speake ye, and so do, as they that shall be iudged by the lawe of libertie. For there shall be iudgemente mercies to hym that sheweth no merce, and mercy reioyseth agaynst iudgement. ¶

C What anapleteth it my brethren, though a man saye he hath faith, when he hath no deedes? A. Can faith saue him? If a brother or a sister be naked, or destitute of dayly fode, and one of you say vnto them: Departe in peace, God sende you warmnes and fode: notwithstanding ye geue them not those thinges whiche are needefull to the bodye, what helpeth it them? euen so faith, if it haue no deedes is deade in it selfe.

Yea and a man might say: Thou hast faith, and I haue deedes: shewe me thy faith by thy deedes and I will shewe the my faith by my deedes. Welleuest thou that there is one god? Thou doest well. The deuyls also beleue and tremble.

D Wilt thou vnderstande? O thou bayne man that faith without deedes is deade: Was not Abraham our father. b. iustified thoroowe woorkes when he offered Isaac his sonne vpon the altare? Thou seest howe that faith wroughte wryth hys deedes, and thoroowe the deedes was faith made perfecte: and the scripture was fulfilled whiche sayeth: Abraham beleued God, and it was reputed vnto him for righteousness: and he was called the frende of God c. Yete then howe that of deedes a man is iustified, and not of faith onely. As herofore also was not Raab the harlotte iustified thoroowe woorkes, when she receyued the messengers, and sent them out another way? For as the bodye without the spirite is dead, euen so faith without deedes is deade. ¶

The notes.

a. James speaketh not here of the true and iustly faith

Of S. James.

saith whiche by lone is mightye in operacyon. But of the hayne imagination and opinion, that the vnthankfull people haue of sayth. And because there folow no good woorkes of it, he calleth it dead sayth, where contrarie wylle the sayth wherby we be accepted & made iust in the sight of God: bringeth forth good woorkes plenteously. b. To be iustified in the place, & thowout this whole Chapter, is to be declared iust, in the sight of the world, as in Luke. x. c. and. xvi. d. (not to be made iust in the sight of God. So that when he sayth. Was not Abraham our father made iust thowout woorkes &c. He meeneth thus. Was not our father Abraham, by his woorkes declared iust That is, byd not his woorkes declare and shewe that he was iust, and were sure tokens of his righteousness. It signifieth not that Abraham was by his woorkes made iust befoze god, reputed righteous, & obtayned remission of sinnes. For by faith he came thereby, as witnesseth Paul Ro. iii. a. c. That is, by the woorkes of iustice, the man that doeth the is declared to be iust, euen as the good tree is knowen by the good fruyt that it bringeth forth. Other interpretation maye we make none on this place. When Paul therfoze sayth. Faith iustificieth: vnderstande thereby, that faith causeth that we be accompted iuste, reputed righteous, and that oure sinnes be not imputed vnto vs, but forgiven vs for Christes sake. When James saith, woorkes iustifye, he meeneth thus. Woorkes declare vs iuste, and shewe euidently, that we be righteous. Thus shalte thou make them accorde.

Can faith
saue hym.

Iustified.

Ye se them
#c.

The. iiii. Chapter.

What good and euill cometh thorough the tounge. The duty of such as be learned. The difference betwene the wysedom of the gospel and the wysedom of the world.

Muchben be not euerye man a master remembreinge howe that we shall receyue the more dampnation: for in manye thynges we synne all. If a man synne not in worde, the same is a perfecte man and able to tame al the bodye. Beholde we putte hyttes into the horses mouthes, that they

The Epistle of S. James

they should obey vs: we turne about al the bo-
dye. Behold also the shippes, which though they
be so greate and are dyuyn of fyres wyndes, yet
are they turned aboute wth a very smale helm,
whether soeuer the violence of the gouerner will.
Euen so the tounge is a litle member, and bo-
ardeth greate thynges.

Beholde howe greate a thyng a litle fyre
kindleth, and the tounge is fyre, and a world of
wyckednes. So is the tounge set among our mem-
bers, that it defyleth the whole bodye, and setteth
a fyre all that we haue of nature, and is it selfe,
set a fyre quen of hell.

18 All the natures of beastes, and of byrdes, and
of serpentes, and thynges of the sea are tamed &
tamed of the nature of man. But the tounge can
no man tame. It is an unruly vyl ful of deadlye
pyson, There wth blesse we God the father, &
there wth curse we men whiche are made after
the similitude of God. Out of one mouth proce-
deth blessinge and cursynge. Wy brethren these
thynges oughte not so to be. Doeth a foun-
tayne send forth at one place swete water and bitter al-
so? Can the fygge tree, my brethren, beare olyue
beryes: or her a vyne beare fygges? So canne no
fountaine geue both salte water and freshe also.
If any man be wyse and endued with learninge
amonge you, let hym shewe the workes of hym
good conuersacion in mekenes that is coupled
with wysdome.

C But if ye haue bytter enuyng and stryfe in
your hertes, reioyce not: neyther be spars against
the truely. This wysdome descendeth not from
aboue: but is earthy, and naturall, and deuillish.
For where enuyng and stryfe is there is vnsta-
bleness and all maner of euill workes. But the
wysdome that is from aboue, is first pure then
peasable, gentle, and easye to be entreated, full
of merce and good fruytes, without iugynge,
and withoute spulacion: yea and the fruite of
ryghteousnes is sowne in peace, of them that
mayntayne peace.

The liii. Chapter.

¶ Warre and fyghyng commeth of belap-
siousnes. The frendshyppe of the world, is
enimie

The Epistle of S. James

enmitie before God, An exhortation to flye
claunder.

From whence cometh warre and fygh-
tynge amonge you: come they not here hēre
euen of your voluptuousnes, that rapnerh
in your members. Ye luste and haue not.
ye enue and haue indignacion and cannot ob-
tayne. ye fyght and warre and haue not, because
ye are not. ye are and receyue not, because ye are
amysse: euen to consume it vpon your voluptuous-
nes, ye aduoutrars, and women that breake ma-
trimonye: knowe ye not howe that the friendship
of the worlde is enmitie to Godwarde? Whoso-
euer wyl be a frende of the worlde, is made the
enmye of God. Epyther do ye thynke that the
scripture sayeth in vayne. The spirite that dwel-
leth in you, lusteth euen contrary to enue; but ge-
neth more grace?

Submitte youre selues to God, and resiste the
deuyll, and he wyl flye from you. What ye to
God and he wyl praye nye to you. Clenche youre
handes ye synners, and purge your hertes ye wa-
uering minded. Suffer afflictions: for so ye and
wope. Lette youre laughter be turned to mo-
rnyng and youre ioy to heauyness. Caste downe
yourselues before the Lorde, and he shall lyfte
you vp. Backbite not one another, brethzen. He
that backbiteth his brother, and he that iudgeth
his brother, backbiteth the lawe, and iudgeth
the lawe. But and if thou iudge the lawe, thou
arte not an obstruor of the lawe: but a iudge.
There is one lawe geue, whiche is able to saue
and to destroye. What arte thou that iudgeth
another man.

Go to now ye that saye to daye and to mo-
rowe let vs goo into such a cytye and continue
there a yere and bye and sell, and winne: and yet
can not tell what shall happen to morowe. For
what thyng is youre lyfe? It is such a vapoure
that appeareth for a lytell tyme, and then vani-
sheth awaye. For that ye ought to say: if the lord
wil & if we lyue, let vs do this or that. But now
ye reioyce in youre boastynge. Al such reioysing
is euil. Therefore to him, that knoweth how to
do good, and doth it not, to him it is synne.

The

The Epistle

The notes.

a. He that knoweth and yet doeth not, is without excuse. For God hath promised no mercye, but to them that wil do their good will.

The v. Chapter.

¶ He threatneth the wicked riche men, exhorteth vnto patience, to beware of swaringe, one to knowledge his faulte to another, one to pray for another.

GO to nowe ye ryche men. Wepe, and howle on youre wretchednes that shall come vpon you. Your riches is corrupte your garments are motheaten. Your golde and your syluer are cankered, and the ruste of them shall be a witnes vnto you, and shall eate youre flesh, as it were fyre, ye haue heaped treasure together in youre laste dayes: behold the hye of the laboures, whiche haue reaped downe youre fieldes (whiche hys is of you kept backe by fraud) cryeth: and the cryes of the whiche haue reaped are entered into the eares of the Lorde Sabaoth. Ye haue lyued in pleasure on the earth and in wantonnes. Ye haue noryshed your hertes, as in a day of slaughter. Ye haue contempned and haue kylled the iuste, and he hath not resisted you.

¶ Be ye patient therfore brethren, vnto the cominge of the Lorde. Beholde the husbande man waitech for the precious fruyte of the earth and hath longe patience therevpon, untill he receyue (the ripe and the latee rapne) Be ye also patient therfore, and sette youre hertes, for the cominge of the Lorde draweth nye. Grudge not one agaynste another brethren, lest ye be dampned. Beholde the iudge standeth before the doore. Take my (brethren) the prophetes for an ensample, of suffering aduersitee, and of long patience, which spake in the name of the Lorde. ¶ Beholde we count them happy which endure. Ye haue heard of the patience of Iob, and haue knowen what ende the Lorde made. For the Lorde is very pytyfull and mercifull.

¶ But aboue all thinges my brethren, we are not c. nether by heauen, nether by earth, nether by any other othe. Let your yea be yea, and your nay

may

Of S. James.

nay: lette ye falle into hypocrisy. If a ye of you
be euill bered, let him praye. If any of you be me-
ay, let him synge psalmes. If anye be diseased a-
monge you, let him call for the elders of the con-
gregation, and let them praye ouer hym, and an-
oynte hym wyth oyle in the name of the Lorde
& the .s. prayer of sayth shall saue the sycke, & the
Lorde shall rayle him vp: and if he haue committed
synnes, they shall be forgiuen him.

✦ Knowledge youre fautes one to another: and
praye one for another, that ye maye be healed.
The prayer of a righteous man auayleth muche
if it be seruate. Elias was a man mortal, euen
as we are, and he prayed in his prayer, that it
myght not raine: and it rained not on the earth
by the space of thre yeres and vi. monethes. And
he prayeth againe, and the heauen gaue rayne, &
the earth brought forth her fruyte.

Brethren if any of you erre from the trueth &
another conuerte him, lette the same knowe that
he which conuerted the synner from going astray
out of his way, shall saue a soule from death and
shall hyde the multitude of synnes.

The notes.

a. Whether ye saye yea or naye: it be so. For if
ye haue one thinge in the heart, and another in the
mouth or dede, in besure or gesture: it is Hypo-
crisy or dissimulation.

Yea, and
naye.

b. Vnto the prayer of sayth ascribeth he the ob-
taininge of saluation, not vnto the anointinge,
nor to the oyle. Among those nations vnto whom
saint James wrote this epistle, it was the maner
to anoynte the bodye wyth oyle, whiche thinge
Christe commaundeth his apostles to do. And oyle
vnto many diseases is a wholom medicine. Vnto
whom suche anoyntinge is not in use: may
vnder the name of oyle, vnderstand the office
and dutie of charite, in ministringe
vnto the sycke, suche thin-
ges as he needeth.

Prayer of
sayth.

The

The Epistle

of the Apostle S.

Judas.

And he rebuketh suche as resist the truth, exhorteth vs to edifye ou another, to continue in loue, to loke for the comminge of the Lord, and to helpe one another out of the fyre.



Judas the seruante of Iesus Christe, the brother of James.

To them whiche are called and sanctified in God the father, and preserved in Iesu christ Mercye vnto you, and peace, and loue be multiplied.

Behold, when I gaue all diligence to write vnto you of the common saluation: it was needefull for me to write vnto you to exhorte you, that ye should continually labour in the faith which was once giuen vnto the sayntes. For there are certayne craftely crept in of whiche it was written afore tyme, vnto suche iudgemente. They are vngodlye and turne the grace of oure God vnto wantonnes, and denye God the onely Lord, and our Lord Iesus Christ.

¶ Mynde is therfore to putte you in remembrance, for asmuch as ye ones know this, howe that the Lord (after that he hadde deliuered the people out of Egypte) destroyed them which afterwarde belued not. The angelles also whiche kepte not their fynde estate: but left their own habitation, he hath reserved in everlasting chains vnder darkenes vnto the iudgement of the great day: euen as Sodom and Gomor, and the cyties about them (which in lyke maner despyled the selues

The Epistle of S. Iudas.

selues with fornication and folowed straunge fleshe are set forth for an ensample, and suffer the vengeance of eternal fyre. Lpke wylse these breasmers despile their fleshe, despise rulers and spake Rom. i. euen of them that are in authoritie.

Yet Michael the archangell when he stroue against the deuill, and disputed about the bodye of Moyses, durst not geue railing sentence, but sayed: the Lord rebuke the. But these speake euill of those thinges they know not, and what thynges they know naturally, as beastes which are without reason, in those thinges they corrupt them selues. Woe be vnto them, for they haue folowed the waye of Cain, and are biterslye geuen to the erreuoure of Balam for luters sake, and perishe in the treason of Coze. Genel. iiii.
Nu. xvi. a

These are spottedtes which of your kindnes feast together, without feare: feeding them selues. Cloudes they are without water, caried about of winde and trees without fruit at gatheringe tyme, stowse deade and plucked by by the rotes. They are the ragynge waues of the sea, fominge oute their owne shame. They are wandringe starres to which is reserved the miste of darkenes for euer. ii. Petr. ii.

Enoch the seuenth from Adam, prophesied before of such, saying. Beholde, the Lord shal come with thousandes of sayntes, to geue iudgement against al men, and to rebuke al that are vngodly among them, of al their vngodly dedes, which they haue vngodly committed and of all their cruel speakynges, whiche vngodly sinners haue spoken against him. Apor. i. b

These are murmurers, complainers, walking after their owne lustes, whose mowthes speake proud thynges. They haue men in great reuerence because of auantage. But ye beloued remembre the wordes which were spoken before of the apostles of oure Lord Iesu Christ, how that they told you that there shoulde be begilders in the laste tyme which shoulde walke after their owne vngodly lustes. These are makers of sectes fleshye, hauinge no spyrte. i tim. iiii.
ii. Tim. iiii.
ii. Petr. ii.

But ye dearely beloued, edifie poure selues in your moste holy sayth, praying in the holy ghost Bb. i. and

The reuelation
and kepe your selues in the lone of God, lohyngs
for the mercye of oure Lord Iesus Chyſt, vnto
eternall lyfe. And haue compaſſion on ſome, ſepe-
ratyng them: and othar ſaue wryth feare, pulling
them out of the fyre, and haue the ſpythre beſture
of the fleſhe.

Vnto him that is able to kepe you, that ye fall
not, and to preſerue you ſanties before the
preſence of hys glozpe wryth ioye, that
is to ſay, to God our ſauour which
only is wyſe, be glozpy, maieſty
dominion, and power
nowe and for

ever.

A M E N.

The reue= lation of S. John the diuine.

f

The firſt Chapter.

¶ Wappye are they that heare the woꝝde of
God, and kepe it wryth to the ſeuē con-
gregations in Aſia, ſeerth ſeuē candellyſtykes,
and in the myddes of them one lyke the ſonne
of man.



The reuelaciō of Ieſus chyiſt
which God gaue vnto him,
for to ſhewe vnto his ſer-
uauntes thynges which muſt
ſhortely come to paſſe. ¶
And he ſhewed by hys angel
vnto hys ſeruaunte. John
whych he bare recorde of the
woꝝde of God, and of the re-
ſtimonye of Ieſus Chyiſt, and
of al thynges that he ſawe, Wappye is he that rea-
deth, and they that heare the woꝝdes of this pro-
phete

Of S. John.

phesye, and kepe those thinges whiche are wyrt-
ten therein. For the tyme is at hand.

John to the seuen congregacions in Asia. Grace
be with you and peace, from him to whiche is, and
whiche was, & whiche is to come, & from the seuen
spirates, which are present before his throne, and
from Iesus Christ, which is a faythful wytnes, &
first begotten of the dead and Lord ouer the kin-
ges of the earth. Vnto him that loued vs, and wa-
shed vs from synnes in hys owne blood, & and
made vs kings and priestes vnto God his father
by glozy and dominton for euermore, amen.

Behold he cometh with cloudes, and al eyes
shall se him; and they also which perced him. And
al kindredes of the earth shall waiyle. For so amē
I am. α. alpha and omega, the beginninge and the
endynge, sayd the Lord almighty: which is, which
was, and whych is to come.

I John your brother and companion in tribu-
latyon, and in the kynngdome and patience which
is in Iesu Christ, was in the Ile of Pathmos for
the worde of God, and for the witnesynge of
Iesu Christe I was in the spiryte on a sondaye,
and heard behynde me a great voyce, as it hadde
bene of a trompe saynge, I am alpha and omega
the firste and the laste, That thou seest wyrt in a
booke, and sende it vnto the congregacions which
are in Asya vnto Ephesus, and vnto Smyrna,
and vnto Pergamos, and vnto Thyatira, and
vnto Sardys, and vnto Philadelphia, and vnto
Laodicia.

And I turned backe to se the voyce that spake to
me. And when I was turned, I sawe seuen golde
candeltyckes, and in the myddes of the candel-
tyckes, one lyke vnto the sonne of man, clothed
wth a lynnen garment doune to the grounde, &
gryde about the pappes wth a goulden gryde.
Hys heade and hys heares were wyte, as wyte
woul and as snowe; and his eyes were as a flam
of fyre, and hys fete lyke vnto brasse as though
they bent in a fornaice, and hys voyce as the sound
of many waters. And he had in hys ryght hande
seuen starres. And out of his mouth went a sharpe
two edged swerd. And his face shone such as
the sonne in hys strength.

The seuen
churches
in Asia.

Col. 1. e
1. Cor. 12.
Heb. 12. d
1. Petr. 1. b
1. John. 1. d
Esa. 11. d
mat. 23. iiii
Iud. 1. c

Seuen
golde
candel-
tyckes.

Seuen
starres
are the
preachers

The Reuelation



Cal. xli. b And when I sawe hym I fell at his fete, euen as deade. And he layd his right hande vpon me, sayinge vnto me: feare not I am the fyrst, and the laste and am alpue, and was deade. And behold I am alrue for euermore, and haue the keyes of hel and of death. Whyte therfore the thinges which thou hast sene, and the thinges which are and the thynges which shalbe fulfilled hereafter: and the misery of the seuen starres which thou sawest in my right hande, and the seuen golden candelstickes. The seuen starres. b. are the messengers of the seuen congregacions: And the seuen candelstickes whych thou sawest, are the seuen congregacions.

The nores.

Alpha.

a. Alpha and Omega, are letters of the Greke crosserowe. Alpha is the fyrste letter and omega the laste, Wherefore in their writings, they call the firste and the laste by the names of those letters.

Is for signifyeth.

b. No man canne denye but that in this place the verbe (Is, or are) is taken for signifie. For the sentence geueth that the wordes sounde thus muche The seuen starres signifie the seuen messengers of the seuen congregacions. And the seuen candelstickes

Of S. John.

lickes signifie the seven churches or congregations. In like maner is to be taken in all other places of the scriptur, where any thyng is taught by signes or sacramentes. As in the. xlii. Chapter of Gene. The seven fat kyne are seven yeares of plentye. And in the. xxi. of Ecodi. Ye shall eate it in haste, for it is the Lords pascouer. Many lyke places are there in the scripture. Maruaple not therefore (gentyle brethren) though oure sauoure Christ in the wordes of his laste supper (wher in he instructed his disciples of the distributinge of his bloude among them) dyd vse bread and wyne, as sacramentes or signes to declare the same, and dyd in dede call them hys bodye, and bloude sayinge, this is my bodye, meanynge, this signifieth or declareth vnto you, my body and bloude: euen as moyses said of the Lambe. It is the pascouer of the Lord.

The. ii. Chapter.

Whe exhorteth. iiii. congregations to amend and sheweth the rewarde of hym that overcometh.

Unto the messenger of the congregation of Ephesus writte: these thynges, salety he that holdeth the seven starres in his right hande, and walketh in the middes of the. vii. golden candelstickes I know thy workes, and thy laboure, and thy patience, & how thou canst not forbeare them which are euill and examinedest them which say they are Apostles and are not: and haste founde them lyars and dydest walche thy selfe. And hast patience: and for my names sake hast laboured and hast not fapnred: Neuertheles I haue comt what agaynst the, for thou hast left thy fyrst loue.

Remember therfore from whence thou art fallen, and repent, and do thy fyrste workes. Or els I will come vnto the shortlye, and will remoue thy candelsticke out of his place, excepte thou repent. But this thou haste because thou hatest the deedes. & the Nicolaitans, whiche deedes I also hate. Lette hym that hath eares heare, what the spyrte sayth vnto the congregacions. To him that overcometh wil I geue to eate of the tree of lyfe, which is in the middes of the Paradyse of God.

W b. iii.

And

The reuelation

The congregatio **officiaria.** **B** And vnto the aungell of the congregacion of Smyrna wyte: These thinges sayeth he that is fyrst, & the last, whiche was dead and is aloue, I know thy woorkes and tribulacions pouerty, but thou art rich: And I know the blasphemy of them which cal them selves Iewes & are not: but are the congregacion of Satan. feare none of those thinges which thou shalt suffer. Behold, the deuil shall cast of you into prison, to tempre you, and ye shall haue tribulacion. x. daies. Be saythfull vnto the death, and I will geue the, the crowne of life. Let him that hath eares heare what the spirit saith to the congregacions. He that ouercommeth, shall not be hurt of the seconde death.

The congregatio **on of Pergamos.** **C** And to the messenger of the congregatyon in Pergamos wyte: Thus saith he whiche had the sharpe swerde with two edges I know thy woorkes, and where thou dwellest euen where satans seate is, and thou keepst my name and hast not denyed my sayth.

And in my dayes, Antipas was a faithfull wyne of mine, whiche was slaine among you, where Sathan dwelleth. But I haue a fewe thynges agaynst the, that thou hast there, them that maptise the doctrine of Balam, whiche taught in Balake, to put occasyon of synne before the chylidren of Israel, that they shoulde eate of meat dedicate vnto ydoles and committe fornicacion, Euen so hast thou them that maintaine the doctrine of the Nicolaitans, which thinge I hate: But be conuered, or eles I wyl come vnto the shortly, and wil fyght agaynst the with the swerde of my mouth. Lette him that hath eares heare, what the spirit saith vnto the congregacions. To him that ouercommeth will I geue to eate, of the manna that is kynd and wyl geue hym a whyte stone, and in the stone a newe name wyrtten, which no man knoweth sauing he that receybeth it.

The congregacion **of Thyra.** **D** And vnto the messenger of the congregatyon of Thyra wyte. Thus sayeth the sonne of god whiche hath his eyes lyke vnto flamme of fyre, whose feete are lyke brasse: I knowe thy woorkes and thy loue, service, and sayth, and thy payence, and thy dedes. which are more at the laste then at the first. Notwithstandyng I haue a fewe thynges

Of S. John.

ges agaynst the that thou sufferest that woman,
Isabel which called her selfe prophetes, to teache
and to deceyue my seruantes to make them com-
mitte fornicacion, and to eate meates offered by
to Idoles. And I gaue her space to repente of her
fornicacion and she repented not. Beholde I will
calle her into a bed, and them that commit forni-
cacion wyth her into greate aduersite, excepte
they turne from their dedes. And I will kyll her
chyliden wyth death. And all the congregacions
shall knowe that I am he, whiche searched the
reynes and herres. And I will geue vnto euery
one of you accordinge vnto youre workes. Vnto
you I saie, and vnto cyther of them of Charys,
as manye as haue not knowen this learninge, a
whiche haue not knowen the depenes of Sathan
(as they say) I will put vpon you none other bur-
then, but that which ye haue alreadye. Hold fast,
till I come, and whosoener ouercommeth and kee-
peth my workes vnto the end, to hym will I geue
power ouer nations, and he shall rule them wyth
a rodde of yron: and as the vessels of a potters,
shall he breake them to shewers. Euen as I recei-
ued of my father, so will I geue hym, the morning
starre. Lette hym that hath eares, heare what the
spirite sayeth to the congregacions.

Apoc. xxi.

Psalm. lxxv.

The notes.

a. These were Heretikes, which held opinion, that
wyues ought to be commune. Of whom Eusebi-
us. iii booke capit. xxi.

Nicolas-
tans.

The. iii. Chapter.

He enstructeth and enformeth the Angels
of the congregacions, declaringe also the re-
warde of him that ouercommeth.

AND wyte vnto the messenger of the con-
gregation of Sardis: this saith he that
hath the spyrte of God, and the seven star-
res. I knowe thy workes: thou hast a
name that thou liuest and thou art deade.

a
The con-
gregacions
of Sar-
dis.

Be awake and strenghten the thynges whiche re-
maine that are readye to dye. For I haue not
founde thy workes perfecte before God. Remem-
ber therfore how thou hast receiued and earde, &
hold faste and repente. If thou walke not watche
I will come on the as a thefe, and thou shalt not

knowe.

The Reuelation

i. The. vi. a
ii. Re. iiii.

knowe what hour: I will come vpon the, Thou hast a feawe names in Sardis, whiche haue not defyled their garmentes: and they shall walke wth me in whyte for they are worthe. He that ouercometh shalbe clothed in whyte arape, and I wil not putt oute his name out of the boke of lyfe, and I will confesse his name befoze my father, and befoze his angels. Lette hym that hath eares heare what the spyptr sayeth vnto the congregations.

B And write vnto the tydings bringer of the congregation of Philadelphiathis saith he that is holpe and true, whiche hath the keye of David: whiche openeth and no man shutteth, and shutteth and no man openeth. I knowe thy workes. Behold I haue set befoze the an open doore, and no man can shut it for thou hast a littel strength and hast kept my sayings: and hast not denyed my name. Behold I make them of the congregation of Sathan, which cal them selues Jewes & are not, but do lye. Beholde, I will make the that they shal come and worshipp befoze thy fete, and shal know that I loue the.

C Because thou hast kept the wordes of my patience, therefore I will kepe the from the hour of temptacion, whych wpll come vpon al the world, to tempte them that dwel vpon the earth. Behold I come shortly. Holde that which thou hast, that no man take awaye thy crowne. Wym that ouercometh, wpll I make a pylle in the temple of my God, and he shal go no more out. And I wpll wyte vpon him, the name of my God, and the name of the cite of my God, newe Jerusalem, whiche commeth doune oute of heauen from my God, and I wil wyte vpon him my new name. Let him that hath eares, heare what the spirit sayeth vnto the congregations.

D And vnto the messenger of the congregatyon, whiche is in Laodicia, wyte: Thus saith (Amen) the faythfull and true wytnes, the begynnyng of the creatures of God. I knowe thy workes that thou arte neither colde nor hoot. I woulde thou werest colde or hoot. So then because thou arte betwene both and neither cold nor hot. I will, spewe the oute of my mouth: because thou
saye

Of S. John.

Wastest thou art ryche and increased with gooddes, & hast nede of nothinge, and knowest not how thou art tormented and miserable, poore, blind & naked. I counsell the to bye of me golde tryed in the fyre, that thou mayest be ryche, and whyppe raymente that thou mayest be clothed, that thy filthy nakednes do not appere, and annoynt thyne eyes with eye salve, that thou mayest se.

As many as I loue I rebuke and chasten. Be feruent therfore and repent, & whosoever I stande at the doore and knocke If anye man heare my voice and open the doore, I will come in vnto him, and wil suppe wth him, and he with me. To him that ouercometh, will I graunte to sit with me in my seat, euen as I ouercame and haue siten wth my father, in his seate. Let him that hath eares, heare what the spirite sayeth vnto the congregacions.

The. iiii. Chapter.

And he seeth the heauen open, and the seate and one sitting on it. And. xii. seates aboute it, & foure beastes prayseinge God.



After this I looked, and beholde a doore was open in heauen and the fyrst voice which I heard, was as it were of a trompet sayng with me whiche sayed: come vp hether
Wb. v. then

The reuelation

ther, and I will shewe the thynges, whiche muste be fulfilled here after. And immediatlye I was in the spirite: and beholde a seate was put in heauen, and one sate on the seate. And he that sate, was to loke vpon, like vnto a Iaspere stone, and a Sardine stone: And there was a rayne bowe about the seate, in syght like to an emeralde. And about the seate were. xiiii. seates, and vpon the seates. xiiii. elders sitting clothed in white raiment, and had on their heades crownes of golde.

**Seuen
lambes.**

**Four
beastes.**

And out of the seate proceeded lychtenynges, & thonderynges, and voyces, and there were i. lychen lampes of fyre, burnyng before the seate, whiche are the seuen spirites of God. And before the seate there was a seat of glasse like vnto Cristall, and in the middes of the seat, & round about the seate were foure beastes full of eyes before and behynde, and the fyrste beaste was lyke a lyon, the seconde beaste lyke a calfe, and the thyrde beaste had a face lyke a man, and the fourth beaste was lyke a flyinge eagle.

And the four beastes had eche one of them. vi. wynges aboute him, and they were full of eyes wythin. And they had no rest, day neyther nyght sayyng. Holpe, holpe, holpe, Lord God almighty, which was and is to come.

And when those beastes gaue glory & honour, and thankes to him that sate on the seate, whiche lyueth for euer & euer: the. xiiii. elders fel downe before him that sate on the throne, and worshipped him that lyueth for euer, and cast theyr crownes before the throne sayyng: thou arte worthy Lord to receiue glory and honour, and power, for thou hast created al thynges, and for thy wyllles sake they are and were created.

The notes.

OF the The seat that John sawe, signifieth the church
or congregation of the saythful. He that sate there
on the lychenge God, the rayne bowe, the cove-
nante and promise of god, The. xiiii. seates in
the circuite: the spiritual vertues or workes of the
spirit. The. xiiii. elders the earnest professors and
folowers of Goddes doctrine, as well of the
newe as olde testamente. Theyr white apparail:
innocence. Their crownes of gold eternal kyngedoms

Of S. Iohn.

Come wyth Christ. The lightenyng, thundering, and voyces proceeding from the seate: do spake rebuke, threatening and comforting of the worde of God, which is preached by the faithfull ministers of the church. The. vii. lampes are: the gifts of the spirite. The sea of glasse is the vnderstandinge of the verite. The. iiii. beastes are the earnest letters forth of the truth in the foure quarters of the earth their eyes are the cleare knowledge of Goddes worde. The Lyon betokeneth them that are mighty in faith. The calfe the that be feruent in loue, whereby they sacrifice theyr owne bodies to God. The man, them that walke circumspectely in their vocation auoyding the occasions of euil. The flyinge Eagle: them that haue al their contēplation in heauenly thynges. The wynges are the workes of the spirite.

The. v. Chapter.

¶ He seeth the Lambe openinge the boke, & therfore the foure beastes, and the. xliiij. elders and the Angels prayse the Lambe and do hym worshipp.

¶ And I sawe in the right hande of him that sat in the throne, a boke written within and on the backside, sealed with. vii. seales. And I sawe a strong angell whiche cryed with a loude voyce: Who is worthy to open the boke, and to loofe the seales thereof? And no man in heauen nor in earth, neyther vnder the earth, was able to open the boke neither to loke thereon. And I wepte much because no man was founde worthy to open and to reade the boke, neither to loke thereon.

And one of the elders sayd vnto me: wepe not: behold a lyon beyng of the trybe of Iuda the rore of Dauid, hath obtained to open the boke, and to louse the seuen seales thereof, And I behelde, and lo, in the middes of the seate, and of the four beastes, and in the middes of the elders, stode a lamb as thoughe he had bene kylled, whiche had seuen hornes and seuen eyes, whiche are the spirites of God, sent into all the worlde: And he came and toke the boke out of the ryghte hande of him that sat vpon the seate.

And whē he had take the boke, the. iiii. beastes
and

The Revelation

And .xxiii. elders fell downe before the lambe, they
 minge harpes and golden vialles full of odoures,
 which are the prayers of sayntes, and they songe
 a newe song saying: thou art worthe to take the
 booke, and to open the scales thereof: for thou wast
 kylled, and hast redemed vs by thy bloude oute of
 al kynredes, and tonges, and people, and nations
 and hast made vs to oure God, kynges and prie-
 stes, and we shall reigne on the earth. And I be-
 held, and I heard the voice of many angels about
 the trone, and about the beastes, and the elders, &
 I heard thousand thousandes, saying wyth a loud
 voyce Worthe is the lambe that was kille to
 receiue power, and ryches, and wysedome, and
 strength, and honour, and gloze, and blessinge.
 And al creatures which are in heauen, and on the
 earth, and vnder the earth, and in the sea, and all
 that are in them heard I saying: blessing, honoure
 gloze, and power be vnto him that sitteth vpon
 the seate, and to the Lambe for euermore. And the
 foure beastes said Amen. And the .xxiii. elders fel
 vpon their faces, and worshipped him that liueth
 for euermore.

Dani. vii.

The notes.

Of the booke
 and scales & the
 Lamb that
 opened
 them.

This booke is the ordinaunce and appoyntment
 of God. It is wyrtten within and wythoute, that
 is, it conteyneth thynges that be knowen to all
 men, and thynges hidden from al men. The seuen
 scales are the sure purpose of God to open these
 hyd thynges to some chosen men in euery of the
 seuen ages of the world. The lambe that opened
 it, was Christ. His seuen hornes betoken hys uni-
 uersal power and kyngdome. His seuen eyes, the
 seuen principal gyftes of the spyrte.

The. vi. Chapter.

The Lambe openeth. vi. scales, and manye
 thynges folow the openinge thereof.

And I saw when the lambe opened one of
 the scales, and I hearde one of the foure
 beast say, as it were the noyse of thundee
 come and se. And I sawe, and behold there
 was a whyte horse, and he that sate on
 him, had a bowe: and a croune was geuen vnto
 him, and he wente forth conqueringe and for to
 ouercome. And when he opened the seconde scale:
 I heard

Of S. John.

I hearde the seconde beaste say: come and se. And there went oute another horſſe, that was read, & power was geuen to hym that ſate thereon, to take peace from the earthe, and that they ſhoulde kyll on anothere. And there was geuen to hym a greate ſwerde.



And when he opened the thyrde ſcale I heard the thyrde beaſte ſay: come and ſe. And I behelde, and lo a blacke horſſe: and he that ſate on him, had a payre of balances in his hande. And I hearde a voyce in the myddes of the foure beaſtes ſaye a meſure of wheat for a peny, and foure meſures of barlye for a peny, and oyle and wyne ſes thou hurte not.

And when he opened the fourth ſcale, I hearde the voyce of the fourth beaſte ſay: come and ſe. And I looked, and behold a pale horſſe, and his name that ſate on hym was death, and hell folowed after hym, and power was geuen vnto hym ouer the fourth part of the earth, to kyll with ſwerde and hunger, and with death, that cometh of vermen of the earth.

And when he opened the fyfthe ſcale, I ſawe vnder the altar, the ſoules of them that were killed for

The Reuelation

Esai. li. b
Osee. x. b
Luc. xxi

For the word of God, and for the testimony which they hadde, and they cried with a loude voyce saying: How longe tarrest thou Oorde holy and true to iudge and to aduenge our blood on them that dwell on the earth: And longe whyle garments were geuen vnto euery one of them. And it was sayd vnto them that they should reſte for a ſpytell ſeaſon vntill the number of their ſetowes and brethern, and of them that ſhould be kyllid as they were, were fulfilled.



And I beheld when he opened the ſixte ſeale and lo, there was a greate earthquake and the ſunne was as blacke as ſacke cloth made of beare And the mone turned ſuen as bloude, and the ſtarres of heauen fell vnto the earth, euen as a figge tree calbeth fro her, her figges, when ſhe is ſhaken of a mighty wind. And heauen vanished away, as a ſcrole whē it is rolled together. And all mountaynes and Iles were moued oute of their places. And the kynges of the earth, and the greate men and the ryche men, and the chiefe capitaynes, and they mighty men, and euery bond man, and euery free man, hyd them ſelues in denues, & in rockes of the hilles, and ſaid to the hilles, & rockes, fall

Of S. Iohn.

Call on vs, and hyde vs from the presence of hym
that sitteth on the seate, and from the wrath of the
lamb, for the great day of his wrath is come, and
who can endure it?

The. vii. Chapter.

20 We seeth the seruantes of God sealed in
their foreheades, which though they suffer trou-
ble the lambe feedeth them, leadeth them to the
fountaines of liuynge water.



And after that, I sawe. iiii. angelles stand
on the. iiii. corners of the earthe, holding
the foure windes of the earth, that the
windes shoulde not blowe on the earth,
neither on the sea, neither on any tre. **X.**
And I sawe another aungel ascende from the ry-
syng of the sunne; whyphe had the seale of the ly-
uynge God, and he cryed wyth a loude voice to
the. iiii. angelles (to whom power was geuen to
hurte the earth and the sea) sayinge: Hurte not
the earth neither the sea neither the trees, tyl we
haue sealed the s. ruanntes of oure God in theyr
foreheades.

And I heard the number of them whiche were
sealed.

The Revelation

B sealed, and there were sealed an hundred. & xliiij. thousand of all tribes of the chyldren of Israel. Of the tribe of Juda were sealed twelue thousand. Of the tribe of Ruben were sealed twelue thousand, of the tribe of Gad were sealed twelue thousand. Of the tribe of Asser were sealed twelue thousand. Of the tribe of Nephthaliim were sealed twelue thousand. Of the tribe of Manasses, were sealed twelue thousand. Of the tribe of Simcon were sealed twelue thousand. Of the tribe of Leuy were sealed twelue thousand. Of the tribe of Issacar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand. Of the tribe of Benjamin were sealed twelue thousand.

After this I behelde, and lo a greate multitude (which no man could numbre) of al nations and people, and tonges, stood before the seate, and before the lambe. clothed with longe whyte garmentes, and plumes in their handes: and cryed with a soude voice saying, saluacion be ascribed to hym that sitteth vpon the seat of our God, and vnto the lambe, And al the Angelles stode in the compasse of the seate, and of the elders, and of the foure beastes, and fell before the seate on their faces, and worshipped God saying, amen. Blessing and gloire, wyldeome, and thankes, and honour, and power and myght, be vnto our God for ever more. Amen.

B And one of the elders answered, sayinge vnto me, what are these whiche are arrayed in longe whyte garmentes, and whence come they? And I sayed vnto him, Worde thou wost. And he sayed vnto me: those are they which came out of grete tribulation, and made their garmentes larg and made them wyse in the bloude of the lambe: these are they in the present of the seate of God, and serue hym daye and nyghte in his temple, & he that sitteth in the seate will dwel among them. They shall hunger no more neyther thyrste, neyther shall the sunne lighte on them, neither any heate: for the lambe whiche is in the middes of the seate shall feede them, and shall leade them vnto fountaynes of liuing water, & God shall wipe awaye al teares from their eyes.

The notes.

a. 1089

Of S. Iohn.

a. Ioke Mathew the first Chapter.

b. A certayne numbre of euery tpybe of the Israe-
lites is reherfed; and of the gentyles no number
but an infinite multitude, to declare that the num-
ber of the faythfull amonge them that descended
linially of Abraham: was nothing in comparison
of them that shoulde be converted from amonge
the Gentiles.

the angel
Numbze.

The. viii. Chapter.

✚ The. vii. scale is opened. There is splence in
heauen, the foure angels blowe, their trum-
pettes, and greate plages folowe vpon the
earth.



And when he had opened the seventh scale
there was splence in heauen aboute the
space of an halle houre. And I sawe an-
gelles standinge before God, and to them
were geuen, vii. trumpettes, And another
angell came and stode before the aultare, haupng
a golden sencer, and muche of odoures was geue
vnto hym, that he shoulde offe of the prayers of
al sayntes vpon the golden aultare whych was
before the seate. And the smoke of the odoures,
whych came of the prayers of al sayntes ascen-
ded

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ded by befoze God out of the angelles hand. And the angel toke the censur and fylled it wpyth fyre of the altare and caste it into the earth, and voyces were made, and thundrynges and lpyhtenynge and earthquakes.

C And the seven angelles which had the seven troppes prepared them selues to blowe. The fyrste angell blew, and there was made hayle & fyre, whych were myngled wpyth blond, and they were caste into the earth: and the thirde parte of the trees was burnt and all grene grasse was byent. And the seconde angell blew: and as it were a great mountayne burnynge wpyth fyre was caste into the sea, and the thirde parte of the sea turned to bloude, and the thirde parte of the creatures which had lyfe, dyed, and the thirde parte of shippes were destroyed.

D And the thirde angel blew, & ther fell a great starre from heauen burnynge as it were a lampe and it fell into the thirde parte of the ryuers, and into fountaynes of waters, and the name of the starre is called wormwoode. And the thirde parte was turned to wormwoode. And manye mended of the waters, because they were made bitter, & the fourth angel blew, and the thirde part of the sunne was sunpiten and the thirde parte of the mone, and the thirde part of the starres: so that the thirde parte of them was darkened, and the day was smitten, that the thirde part of it shoulde not shyne, and lyke wyse the nyght. And I beheld and heard an angel styrnge thowow the middes of heauen, sayynge wpyth a loude voyce: Wo, wote the inhabitants of the earth, because of the voyces' come of the troupe of the .iii. angels whych were yet to blowe.

The notes.

The seven
scale.

This scale is not yet opened, but shalbe when the tyme shal come that God hath appointed for the silence that shal folowe the same. Which silence is the great quyetnes of Goddes kyngdom when all Antichristes souldiers shalbe ouerthrewen and slayne. For then shal go forth seven angelles, that is to saye: the true preachers of Goddes worde, who shal declare vnto the worlde the estate of the worlde at the openynge of the seven scales. And by these seven angelles is open-

ned

Of S. John.

med the same thyng that was opened by the openyng of the seven scales (but after another sort) the one by the openyng of the scales and the other by blowyng the trumpettes, to make the thyng more certayne. Loke more of thys, in the Image of boeth the churches, gathered by John Dale.

The.ii. Chapter.

¶ The fyfte and sixt angelles blowe: the starre fallerh from heauen: the locustes come: the first two is paster: the fourre angelles are lowed, and the thyrd part of men is kyled.



AND the fyfte angell blowe, and I sawe a starre fall from heauen vnto the earthe. And to him was geuen the keye of the bottomlesse pytte: and he opened the bottomlesse pytte, and there arose the smoke of a great fornace: and the sunne, & the apee were darchened by the reason of the smoke of the pytte and there came out of the smoke locustes vpo the earth, and vnto them was geuen power as the Scorpions of the earth haue power. And it was commaunded them that they should not hurt the grasse of the earth, neyther any grene thyng, nei-
ther

The reuelation

ther any tre: but onely those men which haue not the seale in their foreheades, and to them was commaunded that they should not kyll them, but that they should be vexed fyue monethes, and their payne was as the payne that commeth of a scorpion, when he hath stonge a man. And in those dayes shall men seke death, and shall not finde it, and shall desyre to dye, and death shall flye from them.



And the similitude of the locustes was lyke vnto horses prepared vnto batayll, and on their heades were as it were crownes, lyke vnto gold and their faces were as it had bene the faces of men. And they had heare as the heare of women. And their teeth were as the teeth of Lyons. And they had habbergions, as it were habbergions of Iron. And the sounde of theyr wynges, was as the sounde of charettes, when manye horses run together to batayle. And they had rayles lyke vnto scorpions, and there were stinges in their tayles. And their power was to hurt men fyue monethes. And they had a kynge ouer them, whiche is the angel of the bottomlesse pyr, whose name in the Hebrue tongue, is Abaddon, but in the Greke tongue

Of S. John.

songe, A pollion. One wo is past, and behold two
woes come after this.

And the fyrte angel blewe, and I harde a voyce
from the.iiii. corners of the golden altar which
is before God, sayinge to the fyrte angell whiche
had the trompe: loose the.iiii. angilles, which are
bounde in the greate ryuer Euphrates. And the
iiii. angelies were loosed whiche were prepared
for an houre, for a daye, for a moneth, and for an
yeare, for to slea the third part of men. And the
number of horsemen of warre, were twenty ty-
mes. x. M. And I hearde the numbre of them. And
thus I sawe the horses in a vision and them that
sate on them hauinge fyre herbergions of a Ja-
sint coloure, and bymstone, and the heades of
the horses were as the heades of lions. And out
of their mouthes went forth fyre and smoke, and
bymstone. And of these thre was the thrid parte
of men kyled: that is to say, of fyre, smoke, and
bymstone, which proceeded out of the mouthes
of them. For theyr power was in their mouthes
and in theyr tailles: for their rayles were lyke vn-
to serpentes, and had heades, and wyth them they
dpt hurte: And the remnaunte of the men whiche
were not kyled by these plagis, repented not of
the dedes of their handes, that they shoulde not
worshippe devils, and Images of golde and syl-
uer, and brasse, and stone, and of wood, wyth ney-
ther can se neyther heare, neyther go. Also they re-
pented not of their murther, and of their sorcery,
neither of their fornicaciō, neither of their theft.

The. c. Chapter.

✠ The angel hath the boke open. He stea-
reth there shalbe no more tyme. He geueth the
boke to John, who eateth it vp.

And I sawe an other mightie angell come
doun from heauen, clothed wyth a cloud,
and the rayne bowe vpon hys heade. And
hys face as it were the sunne, and his fete
as it were pylars of fyre, and he had in
hys hand a littel boke open, and he put his ryght
fote vpon the sea, and hys left fote on the land.
And cryed wyth a loude voyce, as when a lyon
roareth. And when he had cryed, seven thunders
spake theyr voyces. And when the seven thunders
had

The reuelacion
 had spoken theyr voyces: I was aboute to wryte.
 And I heard a voyce from heauen sayng vnto me
 seale bp those thinges, whiche the seuen thondres
 spake, and wryte them not.



Deu. xii. c And the aungell whych I sawe stande vpon the
 sea, and vpon the earth, lyft vp his hande to hea-
 uen, and swore by hym that liueth for euer more,
 whych created heauen, and the thinges that there
 in are, and the sea, and the thynges whiche therein
 are: that there shoulde be no longer tyme, but in
 the dayes of the voyce of the seuenth angel, when
 he shall begyn to blowe: euen the mystery of God
 shalbe synnished as he preached by hys seruantes
 the prophetes.

Ezec. xli. c And the voyce whych I harde from heauē spake
 vnto me agayne, and said: goo and take the lytle
 booke, whych is open in the hande of the aungell,
 whych standeth vpon the sea, and vpon the earth.
 And I went vnto the aungell, and sayde to hym:
 geue me the lytle booke and he sayd vnto me take
 it, and eate it vp, and it shal make thy bellye byr-
 ter, but it shalbe in thy mouth as swete as honye,
 and I toke the lytel booke out of hys hande, and
 eate it vp, and it was in my mouth as swete as
 honye,

Of S. Iohn.

Hony, and allone as I had eaten it, my belye was
hytter. And he sayed vnto me: thou must prophesy
agayne amonge the people, and nations, and con-
gys, and to many kynges.

The.ii. Chapter.

The temple is measured, the seconde wo is
paste.



AND then was geuen me a rebe lyke vn-
to a rodde, and it was saide vnto me:
Ryle and meate the temple of God, and
the anltare, and them that wyshp
theretn, and the quyre which is wrythn the tēple
caste out and meate it not, for it is geuen vnto the
gentiles and the hols cty Mall they tread vnder
fore xlii. monethes. And I will geue potter vnto
my two wyrtnesses, and they Mal prophesye. .v. li.
C. and. li. dayes, clothed in sacke cloth. These are
two olyue trees, and two candelstiches, standyng
before the God of the earth.

And if any man wyll hurte them, fyre Mall pro-
ceade out of their mouthes, and consume theyr
enemys. and if any man wyll hurt thē this wyse
must he be kyled. These haue power to shut hea-
uen, that it rayne not in the dayes of their wyrt-
nesses.

The reuelation

phesinger: and haue power ouer waters to turne them to bloud, and to smyte the earth wyth al manner plagis, as often as they will.

B And when they haue finished their testimonye, the beaste that came oute of the botomlesse pyr, shall make warre agaynst them, and shall overcome them, and kyll them. And their bodyes shall lye in the stretes of the greates ctyte, which spirytually is called Sodom and egypte, where oure Lord was crucifyed. And they of the people and kyndredes, and tonges, and they of the nations, shall see their bodyes. iij. dayes and an halfe, and shall not suffer their bodies to be put in granes. And they that dwell vpon the earth, shall reioyce ouer them and be glad, and shall sende gyftes one to another for these two prophetes vexed the that dwell on the earth.

And after thre daies and an halfe the spirite of lyfe, from God entred into them. And they stode vp vpon their fete: and greates feare came vpon them which sawe them. And they hearde a greates voyce from heauen, sayinge vnto them. Come vnto hether. And they ascended vp into heauen in a clowd, and their enemies sawe them. And the same houre was there a greates earthquake, and the c. parte of the ctyte fell, and in the earth quake were slaine names of men seuen. m. and the remnaunte were feared, and gaue glozpe to God of heauen. The seconde booke is paste, and beholde the thyrde booke shall come anone.

B And the seventh angell bletwe, and there were made greates voyces in heauen, sayinge, the kingdomes of this worlde are oure Lordes and of his Christes, and he shall reigne for euermore. And the xxiiij. elders, which syt before God on theyr seates: fell vpon their faces, and worshipped God, sayinge: we geue the thankes Lord God almighty, which art and wast, and art to come. for thou hast receyued thy greates might, and hast reigned. And the nations were angrye, and thy wrath is come, and the tyme of the dead that they shoulde be iudged, and that thou shouldest geue rewarde vnto thy seruantes the prophetes and sayntes, and to them that feare thy name small and greates and shouldest destroye them, whiche destroye the earth.

Of S. John.

earth. And the temple of God was opened in hea-
 ven, and there was sene in hys temple the arche
 of his testamente: and there folowed lychtenyn-
 ges and voyses, and thondering, and earthquake
 and much hayle.

The notes.

The recde is the worde of God, the temple is
 the congregation of Christ, the altare is Christ,
 the quye is the rabble of Rome, the rutterhyns
 called the prelates of the churche, and the cryps
 is the electe and chosen lozte of Christians. The
 two topynesses are the two testametes, the
 beaste that cometh oute of the botomlesse pytte
 is the whole rabble of the Antichristian churche
 of Rome.

The. xli. Chapter.

And the seventh angell bloteth. There appea-
 reth in heauen, a woman clothed wth the
 sunn. Michael fyghreth wth the dragon.



AND there appeared a greate wonder in
 heauen, a woman clothed with the sunne,
 and the mone vnder her fete, and vpon
 her heade a crowne of twelue starres: and
 she was wth chyldre and cryed trauyl-
 linge

The reuelation

lynge in birth, and payned redy to be deliuered. And there appeared another wonder in heauen, for beholde a great dragon, hauing seven heades and ten hornes and crownes vpon hys heades, & hys tayne drew to the thyrde part of the starres, and cast them to the earth.

B And the dragon stode before the woman which was redy to be deliuered, for to deuoure her chyld asone as it were borne. And she brought forth a man chyld, which shoulde rule al nacyons with a rod of Iron. And her sonne was taken vp vnto God, and to hys seate. And the woman fled into wyldernes, where she had a place, prepared of God, that they shoulde feede her there a thousand two. C. and. lx. dayes.

✠ And there was great battaile in heauen. Michael and his angelles foughte with the dragon, and the dragon foughte, and hys angelles, and preuailed not, neither was there place found any more in heauen. And the greete dragon, that olde serpente called the deuyl, and Sathanas was cast out. Whych deceyueth all the worlde. And he was cast into the earth, and his angels were cast out also.

C And I hearde a loude voyce sayinge, in heauen is now made saluation, and strength and the kyngdome of oure God, and the power of hys Christ. For he is caste doune, whych accused the before God daye and nyghte. And they overcame hym by the bloude of the lambe, and by the word of there testimony, and they loued not there lyues vnto the death. Therefore receiue heauens, and ye that dwell in them. Wo to the inhabitants of the earth, and of the sea: for the deuill is come doune vnto you whiche hath greete wrath, because he knoweth that he hath but a short tyme. ✠

And when the dragon sawe, that he was cast vnto the earth, he persecuted the woman whych brought forth the man chyld. And to the woman were geuen two wynges of a greate eagle, that she might flye into the wyldernes into her place, where she is nourished for a tyme, tymes, and halfe a tyme from the presence of the serpent. And the dragon cast oute of hys mouth water after the woman, as it had bene a ryuer, because she

Of S. Iohn.

She shoulde haue be caught of the fonde. And the earth holpe the woman, and the earth opened her mouth, and swalowed by the ryuer whyche the dragon caste out of hys mowth. And the dragon was wioth wyth the woman, and wente & made warre wyth the remnantes of her seide, whyche kepe the commaundementes of God, and haue the testimony of Iesus Chyiste. And I stode on the sea sande.

The notes.

The woman is Chyistes true churche, the lunn wher wyth she is clothed, is the ryghtuousnes of Iesu Chyist, the mone vnder her fete, is the world and worldly thynges, the crowne of twelue starres, are the twelue apostles. And the womannes crye of trauail is their preachinge and persecuti-on. The dragon is the deuil, the seven heades, are al his craftes and subtilities, the x. hornes are al hys power to tempte man, the seven crownes are hys vniuersal reigne amonge the worldelynges, and his tale, is the enticementes of worldly thynges toherwith he draweth men to him, and casteth them into the earth makinge them carnall. The manchild is Chyist, the syringe into the wil dernes, is the amoyding of sin, & the nourishing there so many dayes, is Gods protection euen to the worldes ende. Michael and his angelles are the true and constant preachers and professours of Goddes doctrine, and the dragons angels are the contrarpe. The water that the dragon casteth out of his mouth, is al hypocrisie and supersticio the earth that swalloweth it by, is the multitude of the worldlynges, and the sea sande is theyr doctrine, not grounded on the rocks whiche is Chyist, but on man.

The. xiii. Chapter.

A beast ysleth out of the sea wyth seven heades and. x. hornes. Another beast cometh out of the earth wyth two hornes.

AND I sawe a beaste ysle out of the sea, ha-
uyng seven heades, and ten hornes, and
vpon hys hornes ten crownes, and vpon
hys heade, the name of blasphemy. And
the beaste whyche I sawe was lyke a calfe
of the mountayn, and hys fete were as the fete of

Ct. ii.

a beaste

The Revelation

a beare, and his mouth as the mouth of a Lyon. And the dragon gaue hym his power and his seate, and great authoritie: and I sawe one of his heades as it were wounded to death, and his deadly wounde was healed. And all the worldes wondred at the beaste, and they worshipped the dragon whiche gaue power vnto the beaste, and they worshipped the beaste sayinge: who is lyke vnto the beaste: who is able to warre wth hym.



and there was a mouthe geuen vnto hym that spake great thynges and blasphemyes, & power was geuen vnto him, to do. xlii. monethes. And he opened his mouth vnto blasphemye agaynst God, to blasphem: his name, and his tabernacle and them that dwell in heauen. And it was geuen vnto hym to make warre wth the Sayntes, and to ouercome them: and power was geuen hym ouer al kyngdes, reynes and nations: and all that dwell vpon the earth worshipt him, whose names are not written in the booke of life of the lambe, which was kylled from the begynnyng of the world. If any man haue an eare, let him heare. He that leadeth into captiuitie shal go into captiuitie: he that killeth wth a sword, must be kylled

Of S. John.

be kyled with a swerde. Here is the patience
and the fapth of the Sainctes.

And I behelde another braste coming bp out
of the earth, and he had two hozn: s lyke a lambe **C**
and he spake as dyd the dragon. And he had all **Mat. xxvi**
that the fyre beaste coude do in his pzeence, &
he caused the earth, and them whych dwel there-
in, to worshyp the fyre beaste, whose deadly wound
was healed: and he dyd greute wouunders, so that
he made fyre come doune from heaueu in the sy-
ght of men and deceyued them that dwel on the
earth by the meanes of those sygnes, whych he
had power to do in the syghte of the beaste, sayng
to them that dwel on the earth: that they shoulde
make an Image vnto the beaste, whych had the
wounde of a swerde, and dyd lyue.

And he hadde power to geue a spyzite vnto the
Image of the beaste, and that the Image of the
beaste shoulde speake, and shoulde cause that as ma-
ny as would not worshyp the Image of the beaste,
shoulde be kyled. And he made of both smale and
greute, ryche and poore, fre and bonde, to receiue
a marke in their ryght handes, or in their foreha-
des: and that no man myghte bye or sell, saue he
that had the marke, or the nam: of the beaste, or the
numbre of his name. Here is wylsedom. Let
hym that hath counre the numbre of the beaste:
For it is the numbre of a man, and his numbre
is syxe hundred thre score and syxe.

The notes.

This beaste is the whole Emper of Antichrist,
the Romeish rable, his seven heades and. x. hoz-
nes is his reigne in all the seven ages, and the
power of the same, the myghty power that was
geuen hym, and the seate that Sathan lefte hym,
is thep: deceptfull doctryne, and their gloriouse
hyngedom.

The wounded head, is the Popes supzemye &
power denyed in certayne countrees, and the cu-
rynge th: reof, is the mayntaynyng and resto-
ryng agayn of hys cerimonies and other tram-
perpe in the same countrees. Looke moze of this
in Jhon Bales Images of both the churches, and
also of the mouth that spake greute thynges and
blasphemys, that is straighely charged all men

The reuelation

do obserue the Popes scruping of God, puttyng Gods worde to spience, and misse reportinge the true preachers thereof wryth the blasphemonie name of heresye.

The other beaſt that roſe out of the earth: was the falſe and deuilliſhe preachers, their .ii. hornes lyke vnto the hornes of a Lambe are the .ii. teſtamentes twiſted to their beaſtly purpoſe, the woꝝ ſhew that the beaſt muſt haue, is the obſeruation of hye rules and ceremonies, the Image of the beaſt, is the lyke tyrannye that reigned before the heade was wounded. This Image made they ſpeake, by promulgatinge moſte cruell lawes vnder payne of death. The marke that all men receiued, was the othe to obſerue thoſe lawes. The lyke thyng was the marke of the marchauntes, but theirs was rather inward in the conſcience, as is alſo the name and numbre of the beaſt, though they were alſo outward. Of the numbre of the beaſt what it betokeneth, loke in Sale vpon this place.

The. viiij. Chapter.

AND The lamb ſtandeth vpon the mount Sion, and the vndeſpyled congregation wryth hym. The angell echorteth to the feare of God, and telleth of the fal of Babilon.

AND I looked, and lo a lambe ſtoode on the mounte Sion, and wryth hym hundred and thirtiethouſand, hauinge his fathers name wrytten in their foreheades. And I harde a voyce from heauen, as the ſounde of many waters, and as the voyce of a greate thunder.

And I hearde the voyce of harpers harpyng wryth theyr harpes. And they ſonge as it were a newe ſonge, before the ſeate, and before the foure beaſtes, and the elders, and no man coulde learne that ſonge but the hundred and thirtiethouſande, which were redeemed from the earth. Theſe are they, whiche were not deſpyled wryth women for they are bygins. Theſe folowe the lambe wherſoeuer he goeth. Theſe were redeemed from men beynge the ſpyke fruytes vnto God and to the lambe, and in their mouthes was ſounde no gylte. For they are wrythout ſpot before the throne of God. **A**

And

Of S. John,

And in 3 sawe an angell flye in the middes of
heaven, having an everlastinge Gospel to preache
unto them that lyve and dwelle on the earth, and
to all nacjons, kynredes, and tonges, and people
saying with a loud voice: feare God and geve
honour to hym, for the houre of hys iudgemente
is come, and worshyppe hym, that made heauen
and earth and the sea, and fountaines of water.
And there folowed another angell, sayinge: Ba-
bylon is fallen, is fallen, that greute cyte, for
she made all nacjons drynke of the wyne of her
fornication.



And the thyrde angell folowed them sayinge
with a loud voice: If any man worshyp the beast
and his Image, and receiue his marke in his forehead
or in his hande, the same shall drynke of the
wyne of the wrath of God, whiche is poured in
the cup of hys wrath. And he shall be punished in
fyre and bymstone befoze the holy angelles, and
befoze the lambe.

And the smoke of their tormēt ascēdeth byeuere
more. And they haue no rest day nor night which
worship the beast and his Image, and whose name
receiue the pynte of hys name. Here is the paine
Cc. iiii. cccc

The Revelation

once of sayntes. Here are they that kepe the com-
maundementes and the sayth of Iesu.

And I hearde a voice from heauen, sayinge vnto me: wyte. Blessed are the dead, which hereafter dye in the Lorde, euen so sayth the spirite: that they may rest from their laboures, but their workes shal folowe them. And I looked, and beheld a whyte cloude, and vpon the cloude one sittinge lyke vnto the sonne of man, hauyng on his head a golden croune, and in hys hand a sharpe sickle. And another aungel came out of the temple, cryyng wyth a loude voyce to hym that sat on the cloude. Thruste in thy sickle and reape, for the tyme is come, to reape, for the corne of the earth is ripe. And he that sat on the cloude, thruste in hys sickle on the earth, and the earth was reaped.

Joel. iiii. c



And another angel came out of the temple which is in heauen hauinge also a sharpe sickle. And another angel came out from the altar, which had power ouer fire, and cryed wyth a loude crye to hym that had the sharpe sickle, and sayed: thruste in thy sharpe sickle, and gather the clusters of the earth, for hys grapes are ripe. And the aungell thruste in hys sickle on the earth, and cut doune the

Of S. John.

the grapes of the vineparde of the earth: and cast them into the greate wynefate of the wrath of God, and the wynefate was troden without the steepe, and bloud came out of the late, euen vnto the houlle byddes by the space of a thousande and ffre hundred fourlonges.

The notes.

The Lamb is Christe, the mounte Sion is the churche, the great number that are with hym, are the sayntfull members of the same churche the fathers name, is hys worde and the beliefe in the same, the voyce of consent lyke vnto manye harpes, is the vniourne saynt of al nacions, that is of as many of all nacions as are true Christiāse, and grounde their saynt onelie vpon scripture, whych is ful of it is swete harmonye. The newe songe is the word of God, which none can learne but such as haue the name of the father written in their foreheades. The women are vncōstante and waūering doctrine. Babilon is the church of Antichrist, and wyne of her wordome, is the deuilethe doctrine, set forth and taught by that wicked congregation. The cloude is the true mynistry of Gods worde, he that sate on it, is the son of God, and the Harpe syckle in hys hande is the sygne of the laste day, whych is in scripture called haruest, and the syckle is called Gods worde, for wyth that syckle is Gods haruest reaped.

The. xv. Chapter.

And he seeth seven angelles haupnge seven vialles full of wrath.

AND I sawe another sygne in heauē grete and merueylous seven angels haupng the seven laste plagis, for in hem is fulfilled the wrath of God. And I sawe as it were a glassye sea. myngled wyth frye, and the that had gotten victorie of the beaste and of hys Image, and of hys marke, and of the numbre of hys name, stonde on the glassye sea, haupnge the harpes of God, and they song the songe of Moses the seruaunte of God, and they songe of the lambe sayinge. Grete and merueylous are thy workes Lord God almighty, iust and true are thy wayes kyng of sayntes. Who shall not feare, O Lord, and glorify thy name. For thou onelie

Cc. v.

arte

Wier. 2.

The reuelation
 of the holpe and all gentyles shall come and wor-
 shippe before the lord the iudgements are made
 manifest.



And after that, I looked and beholde the temple
 of the tabernacle of testimony was open in hea-
 ven, and the seven angels came out of the temple
 which had the seven plagues, clothed in pure, and
 bright linnen, and havinge their breastes girded
 with golden girdels. And one of the.iiii. beasts
 gaue to the seven angels. vii. golden vialles, full
 of the wrath of God, which they tooke for euermore.
 And the temple was full of the smoke of the glo-
 ry of God and of his power, and no man was
 able to enter into the temple, til the seven plagues
 of the seven angels were fulfilled.

The notes.

The. vii. angels which had the. vii. golden vial-
 les full of the wrath of God are Goddes eternall
 decrees and set purposes accordinge to the which
 he plageth the wicked in these last dayes. Look
 more in this in John Bale.

The. xvi. Chapter.

20 The Angles poure out their vials full of
 wrath.

And

AND I heard a great voice out of the temple saying to the seven angelles, go your wayes, poure oute your vialles of wrath vpon the earth. And the fyrst wente & poured out his vial vpon the earth, and there fell a noyse and a soze botche vpon the men, which had the marke of the beast, and vpon them which had the image. And the seconde angel shed out his vial vpon the sea, and it turned as it were into the bloude of a dead man, and euery liuing thing dyed in the sea. And the third angel shed out his vial vpon the ryuers and fountaines of waters, and they turned to bloude. And I heard an angell saye: Lord which art and wast, thou art righteous and holy, because thou hast geuen such iudgements, for they shed out the bloud of sayntes, and prophetes, and therefore haste thou geuen them vnde to drynke: for they are worthy. And I hearde another out of the altar saye: euen so Lord God almighty, true, and ryghteous are thy iudgements.

And the fourth angel poured out his vial on the sunne, and power was geue vnto hym to bere men with heate of fyre. And the men ragged in greate heate, and spake euyl of the name of God, which had power ouer those plagues, and they repented not, to geue him glory. And the fyrst angel poured out his vial vpon the seate of the beast, & his kyngdome waxed darke, & they gnawed their tonges for sozow, and blasphemed the God of heauen for sozow and payne of their sozes, and repented not of their dedes.

And the vj. angel poured out his vial vpon the great ryuer Eufrates, & the water dried by that the wayes of the kynges of the east should be prepared. And I saw thre vnclen spirites lyke frogges come out of the mouth of the dragon and out of the mouth of the false prophete. For they are the spirites of devils workinge miracles to goddout vnto the kynges of the earth, & to the whole world to gather them to the batayle of that great day of God almighty.

Wholde I come as a theefe. Wapre is he that watched and kept his garmentes, least he be found naked, and men se his sylthynes. And he gathered

Ma. xxi.
Luk. xxi.
1. Cor. v. 12

The Revelation

gathered them together into a place called in the Hebrew tongue Armagedon.

And the seventh angel poured out his vial into the ayre. And there came a voice out of heaven from the seate, sayinge: it is done. And there folowed voices thunders and lightnings, and there was a greates earthquake such as was not sence men were vpon the earth, so mighty an earthquake and so great. And the greates cytie was deuyded into thre partes, and the cyties of naciens fell. And greates Babylon came in remembrance before God, to geue vnto her the cup of wyne of the fyerenes of hys wrath. And she fled away, and the mountaines were not found. And there fell a great hyle, as it had bene talntes, out of heauen vpon the men and the men blasphemed God, because of the plage of the hyle for it was great, and the plage of it sore.

The notes,

Confer these seven plagys with the openynge of the seven scales, and the blowing of the seven troupettes, and it shal be easie to vnderstande.

The. xlii. Chapter.

And he describeth the woman sitting vpon the beaste with ten hornes.

And there came one of the seven angels, which had the seven vialles, and talked with me, sayinge vnto me: come I will shewe the, the iudgemente of the greates, whose char scretly vpon many waters with who haue committed fornicacion the kynges of the earth, so that the inhabitants of the earth, are drunken with the wyne of her fornicacion.

And he caried me away into the wyldernes in the spyrte. And I saw a woman syte vpon a coloyed beaste full of names of blasphemy which had ten hornes.

And the woman was arrayed in purple & rose coloure, and decked with goulde, & precious stones and pearles, and had a cup of goulde in her hand full of abominacions and fylthynges of her fornicacion.

And in her forehead was a name written, a misstry, greates Babilon the mother of whozome and abominacions of the earth. And I sawe the
wyse

Of S. John.

wyse droncke wth the bloude of Sayntes,
and wth the bloude of the wyrtesses of Iesu.
And when I sawe her, I wondrous wth grea-
maruayle.



And the angel sayd vnto me, wherfore maruel-
lest thou? I will shewe the the mystery of the wo-
man, and of the beaste that beareth her, whyche
hath seven heades and ten hornes. The beaste that
thou seest, was, and is not, and shall ascende our-
of the bottomlesse pyr, and shall go into perdition
and they that dwell on the earth shall woundre
(whose names are not writt en in the booke of life
from the begynnyng of the world) when they be-
holde the beaste that was, and is not. And here is
a mynd that hath wysedome.

The seven heades are seven mountaynes, on
wherche, the woman stteth: they are also seven
kynges. fyve are fallen, and one is, and another
is not yet come. When he cometh he must con-
tinue a space.

And the beaste that was and is not, is even the
eyghte, and is one of the seven, and shall goo into
destruction, And the ten hornes whych thou seest,
are ten kynges, whiche haue receyued no kyng-
dome

The reuelation

Some, but shall receiue power as kynges at one
houre wth the beaste, These haue one mynd, and
shal geue their power and strenght vnto the beaste.
These shal fyght wth the lambe, and the lambe
shall ouercome them. For he is Lord of Lordes, &
kyng of kynges: and they that are on his syde, are
called the chosen and faythfull.

D And he sayed vnto me: the waters whych thou
sawest, where the whore sitteth are people, and
folke and nations & tonges. And the ten hornes,
which thou sawest vpon the beaste: are they that
shal hate the whore, and shal make her desolate &
naked, and shal eate her flesh & burne her wth
fyre. For God hath put in theyr hertes to fulfill
his wil and to do wth one consente, for to geue
her kyngdome to the beaste, vntill the wordes of
God be fulfilled. And the woman whiche thou
sawest is that great city which reigneth ouer the
kynges of the earth.

The notes.

The whore is the church of Antichrist whiche
Bale declareth to be the church of Rome. The
manye waters are the multitudes of people vnder
the sayd church, the kynges and rulers wher
of committed spirituall fornication wth her.
Loke in the. xii. chapter for the description of
this beaste.

The. xiiii. Chapter.

✠ The louers of the world, are sorre for the fall
of Babilon, but they that be of God, haue cause
to reioyce at her destruction.

A And after that I saw another ange'll come
from heauen: hauing great power and the
earth was lightened wth his brightnes.
And he cryed mightelie wth a strong
voyle, saying: Great Babilon is fallen is
fallen, and is become the habitation of deuilles,
and the holde of all foule spirites and a cage of al
vncleane and hatefull byrdes for all naruous
haue dronken of the wyne of the wexath of her
fornication. And the kynges of the earth haue
committed fornication wth her, and her mar-
chauntes are waxed ryche of the aboundaunce of
her pleasures.

And I hearde another voyce from heauen say.
Come

Of S. John.

Come awaye from her my peple, that ye be not partakers in her synnes, and that ye receyue not of her plagues. For her synnes are gone vp to heauen and God hath remembred her wickednes. Reward her euen as she rewarded you, and geue her double accordinge to her workes. And poure in double to her in the same cuppe, whiche she fylled vnto you. And as much as she glorified her selfe and lyaed wantonly, so much poure ye in for her of punishment, and sorow, for she sayed in her herre: I sytt beyng a quene and am no wydow and shal be no sorowe. Therefore shall her plagues come at one daye, death and sorowe, and hunger and she shal be brennt with fyre: for strong is the Loye God whiche inuogeth her.



And the kynges of the earth shal beweepe her & wape ouer her, whiche haue committed fornication wth her, and haue lyaed wantonly wth her, when they shal se the smoke of her burning, and shal stande a farre off, for feare of her punishment sayinge: Alas, alas that greate crite Babylon, that mighty crite. For at one houre is her iudgemente come. And the marchauntes of the earth shal wepe and wape in them selues, for no man

The Revelation

man wpll bye their ware anye moze, the Ware of golde, and syluer, and pccious stones, neyther of pearle, and raynes, and purple, and charlet, and al thyne wedde, and all maner vessels of moze, and all maner vessels of moost pccious wode, and of brasse, and of Iron, and synanome and odours and oynmentes, and frankinsence, and wine, & oyle, and fyne flour, and wheate, beastes & shepe and hoxses, and charettes, and bodyes and soules, of men.

B And the apples that thy soule lusted after, are departed from the. And al thynges whiche were deuyne, and had in pytye are departed from the, and thou shalt fynde them no moze. The marchauntes of these thynges whiche were wasted ryche, shall stande a farte from her, for feare of the punshemente of her, wepyng and waylynge and sayinge: alas, alas that great ctyte, that was clothed in raynes and purple, and scarlete, and decked wth goulde, and pccious stone, and pearles: for at one houre so greate ryches is come to nought.

E And euery mynner gouerner, and all they that occupied mynnes, and mynmen whiche worke, in the sea, rose a farre of and cryed, when they saw the smoke of her burnyng, sayinge what crye is lyke vnto this great crye: And they cast duste on theyr heades, and cryed wepyng, and waylynge, and sayde: Alas, alas the greates ctyte wherein were made ryche al that had mynnes in the sea, by the reason of her couplynes, for at one houre is she made desolate.

Reioyce ouer her thou heauen, and ye holpe Apostles and prophetes: for God hath geuen youre iudgemente on her. And a mighty angell toke by a stone lyke a greates mylstone, and caste it into the sea, sayinge wth suche violence shall that greates ctyte Babylon be caste, and shall founde no moze. And the voyce of harpers, and musycons, and of pipers, and trompetters, shall be heard no moze in the, and no craftesman, of whatsoener craft he be, shall founde anye moze in the, and the sound of a myl, shall not be hard any moze in the, and the voyce of the hydegrome and of the hyde, shall be hard no moze in the: for thy marchauntes

Of S. John.

chauntes were the great men of the earth. And with tyme in chauntemente were deceyved al nations: and in her was founde the bloude of the prophetes, and of the sayntes, and of al that were slayne upon the earth.

The. ix. Chapter.

¶ Praise and thankes are geuen to God. The aungell wyll not be worshypped. The soules and byrdes are called to the slaughter.



AND after that, I hard the voyce of much people in heauen sayinge Alleluia. Salvation and glory and honoure, and power be ascribed to the Lord oure God for true and righ house are his iudgements, for he hath iudged that greete whore whych dyd corrupte the earth with her fornicacion, and hath auenged the bloude of hys seruauntes of her hād. And agayne they said alleluia. And smoke rose vp for euermore. And the crutche, and the four beastes fell downe, and worshipped God that sat on the seate saying: Amen. Alleluia. And a voyce came out of the seate, sayinge: praise oure Lord God al ye that are his seruauntes, and ye that feare hym both smale and greate.

And

The reuelation

25 And I hard the voyce of muche people, enen as the voyce of many waters & as the voyce of strong thondringes, saying: Alleluia, for God omnipotent reigneth. Let vs be glad & reioice & geue honoure to him: for the marriage of the lamb is come, and hys wyfe made her selfe readye. And to her was graunted that she shoulde be arrayed wth pure and goodly rappes. For the Rappes is the righteousnesse of Sanyctes. And he sayde vnto me: happye are they whiche are called vnto the Lambs supper. And he sayde vnto me: these are the true sayings of God. And I fell at hys feete, to worshippe hym. And he sayde vnto me, se thou do it not. For I am thy felow seruaunte, and one of thy brethren, and of them that haue the testimony of Iesus. Worshippe God. For the testimony of Iesus is the spiryte of prophesye. And I sawe heauen open, and beholde a whyte horsse: and he that satte vpon him was faithfull and true, and in righteousnes dyd he iudge and make battayle. Hys eyes were as a flame of fyre: and on hys head were many crownes: and he had a name written, that no man knewe but him selfe. And he was clothed wth a vesture dypte in bloud, & his name is called the word of God. And the warryers whiche were in heauen, folowed hym vpon whyte horsse, clothed wth whyte and pure rappes, and oute of his mouth wente oute a sharpe swerde, that wth it he shoulde smite the heathen. And he shal rule them wth a rod of Iron, and he trode the wyne fass of the fiercenes and wrath of almighty God. And hath on his vesture and on hys thighe a name written: kynge of kynges, and Lord of Lordes.

1. Tim. vi.

And I sawe an angell stande in the sunne, and he cryed wth a loude voyce saying: to al the foules that flye by the middes of heauen come and gather youre selues together vnto the supper of the great God, that ye may eate the fleshe of kynges, and of hys capteines, and the fleshe of mighty men, and the fleshe of horsse, and of them that sit on them, and the fleshe of al free men & bond men and of smale and great. And I sawe the beaste and the kynges of the earth, and their warriers gathered together to make battayle against him that

Of S. John.

that late on the horse and against his countere.

And the beaste was taken, and with him that false prophet that wrought miracles before him with which he deceived them that received the beastes marke, and them that worshipped his image. These both were cast into a ponde of fire burnynge with hymestone; and the remnaunte were slayne with the swordes of him that late upon the horse, which swordes proceeded oute of his mouth and all the foules were fulfilled with theyr fleche.

The notes.

The multitude that cryed are the vniuersall church of the faythfull; whiche is also the wyfe of the lambe. The lambes supper is the lyfe everlasting in perpetual ioye and felicitie. The foules that are called to the slaughter, are the true preachers of Christes doctrine, who are commaunded to kyl and deuoure all fleche with the sharpes of their preaching in rebuking their fleshelie lyving in all degrees.

The xx. Chapter.

The dragon is bounde for a thousand yeres. The dead arise and receiue iudgements.



The reuelation

AND I sawe an angel come doune from
heaven, havyng the keye of the botom-
les pyt, and a greate chayne in his hand
And he toke the dragon that the old ser-
pent, whych is the deuyll and Sathanas, and he
bound him a thousand yeres: and caste him into
the botomles pyt, and he bound him, & set a seale
on him, that he should deceiue the people no moze
tyll the thousand yeres were fulfilled. And after
that he must be loosed for a litle season.

And I sawe seates, and they sate vpon them,
and iudgement was geuen vnto them: and I sawe
the soules of them that were beheaded for the
wytnes of Iesu, and for the word of God: whych
had not worshipped the beast, neyther his Image
neyther had taken hys marke vpon their forehea-
des or on their handes: and they lyued, and reig-
ned with Christ a thousande yere: but the others
of the dead man lyued not agayne, vntil the thou-
sand yeres were finished. This is that fyrste re-
surreccion. Blessed and holy is he that hath parte
in the fyrste resurrection. For on such shall the se-
conde death haue no power, for they shall be the
priestes of God and of Christ, and shall reygne
with him a thousand yere.

And when the thousand yeres are expired. Sa-
than shall be loosed out of hys pryson, and shall go
out to deceiue the people, whiche are in the foure
quarters of the earth Gog and Magog, together
them together to battayle, whose number is as
the sande of the sea, and they wente vp on the
playne of the earth, and compassed the tentes of
the sayntes aboute and the beloued city. And fyre
came doune from God out of heauen, and deuour-
ed them: and the deuyll that deceyued them, was
cast into a lake of fyre and brimstone, where the
beast and the false prophete were and shall be tor-
mented day and night for euer moze.

And I sawe a greate whyre seare and him that
sate on it, from whose face fled awaye both the
earth and heauen, and their place was no moze
founde. And I sawe the deade, both greate and
smale stande before God: and the booke where
opened, and another booke was opened, whych is
the booke of lyfe, and the deade were iudged of
those

Of S. John.

those thynges: whych were wrytten in the booke
accozdinge to their deedes, and the sea gaue vp
her dead whiche were in her, and death and hell
deliuered by the deade, which were in them: and
they were iudged every man according to his de-
des. And death and hell were cast into the lake of
fyre. This is that seconde death. And whosoever
was not founde wrytten in the booke of lyfe, was
cast into the lake of fyre.

The. xxi. Chapter.

✠ In this Chapter is described the newe cyy-
ritual Ierusalem.



AND I sawe a newe heauen and a newe
earth. For the first heauen, and the first
earth, were vanished awaye, and there
was no more sea. ✠ And I John sawe, and. lvi.
that holpe cyy newe Ierusalem come downe fro. iii. Pet. iii.
God out of heauen prepared as a bride garnished
for her husband. And I heard a greate voyce oute
of heauen, saying: behold, the tabernacle of God
is with men, and he wyll dwell with them, and
they shalbe his people, and God hym selfe shall
be with them and be theyr God, And God shall
wype awaye all teares from their eyes. And there
shalbe

The reuelacion

B
Esa. xliiii.
ii. Coz. v

Shalbe no more death, neither sorow neither cry-
ing, neyther shall there be any more paine, for the
old thinges are gone. And he that satte vpon the
seate, said: Behold I make al thinges newe. ¶
And he said vnto me: wyrite, for these wordes are
faythfull and true.

And he said vnto me: it is done, I am alpha
and omega, the beginning and the ende. I wyll
geue to him that is a thyrist of the well of the wa-
ter of lyfe free. He that overcommeth shall inhe-
ret all thynges, and I wilbe hys God, and he
shalbe my sonne. But the fearfull and vbleuoung
and the abhominable, and murderers, and whose
mongers, and sorcerers, and ydolaters, and al y-
ars shall haue their parte in the lake which burn-
eth wryth fyre and brimstone, whiche is the se-
conde death.

C And there came vnto me one of the seven aun-
gels, which had the seven vials full of the seven
last plagues: and talked with me saying: come he-
ther, I wyll shewe the the byrde, the lambes wyfe
And he caried me away in the spirite to a greate
and hygh mountayn, and he shewed me the great
cyyr, holy Jerusalem descendinge oute of heauen
from God, hauinge the byrghenes of God. And
her wyning was like vnto a stone most pccious,
euen a Iaspur cleare as Christall, and had walles
great and hye, and had twelue gates, and at the
gates twelue angels: and names written, which
are the twelue tribes of Israck: on the sasse parte
thre gates, and on the north syde thre gates, and
towards the south thre gates, and from the well
thre gates, and the wall of the cyyr had twelue
foundacions, and in them the names of the lam-
bes twelue apostles.

D And he that talked wryth me, had a golden rebe
to measure the cyyr withal, and the gates there-
of, and the wall thereof. And the cyyr was buylte
iiii. square, and the leighte was as large as the
bredith of it, and he measured the cyyr wryth the
rede twelue. M. furlonges, and the length and the
bredith, and the hepyth of it were equalle. And he
measured the wal thereof, an. cxliiii. cubites: the
measure that the angel had was after the measur
that man useth. And the buyldynge of the wall of
it was

Of S. John.

It was of Iaspur, and the cry was purge goulds like vnto cleare glasse, and the foundations of the wall of the city were garnished wth all maner of precious stones. The fyrste foundation was Iaspur, the second saphyre, the thyrde a calcedony, the fourth an emeralde, the fyfte sardonix, the syxt sardos, the seventh crisolite, the eight beral, the ix. a topas, the tenth a crisoprasos, the eleuenth a iaspur: the twelfe, an amethyst.

The twelue gates were .xii. pearles, euerie gate was of one pearle, and the strete of the city was pure golde, as thowhe shynynge glasse, and there was no temple therein. For the Lord God almighty and the lambe are the temple of it and the city hath no nede of the sunne neither of the mone to lyghten it. For the brightnes of God dyd lyght it and the lambe was the lyght of it: and the people whiche are saved shall waikie in the lighte of it: and the thynges of the earth shall bring their glory vnto it. And the gates of it are not shut by day. For there shall be no nyght there: and there shall enter into it none vnclane thyng, neyther what fouer woorketh abomination: or maketh lyce: but they onely whiche are written in the lamberes booke of lyfe.

Estate. 180

The notes.

This new Hierusalem, is the faythful congregation of Christ. What the partes and maner of the buyldynge thereof, do signifye, is easie enough to be perceiued of them that do diligently marke al that is spoken in this booke of reuelations, wherfore I will in this place note nothing but that al the precious thynges whereof this City was buylded, do signifye the wonderful excellency of this churche & congregation of Christ and nothing in comparison is so precious in goddes syght, as are the faythfull members of his churche, of whom (as of mooste precious stones) this church or city is buylded.

The .xxii. Chapter.

The ryuer of the water of lyfe, the fruitfulness and lyghte of the city of God, The angel will not be worshypped. To the worde of God maye nothyng be added, nor minished there from.

320

The relocation

Esai. lx. d

AND he shewed me a pure ryuer of water of lyfe cleare as crystall: proceedinge ouce of the seate of God and of the lambe. In the myddes of the strete of it and on either syde of the ryuer was there wode of lyfe: whiche bare twelue maner of fruytes: and gaue fruite every moneth and the leaues of the wode serued to heale the people wythall. And there shalbe no more curse, but the seate of God and the lambe shalbe in it: and hys seruantes shal serue hym. And shal se his face, and his name shalbe in their foreheades. And there shalbe no nyght there, and they nede no candell neyther lyghte of the sunne: for the Lorde God geueth them lyghte, and they shal rapne for euermore.

AND he sayd vnto me, these sayinges are saythfull and true. And the Lorde God of sayntes and prophetes sente hys angell to shewe vnto his seruantes, the thynges whiche muze shoulde be fulfilled. Beholde I come shoulde. Happte is he that kepeth the sayinge of the prophete of this boke. I am John whych sawe these thynges and harde them. And when I had heard and sene, I fel doune to worship befoze the fete of the angell, whych shewed me these thynges, And he sayd vnto me, se thou do it not, for I am thy felowe seruante, and the felowe seruante of thy brethren the prophetes, and of them whych kepe the sayinges of this boke. But worship God.

Esai. xli. b
and. xliii

AND he sayd vnto me, seale not the sayinges of the prophete of this boke. For the tyme is at hand. He that doeth euill, let him do euill still, & he whiche is fylthy, let him be fylthy still, and he that is ryghtuous, let him be more ryghtuous, and he that is holy, let hym be more holy. And he holde I come shoulde, and my reward wyth me, to geue euery man accordyng as hys dedes shalbe. I am Alpha and Omega, the beginnyng and the end, the fyrste and the laste. Blessed are they, that do hys commaundementes, that their powres maye be in the tree of lyfe, and maye enter in thowthe the gates into the cite. For without shalbe dogges and inchauncers, and whozemongers and murderers and Idolaters, and whosoene toucheth or maketh lespunges.

I Iesus

The Epistles of the

ousnes and am of power to heale. Wherefore then is thy clothinge redde, and thy rayment like hys that treadeth in the wyne presse? I haue troden downe myne enemies in my wrath, and sette my feete vpon them in my indignation. And their bloude sprange vpon my clothes, and so haue I staped al my raiment. For the day of vengeance that I haue taken in hand, and the yere of my deliuerance is come. I looked aboute me, & there was no man to shewe me any heale. I fel doune and no man helde me vp. Then I hidde me by myne owne arme, and my feruentnes susteyned me. And thus haue I troden downe the people in my wrath, and bathed them in my displeasure. In so muche that I haue shed theiꝝ bloude vpon the earth.

I will declare the goodnes of the Lorde, yea & the prayse of the Lorde for all that he hath geuen vs, for the great good that he hath done for Israel, whiche he had geuen them of hys owne fauoure, and accordinge to the multitude of his louyng kyndnes. For he sayed: These no doubt will be my people, and no denyinge chyldren, & so he was their sauoure. In there troubles he forsoke them nor, but the angell that wente forth from his presence deliuered them. Of very loue & kyndnesse, that he had vnto them, redeemed he the. He hath borne them, and caried them by euersence the worlde began. But after they prouoked hym to wrath and vexed hys holy mynde, he was their enemye, and fought agaynst them hym self. yet remembred he the olde tyme of Moyses and hys people how he broughte them from the water of the sea, as a shepheard doth wth his shepe howe he had geuen his holy spyrte among them how he had led moyses by the ryght hande wth hys glorious arme, how he had dryed the water, before thaim (wherby he gate him selfe an euerlastyng name) how he led them in the depe, as an horste is led in the playne, that they shoulde not stamble. The spyrte of the Lorde led them, as a tame beaſt goeth in the fildes.

Thus O God hast thou led my people, to make thy selfe a glorious name wthall. Looke downe then from heauen, and beholde the dwelling

The epistle of the

lynge place of thy sanctuary and thy glory. Now is it, that thy gelousye, thy strength, the multitude of thy mercyes, and thy louinge kyndnesse, wyl not be interested of vs. Yet art thou oure father: for Abraham knoweth vs not, neyther is Israel acquainted wth vs. But thou Lord art oure father and redeemer, and thy name is curiallynge. O Lord, wherfore hast thou led vs out of thy waye: wherfore hast thou hardened our hartes, that we feare the not? We are at one wth vs as gayne, for thy seruauntes sake that are of the generation of thyne heritage. Thy people hath had but lytle of thy Sanctuary in possession, for oure enemies haue taken it in: And we are become, euen as we were from the beginninge; but thou art not their Lord, for they haue not called vpon thy name. ¶

The Epistle on the retwelscap before easter. ✱

Esai. l. b

THE Lord God hath geuen me a wel lea-
ned tounge, so that I can comfort them,
whych are troubled, yea and that in due
season. He waked myne care by ty-
mes in the morninge (as the scolemay-
sters do) that I might herke. The Lord God hath
opened myne eare, therefore can I not save nape,
nor withholden my selfe, but I offer my backe vnto
the similers, and my chekes to the nippers. I
turne not my face from shame and spytynge, for
the Lord God healeth me, therefore shall I not
be contounded. I haue hardened my face lyke a
flint stone, for I am sure, that I shal not come to
confusyon. Myne advocate speaketh for me, who
wyl then go wth me to lawe? Let vs stand one
agaynst another, if there be any that wyl reason
wth me, let hym come here forth to me. Beholde
the Lord God standeth by me, what is he that
can condemne me? lo, they shalbe all lyke as an
olde cloth, which the monthes shal cate vp.

Therefore who so feareth the Lord among you,
let hym heare the voyce of hys seruaunte. Who
so walkech in darchnes, and no lyght shyneth
vpon hym, let hym hope in the Lord, and holde
hym by hys God. Put take hede, ye haue al kynd-
led a fyre, and gydded your selues wth the flame
ye

Olde testamente.

Ye walke in the glysteringe of youre owne fire,
and in the flame that ye haue kindled. This com-
meth vnto you from my hande, namelye that ye
shal slepe in sorow. †

The Epistle of the. xxb. soundaye
after Easter. †

Behold, the tyme commeth, saith the Lord Je. xlii.
that I will rayse vp the rightuous bra-
unch of Dauid, which shal beare rule, and
discuss matters wryth wyledome, and shal
set vp equitie and rightuousnes agayne
in earth.

In hys tyme shal Iuda be saued, and Israell
shal dwell wrythout feare. And this is the name
that they shal cal him: euen the Lord our ryghtu-
ous maker. And therefore beholde. the tyme com-
meth say. th the Lord, that it shal no more be
sayed: The Lord lyueth, whych brought the chyl-
dren of Israell out of the land of Egypte. But the
Lord lyueth, whych he brought forth, and led the
seed of the house of Israell, out of the North-
lande, and from all countrees where I had sca-
tered them, and they shal dwelle in their owne
lande agayne. †

The Epistle of the Annunciatyon
of the byrgyn Mary.

Moreouer, God spake vnto Achaz, say-
ing: requyre a token of the Lord thy Esa. vii.
God, whether it be towarde the depth
beneth, or towarde the heigth aboue,
Then said Achaz: I wyll requyre none,
neither wyll I tempte the Lord: the Lord answer-
ed. Then heare to ye of the house of Dauid. Is it
not ynough for you that ye be greuous vnto me,
but ye must greue my God also? And therefore
the Lord shal geue you a token of hym selfe: Be-
holde a byrgyn shal concieve and beare a sonne,
and shal call hys name Emmanuel. Butter and ho-
ny shal he eate. that he maye knowe the euyl, &
chose the good. †

The Epistle on Sayncte
John the Eap-
tistes daye.

Do. iii.

Be

The Epistles of the

BE of good chere my people, be of good chere (sayeth your God) comfort Hierusalem, and tel her that her traugle is at an end, that her offence is pardoned, that she hath receiued of the Lordes hand sufficient correction for all her synnes. A voyce cryeth, We pare the way for the Lord, in the Wyldernesse, make straight the path for our God in the desert. Let al bales be exalted, and everie mountayne a hyl be layed lowe. What so is croked, let it be made straight, and let the rough places be made plaine fields. For the glory of the Lord shall appere, and all fleche shall se it, for whype the mouth of the Lord hath spoken it.

The same voyce spake: Nowe crye. And I sayed what shall I crye: Then spake it, that all fleche is grasse, and that all the beuety thereof, is as the floure of the felde. The grasse is withered, the floure falleth awaye. Euen so is the people as grasse, when the breath of the Lord bloweth vpon them. The grasse withereth, or the floure fade away. But the word of our God endureth for ever. Moreover the voyce cryed thus. Go vnto the hyl (O Sion) thou that bringest good tydings, lyft vp thy voyce with power, o thou preacher Jerusalem. Lyft it vp without feare, and saye vnto the cities of Iuda, behold youre God, beholde the Lord, euen the almighty shall come with power, & beare rule with his arme. Beholde he bringeth his treasure with him, and his workes go before him. He shall fede his flocke lyke an herdman. He shall gather the lambs together with his arme, and carie them in his bosome, and shall kindly entreate those that beare yong. ¶

The Epistle on Mary Magdalene day.

Who so fyndeth an honest faithful woman, she is much more worth then pearles. The herte of her husband may safely truste in her, so that he shall haue no neede of spoyles. She wil do him good & not euill al the dayes of her lyfe. She occupyeth wolle and flaxe, and laboureth gladly with her handes. She is like a marchauntes wypp, that bynggeth her byttles from a far. She is vp in the nyghte

Olde testament.

nyght season, to prouyde meate for her household,
and fode for her maydens. She considereth land,
and byerth it, and with the fruyt of her handes she
plāteth a vyneyard. She gyrdeth her loines with
strength and couraged her armes. And if she per-
ceyue that her housewyfery doth good, her candle
goeth not out by nyghte. She layeth her fyngers
to the spynndle, and her hand taketh holde of the
rocke. She opened her hande to the poore, yea she
stretcheth forth her handes to such as haue neede.
She feareth not that the colde of wynter shall
hurt her house, for al her household folkes are dou-
ble clothed, she maketh her selfe fayre ornamen-
tes, her clothyng is whyte sylke and purple, her
husband is much set by in the gates. when he sit-
teth among the rulers of the lande. She maketh
cloth of sylke and scilleth it, a deliuered a girle
vnto the marchante. Strength and honoure is
her clothyng, and in the latter day she shall reioyse
She openeth her mouth with wysedome, and in
her mouth is the lawe of grace. She loketh wel
to the wayes of her household, and eateth not her
breadye with ydelnes. Her chylidzen arysse, and cal
her blessed: and her husbände maketh muche of
her. Manye daughters there be, that gather
spychelle together, but thou goest aboue
them al. As for fauoure it is dis-
ceytfull, and beaute is a
vayne thyng, but a wo-
man that feareth
the Lord, she
is worthy
to be pra-
ised.

The ende of the Epi-
stles of the olde
Testament.

C A table to

fynde the Epistles and Go
spels newly set forth by the kynges com-
maundement, after the coppe, called the
Serupce boke or communion. Whereof
the fyrst lynn is the Epistel and the other
the Gospel, whose beginning thou shalte
fynd in the boke marked wpth a crosse +
and the ende wpth a halfe crosse, †
contayned wpthin these

A. B. C.

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On the first Sunday in Advent.

Owe nothing to any man. Roma. xlii. a

And when they dye we nye. Mat. xxi. a

On the second Sunday

Whatsoever thinges are wyrtten, Rom. xv. a

There shalbe signes Luce xxi. s

On the third Sunday

Let a man this wyse. i. Corin. xiii. a

When Ihon beynge in. Math. xi. a

On the fourth Sunday

Retourne in the Lorde. Philip. ii. a

This is the recorde. John. i. b

On Christmas day at the i. communion

The grice of God. Tit. ii. c

And it chaunced in those dayes, Luce. ii. a

At the seconde communion

God in tymes past. Hebre. i. a

In the begynnyng was. John. i. a

Sante Stephens daye

And Steven beynge full. Acto. vi. s

Beholde I sende vnto you. Math. xxiii. b

S John Euangelistes day.

That whiche was from. i. John. i. a

Jesus sayd vnto Peter. John. xxi. f

The

The table

The second sonday after easter

This is thanke worthy. 1. Pet. ij. c

Jesus said to his disci. I am. John. x. a

The third sonday

Dearly beloved, I beseeche. 1. Pet. ii. b

Jesus said to his disci. After. John. xvi. c

The fourth sonday

Every good gift. James. i. b

Jesus said to his disci. Now I go. John. xvi. a

The fyft sonday

Se that ye be doare. James. i. c

Werke, werke, I saye. John. xvi. d

The ascensyon daye

In the former treatise, Act. i. a

Jesus appeared unto. Marke. xvi. c

The sonday after ascensyon daye

The ende of all thynges. 1. Pet. i. c

When the comforter is. John. xv. and xvi

Wpenson daye

When the fyfte dayes. Act. i. a

Jesus said to his disciples, I go. John. xvi. c

Monday in wpton daye weke

Then Peter opened. Act. x. e

So God loved the world. John. iii. b

Tup daye

When the Apostles. Act. i. ii. a

Werke werke, I say. John. x. a

Trynity sonday

after this I looke. Apoc. ii. a

There was a man. John. iii. a

The first sonday after trynity

Dearly beloved, let. 1. John. c

There was a certayn rpe. Luke. xvi. e

The second sonday

Marueyle not my brethren. 1. John. ii. d

A certayn man ordeyned a. Luke. xii. d

The thyrd sonday

Submit your selues. 1. Petr. ii. b

Then resorted vnto him. Luke. x. a

The fourth sonday

I suppose that the. Romano. vii. c

Be ye mercifull. Luke. vi. f

The fyft sonday

Be ye al of one mynde. 1. Petr. ii. b

It came to passe. Luc. v. a

The table.

The. vi. sondaye

Knowe ye not. Roman. vi. a

Jesus sayd. Except. Math. v. c

The seuen h sonday

I speake grossely, because. Roma. vi. d

In those dayes. when. Math. vii. a

The eight sondaye

Brethren, we are debtors. Roma. viii. e

Beware of false prophe. Math. vii. c

The nynt h sondaye

Brethren, I woulde not. i. Corint. x. b

Jesus sayd, There was. Luce. xiii. a

The tenth sondaye

Concerning spiritual thinges. i. Corint. xii. a

And when he was come. Luce. xix. g

The eleventh sondaye

Brethren, as pertaynyng. i. Corint. x. b. a

Christe tolde this parabel. Luce. xix. b

The twelfth sondaye

Suche trust we haue. ii. Corint. iii. b

Jesus departed from the. Marc. vii. d

The. xiiij. sondaye

To Abraham and hys. Gala. iii. e

Happye are the eyes. Luc. x. b

The. xiiij. sondays

I saye, walke in. Galata. b. c

And it chaunced as. Luc. xvii. e

The. xv. sondaye

Ye se howe a large. Gala. vi. e

No man can serue. Math. vi. e

The. xvi. sonday

I despise that you. Ephe. iii. e

And it fortuneth. Luce. vii. b

The. xvii sondaye

I, whych am a pry. Ephe. iii. a

It chaunced that. Luce. xiii. a

The. xviii. sondaye

I thanke my God. i. Corint. i. a

When the pharises. Mat. xxi. d

The. xix. sondaye

This I saye and replye. Ephe. iiii. e

Jesus entred into a synagoge. Math. ix. a

The. xx. sondaye

Take hede therfore. Ephe. v. e

Jesus sayd, the kyngdome. Math. xxii. a

The

The table
The. xxi. sonday Ephe. vi. b
My brethren be strong
There was a certain ruler. Iohn. iiii. g
The. x. ij. sonday
I thanke my God. Philip. i. a
Peter sayd vnto Iesus. Mat. xlii. c
The. xxiij. sonday
Brethren be folowers. Philip. ii. d
Then the pharises. Math. xxi. b
The. xxiiij. sonday
We geue thanks. Collo. i. b
Whyle Iesus spake. Mat. ix. c
The. xxv. sonday
Beholde the tyne cometh. Jeremy. xxiij. b
Then Iesus lyft vp. Iohn. vi. a.

Here endeth the Table of
the Epistles and Go
spels of the Son-
daies.

Here

The table
Here foloweth the table of
 the Epistles and Gospels of the
 Sayntes dapes, as they
 be at the commun-
 ion.

S. Andrewes dape
 If thou knowledg. Roma. x. c
 Jesus walked by. Math. iij. c
 Saynt thomas dape
 Notwe ye are not. Ephe. ii. d
 Thomas one of the. John. xx. f

S. Pauls conuersyon
 And Saul yet breathing. Act. ix. a
 Peter answered and sayd. Math. xix. d

The Purification of S. Mary the virg.
 Beholde I sende me. Mala. iij
 When the tyme of. Luce. ii. d

Saynt Mathres dape
 In those dapes. We. Act. i. c
 In that tyme Jesus an. Mat. xi. d

The annunciation
 God spake ones. & say. vii. b
 And in the sprit. Luce. i. c

Saynt Marcus dape
 Vnto euery one. Ephe. iiii. b
 I am a true brne. John. ev. a

Saynt Whilip and James
 James the seruant. James. i. a
 Jesus sayd & c. let not. John. xiii. a

Saynt Barthe apoules
 Trypures of these. Acto. xi. d
 This is my cokimaundement. John. xv. b

Saynt John Baptiste
 Be of good chere. I say. xi.
 Elizabethes tyme. Luce. i. f

Saint Peters dape
 At the same tyme. Acto. xii. a
 When Jesus came. Mat. xvi. a

Saynt Mary Magdalene
 Whosoever frnderth. Proverb. xxi. b
 And one of the Phari. Luce. vii. a

Saynt James

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